

*Genl. Anzeiger
Chicago
2 R. f.*

Der
Lutheraner.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Dreißigster Jahrgang.

1874.

VOLUME 66, St. Louis, Monday, January 1, 1874, NO. 1.

Foreword to the

Thirtieth year of the "Lutheran".

As certain as it is that the middle way is the golden, the safest way, it is often misapplied even in the church. Those who take up some middle position between two different directions believe themselves to be on the golden middle road. The most indifferent, those who are indifferent to truth and error, the undecided, those who dare not decide in favor of truth out of complacency or for the sake of some advantage, all those who love a false peace, like to call the position they occupy the golden middle road. Thus the Unirte think that they take the right middle road between the Lutherans and the Reformed. Thus the so-called Lutheran General Synod believes that its position, as one mediating between the "extreme symbolist" Lutherans and the other sects, is the right middle road. Thus one thinks that the *General Council stands in the middle* between the "extreme" Synodal Conference and the extreme General Synod (p. "Lutheran & Missionary" v. 30 Oct.).

It is certainly a dangerous self-deception: to think of any extremes and, because one believes oneself to be in the middle between the two, to assume that one is walking the golden middle road. Not every middle position is the right middle way. But if it is not always indifferent which way one takes in matters concerning the temporal, how could it be indifferent when it is a question of soul and bliss?

What then is the right middle road and who really walks on it?

There is only one way of truth; this is the one that God's Word records for us. The Holy Scripture is the only rule and guide of faith and life. We have the serious command of God: "You shall not do anything that I command you, nor shall you do any of these things," Deut. 4:2, "Keep therefore that you do according to all that the Lord your God hath commanded you,

St. Louis. Mo., den 1. Januar 1874.

No. 1.

Moses", Luther writes about these words, "has harshly forbidden that they should not do anything new or different, nothing of their own, and said: What I command thee, that thou shalt do, and shalt not do anything of it or in addition to it. Item: Thou shalt not turn aside from it to the left or to the right, that is, thou shalt not make it better or worse, thou shalt not slacken it or change it. Therefore we read in the prophets everywhere how they punish the kings, priests and people, because they always invent new ways and do not remain on the way and certain course. For whatsoever departeth from the word of God (which alone is the way), as he saith (John 14:6), I am the way, the truth, and the life; let it shine as well and as brightly as it can; it is surely error, and falsehood, and death: for it is without the word of God, that is, without way, truth, and life. And what might we do with the Word, if we could find our own way without it? For the word alone is the light of our feet and the light of our paths, which shines in the dark place of this world, as St. Peter says, "He who does not keep it constantly and diligently in his sight, where can he go but into darkness? (Against H. Wurst, Erl. A. 26, 33.)

The church therefore takes the right middle path, which takes the serious command of God to heart, firmly adheres to the Word and does not deviate from it, neither to the right nor to the left. This is our Evangelical Lutheran Church. It confesses: "We believe, teach and confess that the only rule and guide by which all teachings and teachers are to be judged and evaluated is the prophetic and apostolic writings of the Old and New Testaments, as it is written: 'Your word is a lamp to my feet and a light to my path. Ps. 119. And St. Paul: If an angel come down from heaven, and preach otherwise, let him be accursed. Gal 1" (Form. Conc. Epit.) And she is very serious about this confession. She is afraid of God's word (Is. 66, 2.), she lets God speak and listens and obeys (1 Sam. 3, 10), she sits with Mary at Jesus' feet and listens to His speech (Luc. 10, 39.), she does not follow the voice of strangers but only the voice of her arch shepherd (Joh. 10, 5.), she stays with God.

the speech of Christ (Joh. 8, 31.), she asks the mouth of the Lord in all things, she does not converse with flesh and blood, she does not question her reason.

She sees many deviating from the right path, to the right and to the left, she sticks to her word and does not let herself be misled, she stays on the right, certain middle path. It follows in the footsteps of the old orthodox church, which passed through the middle of the heresies deviating to the right and to the left. In the time of the apostles it had to beware of the two extremes, the leaven of the Pharisees who deviated to the right and that of the Sadducees who deviated to the left. (S. Leyser, *Harm. Ev. to Matth.* 16, 6.) There were heretics who mixed the persons of the Godhead into each other, and again others who separated the divine essence. Sabellius denied the difference of the three persons, Arius, on the other hand, in order to make the difference between father and son quite large, claimed that the son was a creature of the father. The Nestorians separated the two natures in Christo, the Eutychians mixed the same. The Pelagians held "original sin was not sin, that they might make the nature pious." The Manichaeans taught that "original sin is actually and without any distinction of the corrupt man substance, nature and being itself." The orthodox church took the middle way of the divine word. Luther speaks wonderful words with regard to the first-named, Sabellius and Arius: "Because natural reason understands bas (better) that there is only one God, and many sayings of the Scriptures confirm this, as it is also true; so it strives very hard against the fact that more than one person should be the same God. Hence Sabellius, the heretic, who says that Father, Son and Holy Spirit are one person. Arius again, even though he admitted that the Word was with God, he did not want him to be true God. The former confesses and teaches too great simplicity in God, the latter teaches too great diversity.

The former mixes the person into one another, the latter separates nature from one another. But **the truth of Christian faith goes right through**, teaches and confesses unmixed persons and undivided nature. The Father is another person than the Son, but he is not another God. Whether natural reason does not

2

That is right; faith alone must understand it. Natural reason makes heresy and error; faith teaches and holds the truth, for it clings to the Scriptures, which do not lie. (Church Post. Sermon on the 3rd Christmas Day. Erl. A. 10,171.172.)

When Luther was called by God to be a reformer, he immediately entered the golden middle road, enlightened and guided by the divine word. While the enthusiasts stormed, wanted to root out everything that reminded of the pope, even if it was not contrary to the word of God, from the church and proceeded like revolutionaries, Luther, for the sake of the tender weak consciences, proceeded thoughtfully and gently. If it could be done with a good conscience, he abolished some things only little by little, retained some things that were not contrary to God's Word, and did not reject them because they had come into his time from the old church at the hands of the Roman Church. The fanatics went from one extreme, the Pabstism, to the other extreme; Luther took the golden middle road. The enthusiasts did not want the pope to be a judge of the holy scriptures, but they put reason on the judgment seat; Luther took the middle road and conceded neither the pope nor reason even the slightest right to decide anything in matters of the divine word. The fanatics wanted to free the church from the tyranny of the pope, but, depending on their character, forced the church into a different form and constitution; Luther preserved the freedom of the church, taught no particular constitution as necessary for the salvation of the church, and did not rush into anything. (As therefore the Lutheran church flourished under all kinds of church government, under the consistorial, presbyterial, synodal and episcopal constitution). Luther did not allow himself to be blinded by the grandiose edifice of the Roman hierarchy, not by the prestige of the Roman See, but he also did not allow himself to be carried away by any rapture and spirituality, but walked unflinchingly along the golden middle road. He saw in the papists those who add to God's word and deviate to the right, in the enthusiasts those who deviate to the left and depart from God's word. He writes to Deut. 4, 2: "This text ('You shall not add to it' 2c.) condemns all the doctrine of men, overthrows the heretics to the ground and prophesies of their heart's recklessness that they blame everything. But no one shall not follow them. Yes, if ten thousand prophets came and did not bring the Law and Word of Moses, it is certain that they are heretics. With this text, Moses condemned all kinds of heretics.

From this text, I have put down many enthusiasts, and Moses has given them a purpose here, over which they cannot. This day, this Tert also flays and stabs around and strikes down all sects, all kinds of righteousness and piety.

I will let Caesar do as he pleases, but not one way shall he set before me in the things of God: for the Father which is in heaven hath bound us by the mouth of Christ, and hath spoken: You shall hear him. Moses also says: "Do not add to this, that is, you must remain with the text of the divine word alone. But this means to add to it,

if one wants to teach something different through the mind. For example, we teach of Christ that he alone was made for us by the Father for righteousness, sanctification, redemption and reconciliation. Then the papists come and add to righteousness also their piety, holiness and merit, as if one should be

St. Jacob run. That does not want to compare together. To do this means to put something else and to force it out, as the devotees of the sacraments do; they let these words (this is my body) remain in themselves according to the letter, but nevertheless take away the understanding and interpret it differently; as that in the Lord's Supper there is not the true body and blood of Christ, but only the sign and meaning of it. This is to drink away the true understanding, and instead to add another understanding to the words, for they otherwise read. Otherwise it does no harm if I use a hundred different words, only that one and the same true understanding remains. (Excerpt on several chapters of the 5th B. Mosis. Erl. A. 36, 199-201.)

Thus, the doctrine of the Lutheran Church is the golden middle road between the two extremes, pabstism and fanaticism. A few more examples may make this clear. The papists teach that the sacraments confer grace *ex opere operato* (just because the work is done). The Tridentine Council says: "If anyone says that grace is not given through the sacraments of the new covenant by virtue of the work done, let him be accursed."

(Sess. 7. de sacr. oau. 8.) The enthusiasts make the sacraments mere signs of grace. Zwingli's confession of 1530 says: "I believe, yes, I know, that all sacraments, far from conferring grace, do not even bring or administer the same." The truth lies in the middle: According to the institution of Christ, the sacraments are powerful means by which God offers His grace, forgiveness of sins, and eternal blessedness to men, and communicates, appropriates, and seals them to the faithful. - The papists say that in the Lord's Supper the bread is changed into the body of the Lord and the wine into the blood of the Lord, so that there is no longer bread and wine, but only the body and blood of the Lord. The reformers and other enthusiasts deny the presence of the body and blood of Christ in the sacrament and say that only bread and wine are present and are consumed. The truth lies in the middle: In Holy Communion, the true Body and Blood of Christ are present and are eaten and drunk in, with, and under the bread and wine. but should also worship them. The Reformed and others say that one may neither worship nor have images of God. The Lutheran Church teaches that one may have images of God, but not worship them.

When we say that the Lutheran Church is walking the middle road between pontificalism and fanaticism, this does not mean that

it has retained many papist practices. It is often said by enemies of the Lutheran Church, and probably also by Lutherans who are not idolatrous, that Luther has not yet sufficiently purified the Church from papal abuses. On the contrary, the situation is as follows: The fanatics did indeed stand up against the papstacy, even quite vehemently, and wanted to eradicate it by the roots, but because they were not guided by God's Word alone, they created a new papstacy. Luther states this very clearly when he writes: "Now the lifting up of the sacrament, wearing plates, putting on chasubles and alburns 2c. is a thing that God has neither commanded nor forbidden; therefore, whoever desires to do it and not to do it shall be free; God wants to have such freedom 2c. But because the pope does not leave the doing free, but forces it with doctrine and commandment, he encroaches on God's office and sits down thirstily in God's place,

as St. Paul proclaimed of him 2 Thess. 2,4. and makes sin, since God does not want sin, and thereby kills the souls and binds the consciences. But because Dr. Carlstadt does not release the letting go, but forces it with prohibition and teaching, one should not cancel it 2c., he also interferes with God in his office, puts himself in his place and makes sin, since there can be no sin, nor should there be, and thus kills the soul on this side, like the pope on his side, both of them, like the murderers of souls, break Christian

freedom. **But we walk on the middle course** and say: It is neither valid to work, according to the right nor to the left, we are neither papal nor Carlstädtian, but free and Christian, that we annul the sacrament and do not annul it, as, where, when, how long it pleases us, as God has given us the freedom. Just as we are free to stay out of marriage or to enter into marriage, to eat meat or not, to wear chasuble or not. Here we are masters and suffer no law, commandment, doctrine or prohibition. As we have done both here in Wittenberg. For in the monastery we had mass [communion] without chasuble, without fuss, badly in the most simple way, as Carlstadt Christ's example praises. Again, in the parish we still have chasuble, altars, and we keep them as long as we desire. That is why my spirit should not fence against us Wittenbergers in this way: They lift up the sacrament, therefore they sin against God; but thus: they teach and command that one must lift up the sacrament in case of mortal sin, therefore they sin against God; for this is what the papists do and teach. But we do not teach this way, and yet we do it freely as long as it pleases us. There is no harm in doing, but the teaching [that one must do and not leave it alone] is the devil. Again, in the monastery we let it be; but we do not teach it, as Dr. Carlstadt does; letting it be does no harm, but teaching [that one must let it be] is the devil. From this now notice which of the **end-Christ's betters** are we or Dr. Carlstadt. We do as the papists do, except that we do not suffer doctrine, commandment and compulsion; we also leave as the Carlstädtians do, but we do not suffer the prohibition. So **now the pope and Dr. Carlstadt are right bedfellows** in teaching, for **they** both teach, one doing, the other not doing. But we teach neither and do both." (Against the Heavenly Prophets. Erl. A. 29, 190-192.)

Here we see how the extremes touch each other. Both, the papists and the enthusiasts, depart from God's word. Just as the papists not only add to God's word, but also add to it, so also the fanatics not only add to it, but also add to it. It is not to be wondered at that papists and enthusiasts harmonize with each other in so many respects. If the papists concede the right of interpreting Scripture to the pope, and the enthusiasts to their "spirit" or reason, do they not show themselves to be close relatives? How many enthusiasts speak of the Church as an institution; is this not well papist? If the papists declare their papal rule, the Episcopalians their episcopal, the Presbyterians their presbyterial constitution as commanded by God and therefore as necessary, is this not essentially the same? Do not both, papists and enthusiasts, mix Christ's kingdom and world empire? Do not both mix law and gospel? If Mennonites, Quakers, Schwenkfeldtians and others confuse justification and regeneration with each other, what do they teach differently than the papists? Is the teaching of many enthusiasts, e.g. the Methodists, the

Do not the teachings of the papists, such as the teachings of the Albrechtians, the Schwenkfeldians, the Quakers, the Mennonites and others about the possibility of perfect sanctification already in this life, also teach the papists? Have not the enthusiasts learned masterly from their cousins, the papists, to forbid what God has not forbidden, to command what God has not commanded, to make sin where God's word makes no sin? Doesn't history tell us that fanatics, like papists, have persecuted people of other faiths? - Luther therefore rightly calls them cousins of the Antichrist.

The Lutheran Church, we say, walks the golden middle road. Of course, we do not mean all those who bear this name, but only those who consider Luther's teaching to be the pure teaching of the divine Word and accept the confession of the Lutheran Church as the pure and unadulterated explanation and exposition of the divine Word and will - without reservation.

In this church, therefore, there can be no question of open questions if they concern doctrines which are clearly taught in God's word or clearly rejected in it. To say that the orthodox church follows the right and united path of the divine word and at the same time to say that such open questions must be admitted is a contradiction. Both cannot be together. The church cannot at the same time follow the path of truth and remain silent about an obvious deviation, or consider it justified. The church that accepts God's word completely cannot say: It does not matter if you accept everything. The church that does not deviate from God's word, does nothing to it and does nothing from it, cannot say: It does not matter much whether you deviate, whether you do something to it and from it. The church that walks and stays on the right path cannot and will not dispense with such staying on the path.

Therefore, there can be no question of different legitimate "directions" within the Lutheran church as far as doctrine is concerned, since there is only one way and every other "direction" apart from the one, since one strives on this way to the ultimate goal, the glory of God - is just a deviation from this way. If those who want to be called Lutherans pursue a particular "direction," they lean either to the side of the papists or to the side of the enthusiasts. In fact, both "directions" can be found, the Romanist and the enthusiastic, the latter especially represented in the Puritan-Methodist-Unorthodox General Synod. In the Lutheran church, which does not deviate from the path of truth, neither to the right nor to the left, there is no room for both "directions".

People like to talk about a Missourian "direction", but we firmly deny it. We profess without reservation the confessional writings of our church taken from the Word of Truth and are also serious about such confession. We have not yet been proven to have deviated from the word and confession. The mere shouting and writing of the lowans, for example, does not. That the Romanizing Lutherans call us fanatical, and the fanatical Lutherans call us papist, must be taken as proof that we are walking on the royal road, on the golden middle road.

We are zealous for orthodoxy (orthodoxy), but we do not forget the doctrine of godliness. We make the doctrine of justification by faith alone, without merit of works, the central point of our doctrine, but we also teach that the

Faith renews and purifies hearts. We are against *revivals*, a revival by new measures, because the divine means of grace are no longer considered powerful enough or not fast enough, but nevertheless all our work is directed to a true renewal, that to the image of God. We reject all progress in doctrine, but we want to grow in the grace and knowledge of our Lord Jesus Christ. We teach that the church which accepts the doctrine of the Unaltered Augsburg Confession without reservation is the true visible church on earth, but we also teach that the One, Holy, Christian Church, apart from which there is no salvation and no blessedness, is invisible. We declare all other church communities to be false churches and sects, but we also believe that Christ reigns and has his kingdom among his enemies. We teach that each congregation is independent and not subject to any other according to divine law, and yet we avoid separatist vents of independence. We reject all hierarchical endeavors and yet are subjects among ourselves in the fear of God. We defend the rights of believing Christians as spiritual priests, but we also praise the office that the Lord Christ has instituted in His Church. We say that preachers, as well as servants of Christ, are also servants of the Church, His Bride, but we also say that they are not servants of men. We teach that a Christian is free according to his faith and a master of all things, but we also tell him that he is to be everyone's servant through love.

On this golden middle road, which passes between Pabstism and enthusiasm, between Romanizing and enthusiastic Lutherans, we also want to persevere with the help of God. As before, the "Lutheran" will continue to raise his voice and proclaim: **"This is the way, the same go, otherwise neither to the right nor to the left!"** Isaiah 30:21. G.

(Sent in by Pastor C. L. Janzow.)

"For even the stones in the wall will cry out," and the beams on the bar will answer them."

Thus the Lord speaks through the mouth of the prophet Habakkuk (2,11.) against the pagan proud Babylon and its idolatrous king.

Great is also today the arrogance and iniquity of the heathen, i.e. of those who have denied the Christian faith and have become blasphemers and mockers, who trample everything holy into the mire. These pagans use everything that can conceive only the bitterest enmity against Christ; they do not shy away from lies and deception in order to fight the truth of the holy Scriptures, to undermine their divine reputation, to shoot into unsuspecting hearts the poisonous arrows of doubt about this or that historical event reported to us in the holy Scriptures. As is well known, the reports of the Holy Scriptures about the flood, about the building of the tower of Babel, about the confusion of languages are among those which unbelief insolently attacks and declares to be fables. But "they shall let the word stand, and have no thanks. The whole world, with all its wisdom, may stand in the way, but the word of the Lord remains immovably true and certain even in these matters. Nothing has ever been able to shake the truth of it, and nothing ever will. And could ever on earth the testimony for the same from the mouth of man be found?

the lifeless creatures would bear witness. "The stones will cry out." Here is one example out of many.

It was in the year 1854, when the English colonel Rawlinson found two well-preserved cylinder-shaped stones covered with cuneiform writing (characters from the old Assyrian time) on the large rubble field at the river Euphrates, at the place, where once the mighty Babylon stood, in a large rubble hill, which carries today the name "Birs Nimrud". Rawlinson, in deciphering these characters, found that they came from the mighty king Nebuchadnezzar of Babylon, who took Judah captive around 600 B.C. and destroyed Jerusalem. This inscription has been completely deciphered by M. Oppert from Hamburg, who did the latest research in the ruins of Babel on behalf of the French government. Let us now let the stones bear witness. A part of the now completely deciphered inscription reads:

"Nebuchudruzur" (this is the Babylonian form of the name Nebuchadnezzar) "King of Babylon ... the eldest son of Nebopolassar the king of Babylon.... the tower... the monument from the oldest time of Babylon I have made and completed, in bricks and copper I have erected its summit. So we say: The temple of the seven lights of the earth, the monument of the oldest time of Borsippa - (that was the name of that part of Babylon, where the tower stood) - which a king of the primeval times built, one counts two and forty man ages; but he did not raise its summit. From the day of the flood they left him, as they brought forth their words in confusion. Earthquake and thunder had broken its mortar, and split the baked stones of its shell, and the inward mortar was broken out in single mounds. The great god Merodach spurred me to complete it. Its site I did not move, its cornerstone I did not displace. In the month of peace, in the day of salvation, I have driven tunnels into the inner mass and through the burnt stones of its shell, I have renewed its stairs, I have inscribed the glory of my name in the frieze of these halls..." The inscription concludes with the words addressed to the idol Merodach: "Nebuchudruzur, who makes the ruins, dwell before your face."

Thus speak the stones. What does this inscription tell us? Which events reported to us in the holy scripture does it confirm? Let us briefly recapitulate. The inscription testifies:

(1) Two and forty centuries before the reign of Nebuchadnezzar a great tower was built, but it was not finished. Nebuchadnezzar erected a mighty new building on the foundations of this monument from the earliest times of Babylon and from its ruins to glorify his own name. The first building could not be completed, because

2. the people in confusion brought forth their words; thus could not continue the building. Moreover, as the inscription says, earthquake and thunder had split its mortar (See Genesis 11:5-9.). So here we have the building of the tower of Babel and the confusion of languages.

The inscription says that there was a flood, and not long after it the tower was built. "From the day of the flood" 2c.

Let us remember that Nebuchadnezzar and his great ones were idolaters. The tower was built to an idol. The inscription was intended to flatter the vanity of Nebuchadnezzar and to proclaim his great deeds to his descendants. He wanted to have set a monument of his glory to himself.

The tower that Nebuchadnezzar built, which according to this inscription is nothing other than the restored "Tower of Babel", is the so-called Belusthurm, the temple of the idol Bel. It was later destroyed by Xerxes, the Persian king, and has not risen again from its ruins. The ruin of the same, a stone mound rising slowly on one side, on the other side abruptly and abruptly, almost vertically falling, about 200 feet high and 700 steps long, leads today the name "Birs Nimrud", reminds us thus of the Nimrod of the holy scripture, the first builder of Babel, Gen. 10, 9. 10. Almost millennia this stone mound from ancient times has been lying there without being noticed. Now, after millennia, words come out of it - carved in stone by pagan, idolatrous hands of dark ages, which testify to today's pagans of the "enlightened" (!) nineteenth century the ancient truth, namely the truth of what the holy scripture reports, hence also the truth that all who rebel against it will become ashamed.

To the ecclesiastical chronicle.

I. America.

A Reformation feast sermon from the united church, delivered by the Doctor Juris Pastor R. John in St. Louis, has recently come into our hands. Readers will be hard pressed to guess what the text of the sermon is. It is as follows: "A prophet that hath dreams, let him preach dreams; but he that hath my word, let him preach his word aright. How do straw and wheat rhyme together, saith the LORD?" Jerem. 23, 28. Is this not strange? - Is not this very text the true divine sentence of death pronounced on the unrighteous church in the holy Scriptures? For what is this church but an institution erected especially to "rhyme straw and wheat together," that is, God's word and man's word? Does not the United Church declare it to be its "evangelical" freedom that in it every B. can believe and teach biblically Lutheran or also unbiblically Calvinistic from the last main piece of the Catechism, namely from Holy Communion? In Pastor John's Reformation sermon, it is said that it is precisely the unit-evangelical church "which, by its indefinite outer boundary, by its more universal character, is much more accessible to attack" than other sister churches, "which are closed off in themselves by the wall and defense of a strictly implemented doctrinal limitation. (p. 12.) With this, the Doctor Juris obviously admits himself that in his uniate church there is nothing less than a strict limit of the pure doctrine of the Word of God, that rather everyone is allowed to market the straw of his ideas next to the wheat of the Word of God! It has a "more universal character" without "strictly implemented doctrinal limitation", that is, more like an all-world church! The Reformation preacher, as can be seen from this, gave this somewhat bluntly, but obviously only for the sake of the simple-minded. For the sake of the simple, he also seems to exclaim on page 14: "In spite of all those who want to diminish the glory of the Evangelical Church, that it is built on the foundation of the apostles and prophets, since Christ is the cornerstone, a faithful caretaker of the heavenly goods entrusted to her, one richly blessed by the Lord. Dr. John himself knows quite well that these are only expressions, that the so-called Protestant, that is, Uniate Church is built not only on the teachings of the apostles and prophets, but also on the "straw" of human thoughts, since it leaves freedom to preach either the doctrine of the Augsburg Confession or that of the Heidelberg Catechism. So that one is not immediately reminded of this when one opens his sermon, that is why Mr. John also seems to have wisely omitted (!) the part of his text that speaks of "rhyming straw and wheat together" in the heading and only once in the middle of the sermon (p. 14); so that people would not immediately say: But, dear Lord, isn't this "rhyming together" of straw and wheat just our principle? what is our Uniren different? - Now some will ask: But where does it come from that a Unirean preacher nevertheless chooses such a text? - The cause is very obvious in the present case. The Uniate church of Doctor Juris stands here right next to a Lutheran one. If he wants to keep those in his congregation, who are Lutheran by nature and whom he has intercepted, nicely together, he must of course also express himself somewhat Lutheran from time to time, and if he does so on the Lutheran Reformation feast, even his Zwinglians will forgive him. But God protect all honest Lutherans from such spirits! May they indulge in praising Luther as much as they like, especially on the Reformation festival, Luther thanks them nicely for their praise; he did not want to know anything about such union spirits. Rather, he wrote: "Whoever believes his doctrine, faith, and If a man holds the confession to be true, right, and certain, he cannot stand in the same stall with others who lead false doctrine or are devoted to it. (XVII, 1477.) How Luther depicts this kind of unrighteousness in further detail, we do not want to communicate now. For this time, this may suffice.

W. [Walther]

The Lutheran Concordia Synod of Virginia, at its last session (Nov. 1-5.) discussed the fourth of the theses on the Lord's Supper, which reads as follows: "Every pastor who would knowingly administer the Lord's Supper to such a person as does not believe the words expressing the impartation and reception of the body and blood of Christ, while he himself professes to believe the same, would make himself a party to the error of such a communicant, and consequently deny his own faith and the truth which our Savior expresses in the words: This is my body, this is my blood', and would help the other to become guilty of the body and blood of the Lord. 1 Tim. 5, 22. 1 Cor. 11, 27-29."

Ban and secular court. In the Circuit Court at Oshkosh, Wis. Peter Servatius of Fond du Lac had sued N. Pickte, a Roman priest, for libel for having put him under ban. The indictment stated that the ban had been executed "out of well-calculated malice, without authority, and with the intention of doing the plaintiff business harm." The court dismissed the complaint, since such procedures in the church, to which the citizen belongs here only out of free will and not out of coercion, do not concern the courts. G.

A Masonic Baptist preacher not accepted. In a Baptist church in the state of New Aork, some time ago, it was to be decided whether the pastor who had been preaching to them for some time should be employed or not. At the meeting where it was to be decided, a deacon (overseer) appeared and declared that he could not accept him as his pastor and therefore could not vote for him because !he was a Mason. The preacher became angry and

interrupted it several times in his speech, but the deacon kept at it and said, when he sat down, that the Lord knew his heart and he had to declare himself so for the sake of his conscience. "The Lord knows that you are not a particular 'gentleman,'" the preacher added. The consequence of this decided testimony of the deacon was that the preacher soon preached his last sermon. - May God raise up many more witnesses of the truth against **secret** societies, as well as against other errors! **G.**

The **Adventists**, formerly called Millerites, had recently once again fixed the day of the end of the world. A society had determined November 5 of last year as such a day and had awaited the arrival of Christ on an island in the Connecticut River, not far from Hartford, dressed in Ascension garments. Exchanged, they returned home in the evening, but declared that the Lord would come before the end of the year. - Let us watch always, for we know neither the day nor the hour in which the Son of Man will come. **G.**

Papists and the Bible. At the Pennsylvania Hospital, as reported by the "American Protestant," the papistic wardens to take the Bibles away from the tables in **the** infirmaries and put them back only when a visitation by the authorities is imminent.

G.

The Reform Youth Society "Sinai" in Chicago has moved the celebration of the Sabbath to Sunday out of consideration for "business." **G.**

II. foreign countries.

Oestreich. After Pastor Bühl, on his journey through Germany last summer, gathered information on the spot about the ecclesiastical conditions in Eastern Austria, he informs us about it as follows: "According to the oral information received, things are indeed bad with the Lutheran congregations both in the Archduchy of Eastern Austria itself, as well as in Bohemia, Styria, and Hungary. It is especially the communal schools, into which the Lutheran schools have dissolved, that now cause them the most concern, because they are so influenced by the Catholic priests that the Lutheran children are in danger of gradually losing their faith altogether. The re-establishment of Lutheran parochial schools, however, now that they have been transformed into communal schools by parochial resolutions, so that new confessional schools are now considered private institutions, is connected with very great difficulties. Many poorer congregations are no longer able to maintain the preaching ministry among themselves without outside help, and if nothing is done from outside, many congregations will go completely to ruin in the course of a few years. In addition, there is no real cohesion among the preachers, especially Oestreich's, since the rationalism of some Viennese professors has exerted an evil poisoning influence on many preachers. Nevertheless, in a not inconsiderable number of the same love for Lutheran church and doctrine seems to have been perpetuated. Thus, Pastor Molinar in Prague and City Vicar Heck in Vienna seem to be serious faithful Lutherans. The former, employed at a Bohemian congregation, is considered a champion of Lutheranism in Bohemia. Stadtvicar Heck gave an excellent testimony in my presence for the necessary adherence to Lutheran doctrine against several Prussian Union pastors who were just visiting him. I had the opportunity to hear a very good sermon from him in the Lutheran city church in Vienna." - May these few pieces of news serve to make us thank God from the bottom of our hearts for the great grace we enjoy and, above all, to make us realize how important it is for us to hold on to the establishment of our parish schools and to spare no sacrifice for it, but also, finally, to realize that, when we have completed the first two

Pray the Holy Lord's Prayer, also diligently remember our brothers in Austria who are surrounded by such great dangers.

W.

[Walther]

Giving for all kinds of ecclesiastical and Christian purposes is indeed, by God's grace, quite fashionable in our dear Synod, if we may say so; but it must not be thought that it is not also going on in vogue elsewhere. When one considers how poor most donors to church and Christian causes are in our old fatherland, it is still very questionable whether the real Lutherans are more generous here or in Germany. These thoughts came to us today when we read in the dear "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" of Nov. 16 of last year, among other things, the following: "Giving is more blessed than receiving, because giving and always giving and only giving is God's business, but receiving is human. Not only do we have in Alsace-Lorraine an ev.Lutheran Church in Heiligenstein, Mulhouse, Plobsheim-Daubensand, for scattered fellow believers, for the distribution of the Bible and scriptures, for the care of children, for hostels, in short, for all kinds of inner mission and emergency situations of the church in the home country and outside, but recently, in view of the future need of some clergymen, auxiliary funds have arisen from time to time". - According to God's word, one should not only gladly give something from the rest that falls to one from God's blessing to the one who does not have what he needs, but should also aim at this goal and be diligent in his profession for this purpose, so that one (not only) procures what is necessary for himself, but also "has something to give to the needy. (Ephes. 4, 28.) Blessed is he who practices this diligently and cheerfully for the sake of Christ, for he also has a beautiful sign that he has come out of death into life (1 John 8, 14.), but one day he will experience the truth of Christ's word with the deed: "Pray, and it shall be given unto you. A full measure, pressed down, shaken, and overflowing, shall be given into your bosom." (Luk. 6, 38.) W.

[Walther]

Rome. The non-Catholics are now eagerly taking advantage of the opportunity that the pope in Rome no longer has anything to command. Already the Waldensians, the so-called Free Italian Church, the Baptists and Methodists in Rome together have 11 places of worship and several schools with a total of 600 students. Of course, the pope will think: "Just wait, you cursed heretics! When I come up again, I want to sweep you out again." (For as great a friend of religious freedom as the pope is where he and his creatures need it, e.g. here in America, as great an abomination is religious freedom to him where he is master of the house). However, the prospects of regaining his secular rule in Rome are very poor, and are getting worse and worse precisely because of the non-Catholic population in Rome, which is increasing daily.

W. [Walther]

Renunciation of the Papacy. Don Paola Grassi has been summoned by the Inquisition to justify himself because of his departure from the Roman Church. No one believed that he would turn himself in. But after he had taken the necessary precautions to protect his personal safety, he appeared at Sant Uffizio on October 16. There a discussion took place that would have caused a greater stir in calmer times. The summoned man spoke with a frankness and certainty that astonished his judges. "After I had publicly declared in my farewell letter of Sept. 28 to His Eminence the Cardinal Vicar General and thereupon that I had completely left the papal church, I would not be obligated to appear before you as a representative of the Inquisition, with which I no longer have anything to do, because I am no longer a subject. Nevertheless, I decided to come here in person to answer, not to defend myself. Since my

I

5

If my decision was made before God's face, then I alone am responsible to Him, and therefore have nothing to justify, especially before a tribunal that I absolutely do not recognize, which is the negation of education and progress, and which destroys that purity of religion, love and peace, which the Savior came to found on earth. What brought me to you is: 1) I want to testify of my faith in Jesus Christ, who alone has justified and saved me, as well as of my firmness and constancy in it. 2) On this occasion I will not refrain from exposing the truth to the 'holy office', in the hope that this controversy will become a seed for the conversion of the clergy, and I ask God to let me see that through me, a weak and useless instrument, those will be called to the light who have been constant and merciless persecutors of the light. 3) In order to remove all doubts and misgivings that you might have about my benefice in the Liberian Bastlica, I hereby renounce all my rights ... in order to be able to say with the apostle Paul: but what I have gained I have counted as loss for Christ's sake. For I reckon all things to be loss against the abundant knowledge of Christ my Lord, for whose sake I have reckoned all things to be loss, and reckon them to be filth, that I might win Christ." Unfortunately, this old man, who seems to be a sincere man, was baptized again by the English Baptist missionary Wall in Rome.

Black Jews. In the city of Cotochin (Hindustan) and the surrounding area live about two thousand black Jews. They are not quite as dark-skinned as the Ethiopian Negroes. They are Israelites in the fullest sense of the word and still serve God in the manner of their ancestors. According to their own statement, they thus derive their descent. The conquest of a part of East India by the Europeans opened a path to immense wealth for the business world of that time, and the prospect of becoming rich attracted many adventurers from all over the world. Among them were many young Jews from Baghdad, Bassora and Yemen. After settling there, they bought slaves from the natives, some of whom married their masters after converting to Judaism, and from these fiefdoms of exchange sprang the present population of Cotochin. But because of their skin color they are under a certain spell; neither the Israelites of Baghdad, nor the white Jews of their own place have any fellowship with them. Ad. Bd.

Do not be mistaken, God is not mocked.

In the Haager Tageblatte (Holland) we read the following: In our fatherland there is a paper mill somewhere. The owner, a man without worship and a scoffer, has been able through his efforts to lead many a relative and servant to unbelief and to depart from the gospel. He had succeeded with several of them. Now, a few months ago, the plan was carried out to install a steam engine instead of the mill. Where I gained hundreds, I will now gain thousands, was the boast of this unhappy man; his workers, he said, could now no longer go to church, nor celebrate Sunday, - because it would have to be worked through Sunday and workday. - The day of the inauguration of the steam engine arrived. Many relatives and curious people had gathered; strong drink was drunk, the furnace was lit. The joy was great. Now there was still to be mocked. They say that there is a hell, exclaims the factory owner, well, that is also a hell, pointing to the glowing boiler; in hell it will not be as bad as people say. Never

someone has come to tell us. Thereupon a general laughter and mockery arose. But wait, a strange noise was heard, the factory owner hurriedly went to investigate what it might be. When he came across the boiler, an explosion took place. Fire and steam fill the house, terror all hearts. When they had come to themselves a little, they looked around for the factory owner. They found him hanging over a beam, mutilated, dead! No human addition shall weaken the strong language of this deed, the authenticity of which is vouched for by the undersigned.

Haag.

Dr. Capadose.

A Jesuit student is converted.

The jurist Johann Wolf (f 1600) had taken a student of the Jesuits as a scribe. He was very fond of the Lutherans and often said that he did not want to go to heaven where Luther was. He found Luther's writings in his master's library and began to read them diligently. Then he saw that the Roman church had completely deviated from the apostolic church and that Luther had not written such blasphemous things as he had previously believed and heard from his teachers. From then on he went to preach more often and spoke of the Lutheran doctrine with respect. After a few weeks he became ill, and soon he realized that he would not get up again. So he sent for a Lutheran preacher to give advice and comfort to his soul. The preacher came, the sick man repentantly confessed his sins, received the Holy Communion in both forms in true faith in the merit of the one sin-bearer Jesus Christ, and soon died happy and blessed. His only wish was that his parents, who lived quite far from him, would also be freed from the papal idolatry. (^Volüus iu xruelüt. iour. 1.) G.

An unbeliever silenced by a woman.

An unbeliever once gave a lecture in a town in England against the Bible and Christianity. Thinking that he had silenced everything, he said at the end of his lecture that if anyone wished to reply, let him come forward and speak. After a little while, a woman came forward and said, "I wish to ask a question." "Well, my good woman, what is this question?" said the speaker. The woman answered, "Ten years ago I became a widow with eight little children; my husband died poor; he left me not much but a Bible; this book I have read daily and found sweet comfort and strengthening in it; God has blessed me and my children; to JEsu Christo stands my hope, I hope that when I die I shall be with him forever. Now, my Lord, what has your faith done for you?" Quite puzzled by this question, the unbeliever replied, "My good wife, I

have no desire at all to disturb your joy." "That is not the question," replied the woman, "what has your faith done for you?" Reduced to shame, the maul retreated amid the laughter of a large assembly. G.

Zwingli, an enemy of Christian songs.

Zwingli wanted all Christian chants, as well as organ playing, removed from the churches. He handed For this reason, he submitted a petition to the council of Basel, sang it before them, and wanted to make it understood how inconsistent it was to offer a prayer before God. Compare Ps. 149.

Church News.

Rev. I. A. Schroppel, who had been peaceably dismissed from his former congregation in Grand Haven Township, Mich. on account of illness, and had accepted the call of the congregation in Hillsdale, Mich. was installed in his office in his new congregation on the 2nd Sunday of Advent by the undersigned on behalf of Mr. President Hügli.

May the Lord make him a blessing for many! A. Henkel.

Mr. Rev. E. Hieber, until then of Westville, Ind. having accepted a call from St. Paul's Lutheran parish at Town Rich, Cook Co, Ill, the same was installed in his new charge by order of the Reverend President of our district on the 3rd of December, assisted by Mr. Rev. Pissel, by the undersigned.

The Lord crowns the work of his servant with rich blessings!

E. Riedel.

On the 10th Sunday after Trinity, Rev. G. E. Ahner, called by the congregation at Nicolet, Minn. was installed in his new office by order of the honorable board of the Northern District.

In the same order, Pastor A. Sippl was installed into his ministry on the 18th Sunday after Trinity in the midst of his new congregation in Potsdam, Minnesota.

May the Lord bless the work of the dear brothers abundantly! F. Th. Krumsieg.

Addresses: Rcv. O. D.

Nicolet,, Nicolet 60th, Llini.

liev. 8ippcl,
Dolsclam, Olrosteä 60th, Llinn.

At the affair of the venerable Presidency of the Northern District, on the second Sunday of Advent, the Rev. George P. A. Schaaf was installed in office by the undersigned as pastor appointed by the Lutheran Jmmanuel's congregation at Town Utica, Winona County, Minnesota.

God bless shepherds and flock! E. M. Citizen.

Address: Ucv. Ocor^c ? 8cüsak, Box 99. dc^viston, ^Villoiin Oo., Älion.

On the third Sunday of Advent, the 14th of December, Rev. C. F. Ebert, having recognized the calling received from the German Lutheran congregation of St. Peter and St. Paul at and near Hancock on Lake Superior as a divine one, and having accepted it with the consent of his former congregations at and near Chippewa Falls, Wisconsin, was installed in his new office by the undersigned by order of the Most Reverend Presidii Northern District in the midst of his new congregation.

May the Lord God in his mercy grant that he may be a great blessing to his congregation, which received and welcomed him with much love and joy, and to many other souls in the surrounding area, and that he may produce much fruit for eternal life. I. L. D aib.

Address: Rcv. 6. IV Dbert,

Daricock, IlouFÜton 6o., I., 8., ^licNALQ.

Mr. Pastor G. Baumann of St. Petn Lutheran Parish at New Memphis, Clinton County, Illinois, having received a regular appointment and having been peaceably dismissed from his former congregation at Chandlerville, Cass County, Ill, the same was solemnly installed in his office on the second Sunday of Advent by the undersigned, assisted by Mr. Pastor G. Goehringer.

May the Lord bless him from on high and make him a blessing to many, that he may bear much fruit and that his fruit may remain for eternal life! Br. Wolbrecht.

Address: Rov. 6l. Lauw^n,

Ncv Mcmpüis, (Uinlon 6o., III.

After the Rev. I. L. Hahn of the Jmmanuel's congregation at Sebewaina, Huron Co., Mich., received a regular call and, as soon as he recognized this call together with his previous congregations at Hillsdale and Coldwater, Mich, as a divine one, he was solemnly inducted into his new office by the undersigned on behalf of the Reverend President of the Northern District of the Lutheran Synod of Missouri, Ohio and other states on the 19th Sunday after Trinity of this year.

May the Lord Jesus Christ, the Archpastor of His Church, give grace to His underpastor in the new congregation, so that His Word preached through him may obtain one victory after another in the dear Jmmanuel congregation and create much fruit for eternal life.

Frankenlust, 20 Dec. 1873.

F. Sievers.

Address: Usv. 3. D. Halln,
8cllcvain\$, Duron 6o., Llicll.

Due to the appointment of Pastor A. Crull to the college in Fort Wayne, the congregation in Grand Rapids became vacant. The congregation then appointed Pastor H. Koch as its pastor, which appointment he also accepted. On the third Sunday of Advent, December 14, Pastor Koch was inaugurated into his new office by the undersigned on behalf of the Reverend Mr. President Hügli.

Our faithful Archpastor, JEsus Christ, be with him and his church! H. O. Schmidt.

Address: Rcv. N. Locll,

224 N. Division 8t., Oranck Rapicks, Hlicll.

Church consecration and introduction.

It will certainly fill anyone with a warm heart for the dear mission with joy when he once again hears good news from one of our outposts. It is scarcely two years since the undersigned, the first pastor of our synod to be stationed in this county, took up his duties in Warren Township. He was assured that there would be ample opportunity for missionary work. But at first this hope did not seem to be fulfilled, for the field was already occupied by preachers of other faiths. Finally,

however, the good Lord opened another door in Maxfield Township. Invited by some families, some of whom had already made the acquaintance of our dear synod in Illinois, the undersigned began to preach there in God's name. At first, the prospects were not very bright, especially during the previous winter, which was so extraordinarily severe that church attendance was often almost impossible. But we knew that God's works usually begin inconspicuously and small. So we had to wander from one district schoolhouse to another for our church meetings, and even take refuge in private homes. We did not let ourselves be distracted by God's grace, but continued calmly, placing our hope in God, in whose name and for whose service the work was begun. He gave the few the courage and joy not only to appoint their own pastor, but also to start the construction of their own church and a corresponding parsonage. The congregation actually received its own pastor in the person of Pastor Kanning, who had accepted the call to the local congregation with the approval of his former congregation. He had arrived and the church was ready at least to the point where services could be held in it, so we looked forward with excitement to the nineteenth Sunday after Trinity, which had been chosen as a double feast day. A somewhat cool, but nevertheless clear and finally even cheerful day invited to numerous participation in the celebration. Since our congregations in Warren Township and Black Hawk County were especially invited, a large crowd gathered to celebrate. And when the church doors were opened by the reporter after the reading of the 100th Psalm in the name of the Triune God, the festive guests moved in bright heaps into the new house of God, which had been decorated by the dear women with lovely flower arrangements. When the church was finally filled to capacity, the consecration service began with the recitation of the consecration prayer by the clerk. The consecration sermon was held by the invited celebratory preacher, Pastor Studt of Luzerne, on 1 Chron. 17, 19.

After the sermon, the undersigned discharged himself of the commission given to him by the Reverend President of the Western District by solemnly introducing Pastor Kanning to his new field of work. The above-mentioned Mr. Festprediger acted as assistant. The morning service concluded with a baptism performed by the newly installed pastor. At noon the parishioners took their guests into their homes. - In the afternoon, according to the original plan, a second service was to take place. But since the second invited preacher was unable to come, Pastor Kanning preached his inaugural sermon on 1 Cor. 2:1-5 before another exceptionally large audience. Thus our wonderful double celebration came to a worthy conclusion, and the joy was clearly visible on the faces of those who were healing. No wonder. For even if we had not consecrated a temple of splendor, everyone had to be pleased with our dear little church, which, with all its unpretentiousness, nevertheless with its well-designed little tower is a lovely adornment to the whole surrounding area and with a width of 24, a depth of 36 and an inner height of 18 feet with its spacious organ choir also offers enough space. And whether our festive services can also be embellished by productions of

Although we did not have any trombone and singing choirs and, as far as the singing was concerned, we had to be content with the church songs accompanied by a small organ kindly provided by the St. Paul parish for this occasion, the sweet word of Christ, the Savior of sinners, had sounded out in two powerful sermons so sweetly and enticingly that every true child of God had to enjoy it.

Well then, you too, dear reader, rejoice and give thanks with us to God that He has so abundantly lavished His grace on the Church of the pure Word and Sacrament. Rejoice especially you, dear Lutheran farmers, who can no longer find the homes you desire in other states and have therefore perhaps already set your minds on our beautiful, fertile Bremer County in Iowa, which is already heavily populated by Germans. For now you can come with confidence, without being exposed to the temptation of having to entrust your spiritual care to such preachers, who call themselves Lutheran, but who publicly from the pulpit not only deny, but downright fight against all the truths ever known by our dear Lutheran church. If you settle here, you will find two congregations and churches in which the full, pure Lutheran Bible doctrine prevails by God's grace, and no right is granted to the little human feet, no matter how learned they may be.

May our Arch Shepherd, Jesus Christ, continue to preserve for all of us the noble, precious jewel of pure, wholesome doctrine, and may our dear Immanuel congregation in particular increase more and more in faith, love and knowledge through it, so that all its members may one day also be incorporated into the triumphant church that is above before the throne of the Lamb. Then our Immanuel congregation will certainly become a refuge for all those in the whole area who still truly love our Lutheran Zion. - May the Lord grant the new pastor much wisdom, love, patience, perseverance and courage as a witness in his responsible position, and may He grant one victory after another to the word of God that goes through his mouth. May He do this for the glory of His name and the advancement of His kingdom! Amen.

J. L. Crämer.

Church dedications.

On the 23rd Sunday after Trinity, the local congregation had the great joy of celebrating their new church (a stately building for this area, 4095 feet, with a 210 foot tower, with

Seats for 700 to 800 people; a beautiful altarpiece, 2 pairs of silver-plated altar candlesticks with beautiful candles, a fine crucifix, etc., mostly donated by individual members, decorate the altar; 3 chandeliers, a gift and proof of love of the young people, decorate the nave of the church) to the service of the Triune God to be able to consecrate. Unfortunately, of all the invited pastors, only Pastor Müller from Amelith arrived. Likewise, due to the already closed "shipping routes", only a few guests from the nearby sister parishes were present; however, the numerous local German population filled the large church completely. All four services were well attended. The consecration sermon was preached by Pastor Müller and showed, on the basis of the church consecration epistle, that an earthly place of worship is a place of preparation for the new heaven and the new earth. - In the afternoon there was an English service. I tried to make the article of the justification of the poor sinner before God clear to the listeners on the basis of Rom. 3, 23-25. - In the evening, Pastor Müller preached on Psalm 75:2, and on Monday morning the undersigned preached on Phil. 4:4. The lovely choral songs of the two congregational singing societies also contributed to the glorification of the celebration.

May God in mercy grant that His Word may always be rightly taught, rightly honored, firmly believed and steadfastly confessed in this His sanctuary for His glory and for the salvation of those who enter and leave! Amen.

Sebewaing, Huron County, Michigan,

December 4, 1873, I. L. Hahn, pastor.

On the second Sunday of Advent, the Trinity Lutheran congregation at Huntley, McHenry County, Illinois, had the great joy of being able to solemnly dedicate their new church and school. The congregation assembled at 10 o'clock in the morning in the old preaching house, an English schoolhouse, where the pastor too, after singing, said a short prayer and then the benediction, after which the congregation went in procession to the new church. The door was opened with the words of the Psalmist (Ps. 24, 9.10.). The consecration prayer was said by the undersigned, after which Pastor F. W. Richmann, who had served the congregation earlier, preached a sermon on the consecration gospel, Luc. 19:1-10. After this, an infant was received into the kingdom of God through the sacrament of Holy Baptism. Then the Dundee Singing Choir, under the direction of Mr."

Teacher Ludwig Selle performed a beautiful piece. - In the afternoon the undersigned preached on Match. 8, 23-27. at the urgent request of the Americans in English, and the choir was heard again. Thanks to the dear friends!

The church is 50 feet long, 36 feet wide and 20 feet high inside with a chancel. The school is half that size.

God be eternally praised and thanked that he also allows his dear Lutheran church to spread more and more here in this northern part of Illinois. May He grant grace that the dear congregation may continue to build itself upon the most holy foundation of the apostles and prophets, since Jesus Christ is the cornerstone. May God have mercy on us! Amen. Wilhelm Steinrauf.

On the 24th Sunday after Trinity, my congregation at St. John's, Town Grant, Portage County, Wis. had the joy of dedicating their newly built church to the service of the Triune God. Rev. Chr. Markworth preached the dedicatory sermon. The undersigned said the consecration prayer and preached in the afternoon. - The church is a strong wooden building with a tower in which a bell will later be placed. It is 50 feet long and 30 feet wide.

May the good Lord keep his word pure and loud also in this place for the blessing of many! F. Leyhe.

On the second Sunday of Advent, St. Jo- Hannis Lutheran Parish of Fall Creek, Eau Claire County, Wisc. had the joy of dedicating their new church to the service of the Triune God. Seven years ago we had already begun to build a church. The same was finished in 1868, except for the blower, and cost over 5000 dollars. Then it pleased God to strike us hard. A hurricane came and destroyed our church, on which we still owed 600 dollars. We were now forced to hold our services in the small school building again. There were few dry eyes on the first Sunday. I preached: "Is there any evil in the city that the Lord does not do? After the old debts were paid, the congregation began anew to build a house for the Lord. Therefore, the joy was all the greater when they were able to move into their beautiful new church on the second Sunday of Advent. - —

But not only were we allowed to celebrate a victory; but the next day, Monday after the Second Advent, we moved 2½ miles farther and dedicated to the service of the Triune God the church of the Trinity congregation, also on Fall Creek, Eau Claire County, Wis. Each church is adorned with a steeple. The former has galleries inside. Everything is beautiful and well furnished.

On the first day my brother, Pastor W. Friedrich of Minnesota, and Pastor Althof, belonging to the Wisconsin Synod, preached. On the second day Pastor Siegler preached the consecration sermon. The latter also added to the solemnity by accompanying the congregation's singing from an American organ. On Wednesday another sermon was preached by Mr. Pastor H. Pröhl.

May the faithful, merciful God grant that they not only be Lutheran churches, but also remain so; may the sun of all doctrines, namely the doctrine of the justification of the poor sinner before God by grace alone, shine in its full truth in them; so that not only many will come to faith, but also be eternally saved.

W. I. Friedrich, Lutheran pastor.

The third Sunday of Advent last year was a double day of celebration for one of my branches, St. Peter's Lutheran Parish in North Judson, Starke County, Ind. The morning was Church Consecration and the afternoon Confirmation, and the first in this parish and place. The church is quite a beautiful building, 40 feet long, 26 feet wide, and adorned with a 60-foot steeple. In the morning at the consecration service I preached on Psalm 84, 2. 3. and at noon at the confirmation on 1 Peter 2, 9.

When I preached for the first time in North Judson in November 1872, there were 10 people gathered around me in a store. The number of listeners grew very quickly. Last summer we were able to organize ourselves into a congregation, which now includes about 30 families. I preach here, as in all my branches, only on weekdays; nevertheless, as often as I am there, it is as if there were a fair in the town: people come from all sides.

May the good Lord now give His further blessing to the work He has begun and preserved until then. May His Word, given to us by grace, bear much fruit, which will remain for eternal life.

I. H. Jox, Pastor.

Mission Feast.

(Delayed.)

On the 20th Sunday after Trinity, the three congregations, namely Pastor C. Schuricht's congregation near Vandalia, Pastor Feddersen's congregation near Farina and the Ge

In spite of the heavy rain that poured down all day, a large audience had gathered. In the morning Pastor Ottmann from Collinsville and Pastor Holst from Troy preached, in the afternoon Pastor Feddersen from Farina. The proceeds of this day were given to the Emigrant Mission in New York.

Thanks be to the Lord of the Church who gave us this day of joy and showered us so abundantly with his blessings!

G. Wangerin.

Please.

Should anyone inside or outside our synod have knowledge of where the book of the chronicle of the synod is located, he should kindly inform the undersigned as soon as possible, and possibly also send the book to the following address:

I. Sievers,

sick lust,

HlielÜAkn.

F. Sievers,

d. Z. Chronicist.

Pastor and teacher wittwen

of our Synod, who are in need of support from the Widows' Fund, are requested to send their names and addresses together with a birth record of their children under 14 years of age, signed by their pastor, to

C. F. W. Sapper, general cassirer of the pastors' and teachers' widows' and orphans' fund pro tsm pore.

Conference - Displays.

The one-day conference in St. Louis, Mo. will be held on the first Wednesday in January. Subject of discussion: Rom. 9-11. C. S. Kleppi sch.

The Central Illinois Conference will assemble, God willing, from the 27th to the 29th of January, 1874, at the residence of the Rev. Hrid, in Peoria, Ill.

Those not coming will want to send their letters of apology to the conference itself, and in a timely manner.

H. F. C. Ch. Grupe.

The Concordia Conference meets, v. v., on the 20th day of January, 1874, at 2 o'clock in the afternoon, at the residence of Rev. Beyer, in Pittsburgh.

W. C. H.Lübkert.

The Pastoral Conference of Northern Illinois will meet, volsnw vso, from the 8th to the Uth of January, 1874, at the congregation of the Rev. Wunder in Chicago.

The dear brothers in the school board are hereby cordially invited to take part in the meetings by decision of the conference. G. Traub, Secretary.

The Effingham Special Conference will meet, God willing, on January 14 and 15, 1874, in Effingham at the home of Rev. G. Wolf.

The Grand Napids Special Conference will meet, God willing, at Grand Napids on January 20 and 21, 1874. N. Sörgel, Secretary.

God willing, the Buffalo Special Conference will meet at the home of President C. Gross in Buffalo on January 13 and 14, 1874. F. W. Schmitt.

The Northwestern District of the Minnesota General Mixed Pastoral Conference will meet, s. G. w., January 13-15, 1874, at the parish of the undersigned. The subject of the proceedings will be: Theses against uncvanglish practice. The opening sermon is held by Past. Börneke; substitute Rev. Müller. - On Monday afternoon and Tuesday morning the members concerned will be collected from St. Peter's.

Elysian, Le Sueur Co, Minn. H. Sprengel.

It is recalled that the Indianapolis Conference meets on the evening of the Feast of the Epiphany, January 6. Chr. Hochstetter.

The Quin cy Pastoral Conference will assemble, God willing, at Quincy, Ill, on the 8th and 9th of January, 1874, at the church of the Rev. Hallerberg.

The dear brethren of the Honorable Synod of Illinois are cordially invited to attend. Bruno Mießler, Secretary.

The Cleveland Specialconference will meet, Goti willing, at the home of Rev. H. Wyneken in Cleveland (west side) on January 13 and 14, 1874.

To be presented for discussion is a paper on syncretism and an excerpt from Chemnitz on papal traditions. To preach is Pastor Paul Schwan; substitute is Pastor Bühl.

I. Rupprecht.

Received in the Middle District treasury:

To the synod treasury: From Pastor Krafft's St. Johannis congregation 48.00. His Michaelis congregation 4'2.70. His branch congregation in Florida 41.20. Past. Schöneberg's Gem. in Lafayette 424.35. Rev. Knief's Gem. in Neu-Dettelsau 412.65. Rev. Hieber's Gem. in Defiance County 49.44. Rev. Krafft's St. Jo-Hannis comm. 41.25.

To the widow's fund: From Past. Krafft as regular contribution 4'4-00. From Mrs. Leiningrr 41.00.

For the congregation in Harlem: From Past. HusmannS Gem. in Euclid 410.00. From three members of Pastor Bundenthal's Gem. 42.25.

For inner mission: From N. N. in North Dover 4'1.00. Mrs. Scheiderr in Neu-Dettelsau 4'1.00. Mrs. M. Grimmeyer in Aurora 41.00. Past. Tramm's Gem. in VincenneS 47.85.

To the seminary household in St. Louis: From Past. Schwan's comm. in Cleveland 489.00.

To the orphanage near St. Louis: Wedding coll. by Mr. Nabe in Aurora 4'5.00. By Mr. Rullmann in Vin- cennes 4'2.00. I. Burre there 4'1.00.

To the orphanage in Addison: By Rev. Horst- Film Igem einde 44.64.

For poor students in St. Louis: From the congregation at Cold Springs 4'4.64. From H. Bosker there 42.00. H. Wilkenin: there 4'5.00.

On the Leipzig Mission: From Mrs. P. S. in Cleveland 41.00. Past. Biedermann's Gem. in Cincinnati 99.20.

On the Hermannsburg Mission: From Past. Biedermann's Gem. in Cincinnati 49.20. From Wittwe Scheppmann in Holland 45.00.

On the emigrant mission in Baltimore: From Past. Tramm's Gem. in Vincennes 47.85.

To the building fund: By Past. Horst by Mrs. Weber 41.00. By Past. Bundenthal's Gem. 439.00.

For poor students in Fort Wayne: bequest from Mr. Settelmeyer from Past. Zagels Gem. 4100.00. From the Gem. in Vincennes for F. Schulz 4'50.00.

For the Memphis congregation: From Dr. Sihler's congregation in Fort Wayne 486.43. Past. Steinbach's Gem. in Fairfield 48.25. Past. Rupprecht's congreg. in North Dover 415.00. Rev. Biedermann's congreg. in Cincinnati 427.30.

For Brunn's institution: from Past. Maak's congregation in Sugar Grove 410.70. Mission Feast - Collecte in VincenneS 4100.00.

Fort Wayne, Nov. 30, 1873, C. Grahl, Cassirer.

With heartfelt thanks to God and the kind givers, we have received the following gifts of love for the relief of the distress caused by the yellow fever:

From the congregations of the following gentlemen pastors: C. Seuel in Lyons, Iowa, 4'14.00, H. Sauer in Mobile, Alabama, 465.00, W. Sihler in Fort Wayne (by Mr. Grahl) 485.00, Steinbach in Fairfield Centre, Ind. (by Hm. Grahl) 48.25, H. Wyneken in Cleveland, O., 490.00, P. Heid at Peoria, Ill, 465.90, Runkel at Aurora, Ind., 46.50, Horst at Columbus, O., 49.64, Heinz at Crown Point, Ind., 44.00, Matthias at Marys- ville, Kansas, 420.00, Fick at Boston, Mass., 410.00, Gross at Buffalo, Eq. N., 442.25, Gräbner in St. Charles 4102.00, Horn in Benton County, Iowa, 49.75, Kanold in Wolcottsville, N. I., 412.00, Stegcr at Bremen, Ind., 413.00, Groth at Dayton, O., 4'4.00, Zagat at Fort Wayne, Ind., 4'20.70, Crämer at Zanes- ville, O., 431.00, Lehner at New Haven, Ind, 412.00, Schuricht at Vandalia, Ill., 420.00, Dammann at Liverpool, O., 417.00, Büchele at Grafton, Wis. (by Mr. Grahl) 410.00, Husmann at East Cleveland, O., 416.00, Kleist in Washington, Mo., 420.00, E. Riede! in Homewood, Ill., 49.30, Th. Pissel in Rich- ville, Ill., 4'17.69, of whose St. Pauls parish 412.01, Wi- schau in Philadelphia (St. Pauls parish) 4100.00, Kothe (Salems parish near Glasgow, Mo.) 4'9.00, Stürken (Jmma- nuel's parish in Baltimore) 490.45.

From Trinity Parish in St. Louis 4270.00. From Mad. Alb. Bracher in Cincinnati, O., 410.00. From H. Hart- mann through Past. Stock at Fort Wayne 45.00.

Memphis, Tenn, December 7, 1873.

Dr. G. M. Gotsch. H. Sieck.

For poor students received through Pastor Kleist from the worthy Lutheran Women's Association in Washington, Mo., 410.00. Through Pastor Saupert in Evansville, Ind. collected on Mr. F. Korff's child baptism:, 46.60. Through Pastor Bühl in Mas- sillon, O., a bequest of the weil. Anna Maria Stocker from his congregation 4,62.00 (of which 430.00 for the pupils dying in Germany); furthermore a misstonscollecte of his congregation 417.00; finally half of an earlier collecte for a misstonspurpose which was not carried out 410.60. Through Past. Wagner in Chicago from the worthy Young Men's Association of his congregation there 450.00.

C. F. W. Walther.

Received for our church building:

By Mr. Pastor Buszin from his congregation in Secor, Ill, 412.00. By Mr. Rev. Schlesselmann by some members of his congregation in Tipton 4'5.00. By himself 41.00. By Mr. Pastor A. Rohrlack 4'3.00. By Mr. Pastor E. A. Winter 42.00. By Mr. Past. F. Schneider 43.00. By Mr. Teacher C. Herpolsheimer 4'1.00. By Mr. Pastor I. G. Nützel from his congregation 49.55. By Mrs. Pastor Schröppel 41.00. By Mr. Pastor B. Lange from his congregation 46.50. By Mr. Past. L. E. Knies from some members of his congregation 45.00. By Mr. Past. I. H. P. Gräbner from his congregation 425.00. - God richly reward the dear givers!

Iowa City, Iowa.

H. Cämmerer, Rev.

For the school seminarists Hermann Hattstädt and Wilhelm Spuhler was received by the end of Novembers: From the Women's Association of my parish 4'27.22, at the wedding of W. Stückert 410.25 and at the wedding of Eduard Röder 410.53.

W m. Hattstädt.

Report

of the Treasurer of the General Synod on 'the state of the coffers since the last meeting of the same until November 1, 1873.

Synod Treasury.

'Revenue and inventory\$20909

.59

Issue:

Salaries, travel allowances rc\$33290 .52

Current expenses

for the college in St. Louis \$ 3877.03

For college at Ft. Wayne \$ 3191.20

seminar in Addison \$ 1225.06

\$41583.81

Remains a deficit of\$20674

.22

\$41583.81 \$41583.81

6 Committee for printed matter.

Revenue and previous balance\$68316

.39

Edition\$43281

.90

Remains a stock of\$25034

.49

\$68316.39 \$68316.39

6. construction fund.

Revenue

\$ 6118.00

Issue Inol. of previous Defic.

\$21643.41

Payments on account for the completion of the

College at Fort Wayne\$12393

.36

Remains a deficit of

\$27918.77

\$34036.77 \$34036.77

0 Proseminary Fund. (Pastor Brunn) Revenue and inventory\$2192 .19

Edition, to Pastor Brunn and for his Sendlings,

\$1708.71

Remains a stock of\$

483.48

\$2192.19 \$2192.19

L. Missions - Checkout.

Revenue and inventory\$7193

.32

Expenses: none.

k' Inner Mission - Cashier's Office.

Revenue and inventory\$2452

.88

Output\$1245

.20

Remains a stock of\$1207

.68

\$2452.88 \$2452.88

o Fund for emeritus and sick pastors.

Revenue and inventory\$188

.65

Output

\$130.00

Remains a stock of\$

58.65

\$188.65 \$188.65

Recap.

Dr. Or.

Synodalkasse\$20674.22

k. Committee for printed matter\$25034

.49

v. Building fund\$27918

.77

v. Proseminary treasury

\$483

.48

L. Missions - Cashier

\$7193

.32

D. Inner Mission - Treasury

\$1207

.68

61. fund for emeritus and sick pastors\$58

.65

Remains Deficit

\$14615.37

\$48592.99 \$48592.99

Since the general synod, at which I can make a complete conclusion of the accounts, meets only every three years, my reports, which appear every six months in the "Lutheraner", remain only a continuous account; hence then the ever increasing numbers.

Although the large deficits of the synodal and building funds are to a large extent covered by the balance in the funds of the committee for printed matter, there still remains a large debt that should be a reminder to every member of the congregation within our synod. I would also like to mention that the Synod not only increases in external size with each passing year, for which God is to be thanked, but that its needs also increase in the same proportion; I would only remind you of the many expenses for travel of the various commissions and officials on behalf of the Synod, as well as the travel of the delegates from all districts to the Synodal Conferences, which costs several thousands of dollars. The new college building in St. Louis cannot possibly be postponed much longer; but it occupies a very large sum, while unfortunately the synodical and building fund, even after deducting the cash in the caste of the committee for printed matter, still has a debt of tärv-tt 23,500 dollars, and to this may be added several bills from the last extension of the college at Fort Wayne; a full account of which is not yet in my hands. The money received for the new building in St. Louis so far amounts to only about 5500 dollars, and this sum is included above in the receipts of the building fund. Due to the new construction of the printing plant, quite significant expenditures have also become necessary for this purpose, for various machinery, as well as a larger working capital has become necessary in general, so that from this, up to now our most plentiful, source of income, less, rather than more, can be expected in the near future. Under these circumstances, my next

he thought is that, God willing, one or more persons in each of our dear congregations might take a closer look at the above figures and what has been said here, and feel moved by the state of emergency of our coffers, especially the synodal coffers, to inform the congregations about it, and that steps would then be taken to remedy this need to the best of our ability. It is true that we are living in an oppressive time right now, and everyone has to struggle with heavy worries, but nevertheless a Christian who has the right insight will first begin to save on himself and his household before he should leave our church institutions in distress.

It is the decision of the Synod to point out in my reports any emergency situations, so that the congregations are made aware of them; that is what I wanted to do with the above remarks.

May the kind and merciful God bless everything that brings glory to His name! Amen.

John F. Schuricht.

* *

I know nothing to add to these words, which present the facts of our great synodal budget completely in accordance with the truth and which the care of love has demanded of our faithful Mr. Cassier, except the heartfelt request that they be well satisfied for the sake of the love of Christ.

C. F. W. Walther, President of the General Synod.

Received in the Western District treasury:

On the synod treasury: From Past. Engelbrecht's congregation in Chicago \$13.00. Past. Eirich's congregation in Minden, Ill., \$68.25. Past. Bartling's Gem. in Chicago \$32.00. Past. Seuel in Lyons, Iowa, \$1.00. Collecte of the Gem. of the Past. Polack in Cape Girardeau, Mo., \$6.00. Of Past. Mare's commun. in Shawano County, Wis. of, \$5.00. Past. Janzow's comm. near Farley, Mo., \$7.30. Past. Stephen's Gem. at Echester, Ill., \$6.75. pastor (mare in Shawano County, Wis.), \$4.00. of the three- einigkeits district at St. Louis \$27.05. by A. Muschler of the Gem. at Aurora, Ill., \$20.00. collecte of the Gem. at Addison, Ill., \$20.28. of Past. Achenbach's Gem. in Venedy, Ill., \$15.00. Of Past. Heinemann's Gem. in Nen-Gehlenbeck, Ill., \$3.20. Past. Sapper's Gem. in South St. Louis \$9.75. Past. Claus' Gem. m Nvrth St. Louis \$27.75. Of Past. Streckfuß' Filialgemeinde in Hahlen, Washington Co, Ill, \$17.00. Of Immanuel's District in St. Louis \$12.00.

To the college - maintenance fund: from Rev. Besel's Gem. at Cape Girardeau, Mo., \$3.50. Rev. Scholz's Gem. at Corning, Holt Co, Mo, \$2.35. Past. Aestering's Gem. at Frohna, Perry Co, Mo, \$40.00. Past. F. Schalters Gem. in Red Bnd, Ill., \$22.00.

To the Synodal Mission Fund: Collected at the Mission Festival in Past. Traub's congregation in Crete, Ill, \$65.00. From Past. Schürmann's church in Homestead, Iowa, \$13.25.

For inner mission: collected at Hampton mission festival, Ill, \$23.35. Collected at Crete mission festival, \$65.00. From N. N. by Past. Stephen at Echester, Ill, 25 cts. C. Burgdorf at Red Bud, Ill, \$1.00. F. Nagel there \$1.00. From Immanuel's District at St. Louis \$1.50.

For Past. Brunn's institution: By M. Bernhardt in Chicago \$3.00. C. Burgdorf in Red Bud, Ill, \$1.00. By F. Nagel there \$1.00.

On the emigrant mission in New York: By K. Lwercnz in Chicago \$1.00. Past. Bcsels Gem. at Cape Girardeau, Mo., \$4.85. Collecte of the Gem. of the Past. Wangerin at Bethlehem, Effingham Co, Ill, \$23.13. By C. Burgdorf at Red Bud, Ill, \$1.00. F. Nagel there \$1.01."

On the new building of the (seminary in St. Louis: By Rev. Steege's Gem. in Dundee, Ill, \$35.50. Rev. Bartling's Gem. in Chicago \$6.00. Joh. Reverts by Past. Buszin's in Woodford County, Ill, \$2.00. Past. Schwensin's Gem. in New Bielefeld, Mo., \$60.00. By some members from Past. Bruegmann's Gem. in Rvdenberg, Ill, \$3.50. Past. Dorn's Gem. in Elk Grove, Ill, \$15.10. Past. C. Zschvche's comm. in Hamilton County, O., \$26.00. Past. Trautmann's Gem. in Adrian, Mich, \$160.00. Of Past. Mangelsdorf's Gem. in Bloomington, Ill, \$25.90. Past. Vetter's Gem. in Cole County, Mo. \$8.50.

For poor sick pastors: From C. Burgdorf in Red Bud, Ill, \$1.00. F. Nagel there \$1.00. Gratitude offering from Past. Vomhof's wife in Mount Carroll, Ill, \$2.00.

On the seminary household in Addison: by C. Burgdorf in Red Bud, Ill, \$1.00. F. Nagel there \$1.00.

For poor -students: From Past. (scholz' Gem. in Corning, Holt Co., Mo., \$2.35. M. S>. In St. Louis \$5.00.- Collecte of the Gem. of the Past. Wangerin at Bethlehem, Effingham Co, Ill, \$7.04. Of the women's club of the Gem. of the Rev. Schuricht in Wilbertvn, Ill, \$10.00. Collected at H. Trewe's infant baptism by Rev. Schuricht there \$1.50. From Pastor F. Schaller's congregation in Red Bud, Ill, \$15.00.

Znm Seminar-Hausbalt in St. Louis: Collected at the funeral of Heim, and Margaretha Grafelmann and Rosine Tegtmeier by Past. Buszin in Secvr, Woodford Co, Ill, \$4.70. Collected at C. Hofmeister's wedding by Past. Wangerin in Bethlehem, Effingham Co, Ill, \$8.46. Collected from Chr. Trost's wedding by same \$1.00. From Wittve Weinhold in Frohna, Perry Co, Mo, \$5.00.

For the community in Davenport, Iowa: From Past. Traubs Gem. in Crete, Ill, \$10.18.

On the church building of the Norwegian. Gemeinde in Chicago: Collected on H. Deege's and E. Eber's wedding by Past. Scholz in Corning, Holt Co, Mo, \$2.60.

Freed the Iowa City congregation: by Rev. Tramm at Vincennes, Ind. by Friedr. Burr \$2.00, by Mrs. Marie Nullmann \$1.00.

For the Shrcveport congregation: From Day- ton, O., \$2.00. From Past. Mennicke's Gem. in Rock Island, Ill, \$15.00.

For the Memphis congregation: by Pastor Große in Chicago from adults in his congregation \$77.00, from

Schoolchildren \$18.58. By Past. Hochstetter in Indianapolis, Ind, \$21.00. By Past. Meier's Gem. in Joungetown, O., \$21.00. Past. Schürmann's Gem. in Homestead, Iowa, \$12.00. Past. Wangerin's Gem. in Bethlehem, Effingham Co, Ill, \$9.24. Past. Mennicke's Gem. in Rock Island, Ill, \$44.00. Thanksgiving offering of N. N. by Past. Warnke in Morgan Co, Ill, \$5.00. For the preachers and teachers there: From F. Kirchhof in Chicago \$2.00, wedding collecte at Aug. Gabel by Past. Berner in Dodge County, Mo., \$4.15, by Past. Ernst's Gem. in Elmira, Canada, \$11.00.

For the deaf mrm - institution in Detroit: by F. Clußmann in Niles, Ill, \$1.00.

For Paft. Ruhland's community: From Past. TraubS Gem" in Crete, Ill, \$11.61. C. Burgdorf in Red Bud, Ill., \$1.00. F. Nagel there \$1.00. From St. JohanniS Gem. in New Orleans \$24.00.

For the Philadelphia congregation: from Pastor Francke's Gem. in Addison, Ill, \$54.25.

For Rev. E. Lehmann's congregation in New Wells, Mo.: From Past. Claus' Gem. in North St. Louis \$21.15. E. Roschke, Cassirer.

Received for poor students: From the Sewing Association of Trinity District in St. Louis through Mrs. Günther 2 shirts for Dautenhahn. Collected at Strüre's wedding \$7.00 and from W. Maintz in Dissen \$1.00 fm Wiegenger. From the sewing club of the Trinity District in L>t. Louis 3 bust shirts for deletion. By Mr. Past. Claus, collected at the weddings of H. Ellrsiek and A. Notefels, \$5.10; from Mrs. Wittwe Otto \$2.00. By Mr. Pastor Ramelow from his congregation \$32.00 for Grafelmann. By Mr. Past. Studt from his congregation \$8.00 for M. Viertens and Frese. By Mr. Pastor C. Meyer half of the Mission Festival Collecte in his congregation \$36.00. By Mr. Schwegler from La Porte \$1.00. By some members of the congregation of Mr. Past. Holst \$9.00. From Mr. Waltke, soap boiler in Lowell \$25.00. By Mr. Pastor Wichmann, collected at Chr. Lange's wedding \$7.40 for Polack. By the Virgins' Association of the congregation of Mr. Pastor B. Mießler \$10.00 for Streckfuß. From N. N. of ZaneSville, O., \$8.00. By Mr. Rev. Achilles Collecte of his congregation \$13.00. By Mr. Past. Love Harvest Festival - Collecte of his congregation \$22.00. By Mr. Past. Daib \$5.00. By Mr. Past. F. Schalter from the Women's Association of his parish 4 sheets, 1 dozen towels, 6 pairs of underpants, 6 pairs of woolen stockings. Through Mr. Past. F. König from Ph. Stockinger \$1.00. Through Mr. Past. H. I. Müller, collected at G. Mayer's wedding, \$3.00. By Mr. Past. Hochstetter of the Women's Association of his parish \$30.00. By Mr. Past. Lermhuis Collecte of his parish \$11.50, collected on F. Lürk's child baptism \$1.25.

A. Crämer.

The following gifts of love were received for the construction of Trinity Lutheran Church in Faribault, Minnesota:

Of Rev. I. Horst's congregation \$16.16. Rev. Hörnicke's congregation \$5.30. Past. Brauer's congregation in St. Louis \$65.04. Past. Brand's congregation in Washington, D. C., \$10.25. Of Rev. Schuricht's congregation in Vandalia \$17.50. Past. Gotsch's Gem. in Akron, O., \$19.50. Past. Beyer's Gem. in Pittsburgh \$44.00. Past. Brohm's Gem. in St. Louis \$15.12. Past. Bergen's parish in Jacksonville \$5.00. Past. Weyels Gem. in Darmstadt \$5.35. Past. Flachsbart's parish in Pilot Knob \$3.00. Past. H. Spreu-gelers Gem. \$7.00. Past. Iohls Gem. \$65.00. By Mr." Kassirer Roschke \$2.00. Past. Löbers Gem. in Milwaukee \$78.10. Past. Kühle's Gem. in Milwaukee \$30.61. Past. Werfelmann \$1.00. Past. Schumann's parish in Freistadt \$97.10. Pastor Keller's parish in Mequon \$20.70. From Past. Präger's parish \$28.35. From Past. Links Gem. in Lebanon \$67.00. Pastor Büchele's Gem. in Graston \$30.70. Past. Strasen's Gem. in Watertown \$18.25. Past. Daib's Gem. in Oshkosh \$27.00.

May the Lord bless the dear givers in time and eternity.

A. Clan.

or the preacher and teacher widow and orphan sasse (middle districts).

I have received contributions from the following gentlemen:

By Pastor Chr. Hochstetter for 1872 and 1873 each \$4.00. By Teacher Nolting for 1873 \$4.00. By Pastor Jäbker for 1874 \$4.00.

I. G. Kunz.

Changed addresses:

Diot'. ^uAusd Orull, Ooneorclia

I'oitt 4-Va^n", In6.

v. 8th W -4llrvurät, Watertown, Wis.

ttvv. 8. (Irsit',

Ltzrlnn, ttustrop 6n., D "xus.

Rev. O. ^seüoelr",
I'nvlorS Oreelc, Hurnilton 6o., Otiio.

8ottl. öaerlin, teacher,
719 9tü 8tr, ^IHrvaulrnn, Wi^.

8. teacher,
eur" c "t' ttnv. 4V. b'.

^r. 215 119tü 8tr., Dorlc Oit^.

The Lutheran is published twice a month for the annual subscription of one dollar and five and twenty lent for the resident subscribers, who must pay the same in advance and pay the postage. - In St. Louis, each individual number is sold for ten lent.

Only letters containing information for the journal should be sent to the editor, but all other letters containing business, orders, cancellations, funds, etc. should be sent to the address: N. O. LrrtUel, 8t. I "ouis, Mo. - In Germany, this journal can be obtained from Just"- Naumann's Buchhandlung in Leipzig and Deesden.

Printing Office of the Synod of Missouri, Ohio n. a. States.

A word to our congregations about pastoral conferences.

Pastoral Conference ads are in almost every issue of The Lutheran. This is very gratifying. For it is clear from this that our pastors are not and do not want to be smarties and eccentrics, each of whom thinks he understands everything best and can never fall, and is not willing to bear the weal and woe of his fellow ministers in love. No; they come together soon in this place, soon in that place, where they are invited by the congregations, which then receive them and entertain them most amicably. But is it necessary for our pastors to hold conferences? Do they also benefit preachers and congregations? Yes, indeed; only some congregations do not yet realize this; hence the attempt, even without urgent need, to keep the preachers from the conferences and to call them back in a hurry; hence so many strange speeches: Has our pastor not been teaching in the college? etc. Now, dear congregations, the present lines are intended to shed more light on the pastoral conferences. - —

Why do the pastors hold conferences

Among each other? To consult and discuss for the good of the church, for their own good and for the good of the congregations. Their purpose is to preserve and promote the unity of the confession, to jointly ward off sectarian and unionist evil, to grow and fortify in sound doctrine and knowledge, to offer each other counsel, comfort, instruction, encouragement, and, if necessary, also modest, frank, brotherly punishment. And to all this they are driven by God's word and their own need and necessity. God's word drives them to this, and this wants to be heard and obeyed. Thus it is written in Ephesians 4:3: "Be diligent to keep unity in the Spirit through the bond of peace." This command applies to all Christians, but especially to preachers. They should - because they are set by God to do so - "keep unity in the Spirit", that is, in pure doctrine, in unadulterated faith, in unadulterated confession,

not only for their own persons, but also among themselves and for their congregations, faithfully and constantly, and in this not to be indifferent, not lazy, not indolent, but "diligent," sprightly, active, zealous, so that unity in the Spirit may become ever more cordial, perfect, and fruitful.

Furthermore, we are faithfully admonished by Paul to teach and live alike and with one accord, and to guard against disunity and inequality. Rom. 12,16. He writes: "Have one mind among yourselves." And 1 Cor. 1, 10.: "Now I urge you, brethren, by the name of our Lord Jesus Christ, that you always speak with one mind (in the confession and doctrine of Jesus), because words that are especially sought after are turned into quarrels and wars of words, even real deviation from the wholesome teaching itself can arise only too soon), and do not let there be divisions among you, but hold fast to one another in one mind and one opinion (that you do not let yourselves be divided, but hold fast because of the unity of faith and example of the wholesome words)." The same we read in 1 Cor. 15, 5. and Phil. 2, 1. 2. So unity in spirit, one speech, one mind and one opinion, that is our task, set by the Lord - one of the most important pieces of our delicious, but difficult and responsible preaching ministry.

Our fathers recognized this and write accordingly in the preface to our Concordia book that they did not deviate from this confession, neither in *rebus* nor *phrasibus* (that is, neither in the doctrines themselves nor in the way of speaking about them), but rather, through the grace of the Holy Spirit, were unanimously minded to persevere and remain with it. And Frederick Balduin, professor of theology at Wittenberg, who died in 1627, writes on 1 Cor. 1:10: "There are two plantings of true unity: speaking the same thing and believing the same thing. These two easily obtain unity in life and faith. In common life nothing is more detestable than a two-faced man who is convinced differently than he speaks; in faith nothing is more detestable than an eccentric who has his special opinions and ways of speaking only to make it seem as if he had invented something new. In which way it is very easy to open a wide window for divisions and sects.

is opened. We should therefore seek to maintain unity of speech and opinion, aspiration and morals, and thus we will easily be free from division. Those who bear one and the same name of Christ's name should be one, teach one and the same, and confess one and the same." Where, then, dear congregations, is there a better opportunity for your pastors to comply with these pronounced commands of God than at their conferences? There, in addition to matters and answers to questions that belong to the right conduct of preaching, doctrinal matters are always discussed; and first of all such doctrinal issues that have now become burning questions in the Lutheran Church, in order to eliminate any possible ambiguity or disagreement among us pastors and to achieve unity in the spirit, or, where it already exists, to maintain it, to become more and more grounded in it, to arm and equip ourselves against attacks on them, so that we can fight with the sword of the Spirit, the Word of God, rightly and victoriously, and also preserve for our congregations unity in the Spirit, the teachings of holy Scripture whole and pure, and protect them from doubt and unbelief. Are the conferences therefore not necessary and do they not bring any benefit? Our confession also bears witness to this. "Therefore the church," says the Schmalkaldic Articles II, 4, "can never be better governed and preserved than that we all live under one head, Christ, and that the bishops, all equal in office (though unequal in gifts), diligently hold together in united doctrine, faith, sacraments, prayers, and works of charity," etc. And the Leipzig theologian Hieronymus Kromayer, who died in 1670, writes: "Not only is the truth to be recognized, but fellowship is also to be cultivated with those who profess it, according to the sayings of Ephes. 4, 3.; 1 Cor. 12, 12. (Theol. posit.-xol. Inp8. 1677. x. 1029.) And when Johann Hülsemann, professor and superintendent at Leipzig, died 1661, writes of the synods that their existence is of the greatest benefit and to a certain extent a moral necessity for the preservation of several particular churches in unity of confession and respectability of morals (Lreviao. 6. 18. tli. 1. p. 532.),

10

we can rightly apply this also to the pastoral conferences; likewise what a preacher in Hamburg wrote to one of his fellow ministers in 1614: "...Because such a laudable church association (synod) is of great use in perilous times, when the devil wants to arouse false doctrine and other inconveniences, and is able to do much in the Lord" (Dedekennus' Hesauru8. II, 464.); finally also what is written in our general synodal report of 1869, page 54: "The commandment: The commandment: 'Be diligent to maintain unity,' makes it our duty to strive to be united, not only in the articles of faith, but also in all other doctrines which are clearly presented to us in Holy Scripture, and if we are not, to become united by God's grace. To this end, love makes it our duty to help those who err. Therefore, as soon as a disagreement appears among us on any doctrine of the Scriptures, love calls us together to negotiate the matter in question. Love does not rest and should not rest in such a case until unity in doctrine is established. If we no longer had this sense of doing everything to maintain unity in doctrine and, where it is not yet, to establish it, we would no longer be righteous Lutherans." And if we consider the time in which we live, we have only to look quite fervently after the blessed Selnecker:

In this last sorrowful time, Lord, grant us constancy, that we may keep your Word and Sacrament pure to our end.

For constancy is little on earth, and the pure word is adulterated. "Much sectarianism and much fanaticism in one heap is coming." And even here and there within the Lutheran Church, which is the bearer of the pure doctrine, the pure doctrine is falsified. Here and there "proud spirits" arise, "who rise high by force and always bring something new to falsify your right doctrine." Modern, that is, newfangled, so-called Lutheran theology, tailored to the nineteenth century, is raising its head mightily everywhere and threatens to overturn the whole foundation of the old orthodox Lutheran theology. The old teachers, first and foremost Luther, even Christ and the apostles, are no longer valid; they belong to the dark, stiff sixteenth century. Now we have become much wiser, have made great progress, have attained great wisdom; we live in the enlightened, supple nineteenth century, where we no longer sit at the feet of the ancients, where the church will at last solve its hitherto retained task of speaking about many doctrines of holy Scripture, and where, and as long as it has not done so, it declares this and that doctrine of Scripture, even if it is ten times clear, to be an open question, of which one may hold and teach in one way and another in another way, in other words: Truth and falsehood shall have equal right in the Lutheran Church, for we live in the tolerant, over-friendly nineteenth century. Moreover, there is a tremendous striving among Lutherans on this side and on the other side of the ocean for unity and union in order to build a bulwark against Rome and the false ecclesiastical union. If they would all do it in the right way, i.e. first unite inwardly and then also unite outwardly, it would only be pleasing and of great blessing for the Church of Jesus Christ; but so many do it quite wrongly, unite outwardly, to which, unfortunately, our dear confession of faith is not only a blessing, but also a blessing for the Church of Jesus Christ. Inwardly they are separated, and so they never reach their goal; against their will they build a bulwark that protects Rome and the false union, indeed their union is nothing else than the old unionist juggernaut that has long been a plague to the church. Their unity is not one in spirit based on One Truth, but a mishmash of truth and lies. A true Lutheran and Lutheran pastor cannot and must not go along with all these goings-on, not live in peace with such people. For this he gets sour faces and beautiful names, is a disturber of peace, a brawler, an enemy of the good cause, and who does not know what all; is also slandered and mendacious. If one wants to stand firm, "seek nothing else," remain faithful to the gospel, not be carried away, not become a wavering reed that lets itself be swayed and swayed by every wind of doctrine; if one wants to fight such doctrine and teachers, then it is necessary to have certainty of the truth and courage and joy to confess and defend it and to endure everything for it. All this is the duty of all Christians, but especially of preachers. They are to be guardians of pure doctrine and protectors of unity in the spirit. Where again, dear congregations, is there a better means for your pastors to achieve such certainty, courage and joy than in conferences? A doubly urgent call to conferences is this last afflicted time.

But from another side the preachers feel driven by God's word to hold conferences. Paul is again the mouth messenger of God. He speaks Rom. 12, 4-6: "For just as in one body we have many members, but all the members do not have the same business, so we are many in one body in Christ, but one member is another's member, and have various gifts according to the grace that has been given to us. For this, read 1 Cor. 12:4-31, but what is commanded here is this: Christians are to show their various gifts for common benefit. But this applies to the preachers again quite separately. Just as no Christian, no preacher has all gifts, and no one is without all gifts, but each has received his own special and beautiful gift from the Lord to serve the church and his fellow ministers. In love and humility, they should give and take from one another, carefully exploiting the gifts and powers that God has abundantly bestowed upon them in their ministerial brethren, as long as they are still available. But where could this be done better than at conferences? There each one can make up for his lack of spiritual gifts from the abundance of the others. - —

Thus God's Word drives to conferences, thus the preachers are obligated to hold conferences, to attend them, and the congregations to let them attend them. But the preacher's own need and necessity also drives him to conferences. "Woe to him who is alone! If he falls, there is no one else to help him up." - Without fraternal fellowship among preachers, even the best is in danger

of falling into crooked directions in teaching and into one-sidedness in preaching and acting, publicly and especially, and - he does not notice it; is in danger of slackening spiritually, of freezing, of falling into a limp self-indulgence, into an insubstantial satisfaction with himself; without fraternal fellowship among one another, the preacher falls behind in his knowledge, in his evaluation of the ecclesiastical questions of the day, and in the pastoral wisdom and prudence that are necessary for him to be able to preach.

If he is so much needed for the proper conduct of his responsible office and for the necessary and wholesome leadership of his congregation, he will not grow and increase noticeably. The damage that results from this is no small one. In conferences, however, he can become aware of his mistakes, be healed of his crooked directions and one-sidedness; he can learn pastoral wisdom and prudence, learn to lead the congregation rightly, and many a quarrel, many a mistake, which would otherwise have caused discontent, is prevented; he also increases in wisdom and knowledge and can now also promote his congregation, which should also grow and increase in this, "that the saints may be prepared for the work of the ministry, by which the body of Christ may be edified; Until we all come to the same faith, and to the same knowledge of the Son of God, and become a perfect man, according to the measure of the perfect age of Christ; that we be no more children, to be weighed and swallowed up in all manner of wind of doctrine, by the craftiness of men, and deceitfulness, that they may deceive us. But let us be righteous in love, and let us grow in all things in him who is the head, Christ." And more. A preacher who is faithful to his office and wants to act conscientiously everywhere feels the need for brotherly intercourse to a great extent. It often happens that he is unable to gain clarity and firmness in one area of doctrine, or that he becomes discouraged because of seemingly fruitless effort and work, or that he is challenged about his qualifications for the ministry; or that he is afflicted and martyred by other high spiritual temptations, melancholy and sadness of spirit, that he has to experience ingratitude, hatred, persecution, blasphemy and all kinds of other sufferings; he is afraid for comfort, and in such a state he cannot comfort himself; and "when the heart is troubled, then also the courage falls". - We are to instruct our entrusted sheep, and often need to instruct ourselves; we are to comfort, and often need to comfort ourselves; we are to strengthen, and often need to strengthen ourselves; we are to encourage, and often need to encourage ourselves; We are to cheer and refresh, and we ourselves often want to lose our fire and freshness; we are to lift up the lazy hands and the weary knees, and we ourselves often need this help; we are to refresh the downcast spirit, and we ourselves often need refreshment; we are to speak to the weary in due time, and we ourselves are often the weary ones. - There we stand in multitudes at a young age in the holy ministry of preaching. We know what God demands of us; we know that a righteous, faithful pastor needs more than a new priest's robe, and that it is not enough to prepare and preach an edifying sermon - and the preparation requires the greatest diligence and faithfulness; For the sermon must contain God's word purely and loudly, include law and gospel in itself and divide both well, correspond to the needs of the listeners and strike their hearts and consciences, and be clear and well ordered; the public sermon is and remains the main thing - a special skill is also required to deal with the souls entrusted to one's care, especially in sickness and bodily pain, sadness and temptation, distress and death, etc., according to each person's condition. etc., according to each person's condition and concerns. - There are difficult banishment cases and matrimonial matters, where one must also help for the salvation of the immortal souls, etc., etc. Now it is true that in many cases

we can get advice from books of old, experienced men of God; we have also enjoyed good instruction from the mouths of our dear teachers - God keep them with us for a long time to come - but there are also difficult, complicated cases where the books leave us, where not only young and untrained, but also quite old and experienced preachers are uncertain and at a loss for advice. This is where the conferences come in for all of the above. And the main thing here is not seclusion, but Christian fellowship and therefore also preachers' conferences have the delicious, never unfulfilled promise: "Where two or three are gathered together in my name, there am I in the midst of them. Matth. 18,19. These conferences offer us advice and comfort and strength and encouragement and instruction and clarity and firmness; the fire of faith and love burns brightly again - and with praise and thanksgiving to God, with a light, joyful, courageous spirit, one hurries back to one's congregation, to continue to feed it under God's grace and help with all faithfulness on the green pastures of the Word and to lead it to the fresh waters of life. The travel money, which often comes at a high price, is not spent in vain, the spiritual enjoyment is worth a thousand times more than all the money; the time is not lost, but honestly bought out for the benefit of preachers and congregations. I say: and congregations. For do you not feel yourselves how the blessings and benefits flow from the preachers to you? Do you not have to confess yourselves, dear congregations: our pastors, when they returned home from synods or conferences, were mightily strengthened and encouraged; with new strength and joy they went about their hard work; you can hear it in their sermons that they were at the conference. Yes, of course! Instructed, comforted, strengthened and renewed, we can now better instruct, comfort, strengthen and encourage you again. Oh, a great, incomparable benefit and blessing of the conferences for preachers and congregations!

Dear congregations, do not deprive yourselves and your preachers of this benefit and blessing of the conferences. You would do so if you prevented your pastors from attending the conferences without the most urgent need, without urgent official business.

What, of course, belongs to the most urgent need, to the unavoidably urgent official business, which calls for holding back and remaining behind, must be left to each person's conscience. But let me come to some objections that are usually raised in the congregations to justify withholding from conferences. Who is to comfort if one falls ill, and what then if one desires Holy Communion? Well, the mere "if" is no reason. Then the preacher would never be allowed to be away from home for a day; for what cannot happen there! And how? If a pastor lets himself be held back because of such a possibly occurring case, and the case does not occur after all, could his and his congregation members' consciences remain calm? And if one really becomes ill in the absence of the pastor and desires comfort, how, I would humbly ask, is there no comforter in the whole congregation but the pastor? Let every Christian be his brother's comforter according to the word of the Lord, "Weep with them that weep." And if a terminally ill person desires Holy Communion, let him be comforted and assured that, if he otherwise has true faith in his Savior, he can die blessed even without partaking of Holy Communion;

because it is not this, but faith that is absolutely necessary for a blessed death. In this case, which cannot be changed, he adheres to the words of St. Augustine: "Believe, and you are eaten. - I hardly need to say explicitly that I want this to be applied only to such a case where either one's own pastor is not available at all, or none of one's orthodox neighbors is available. - And how, if someone dies? Then one buries the deceased in the usual Christian way and reads a funeral sermon, or one waits with the same until the pastor returns, where then the divine comfort often sticks better than in the hour of the first greatest pain. But, there are several pastors in our area, not far from each other, should not one stay behind? Do not insist on that either; the conference is also necessary and useful for this one and his congregation. These are some of the main objections and their response.

If we now briefly summarize everything that has been said about pastoral conferences, we learn that they are about whether all of us, preachers and congregations, want to keep God's commandments faithfully; whether we care about pure doctrine, unity in the spirit; whether we do not want to bury the pound, large or small, that has been given to us by God and steal it; whether we want to go our own way as special people. Whether we do not want to bury the pound given to us by God, be it large or small, and steal it from the Lord; whether we want to go our own ways as eccentrics in selfishness and pride, in sloth and selfishness, in conceit and obstinacy, without love and humility. Oh, let us also prove faith and loyalty in this piece! Otherwise, God would like to deprive us of the precious treasure, the pure doctrine, the unity in the spirit, the gifts and powers in his righteous wrath and leave us destitute. - —

Well then, dear congregations! Let your pastors always go to the conferences willingly and faithfully, so that you and your pastors may share in the great benefit and blessing that the merciful God has also promised to place on the conferences, for he says: "Behold, how good and how pleasant it is for brethren to dwell together in one accord, for there the Lord promises blessing and life forever and ever. But if, God forbid, you have a pastor who is not good at attending conferences, urge him on. Go to him and say in all love and kindness: "Dear pastor, do you not go to the conference? What will your brothers say? Will you not also give great offense? If he says, "Do you think there is still something to learn?" answer him, "Dear pastor, now we believe all the more that you should go to the conference. It is also written: "Whoever lets himself think that he is standing, may well take care that he does not fall. And of Paul we read that he says: "Our knowledge is piecemeal"; and of Luther we read somewhere that he said he wanted to remain a student of catechism all his life.

Now may the Lord make us all able to do his will for the glory of his name and the salvation of his church. May he will and do according to his good pleasure.

Th. Mießler.

Commissioned by a pastoral conference of our synod.

If I could copy or paint Petrum, I would write on every little hair on his head: Forgiveness of sins. (Luther VIII, 864.)

Witnesses to the truth before the Reformation.

In Strasbourg, in 1212, the Dominican monks discovered a numerous congregation separated from the Roman Church, which undoubtedly consisted mostly of Waldensians. There were about five hundred of them. Bishop Heinrich II of Behringen tried to bring them back to the obedience of the pope through leniency, and organized several religious discussions with them. The Waldensians based their beliefs on the Holy Scriptures, and always beat their opponents, who were completely unversed in the Bible, out of the field. Then the bishop publicly announced that he would punish all heretics who did not recant with death by fire. Now, unfortunately, many weakened, retreated, and handed over the faith writings of the congregation to the episcopal court. Only eight and eighty remained firm in the faith, among them three and twenty women, twelve clergymen and above all the courageous priest John, the head of the Strasbourg community. Threats and promises were lost on this small group. John was interrogated in the name of all. He invoked the Holy Scriptures again and again, and silenced all his accusers. They knew nothing more to answer him than that no one, least of all a heretic, was allowed to teach from the Holy Scriptures without the permission of the pope. If his faith was true, let him prove it by the test of red-hot iron. To this John replied with full authority: "One should not tempt God. His word is there to discern what is true and what is false." "Ha!" cried the monks with a sneer, "he doesn't want to burn his fingers." "I have God's word," John replied calmly but firmly; "for that I will not merely have my fingers burned, but my whole body."

Now the hero of the faith and his comrades were sentenced to death by fire. Before the sentence was carried out on the martyrs, seventeen sentences were read to them from the bay window of the bishop's palace, sentences that were recognized as especially heretical and worthy of death. They were just as many testimonies of their genuine evangelical confession. We put here some of these articles. There it said: "They believe and teach that one should and must worship God through Christ alone in spirit and faith, therefore every worship of images is to be rejected. - They believe and teach that the Virgin Mary and the saints do not desire to be invoked, and point us all to God. - They do not believe that the pope is a lord over the whole world and all the kingdoms on earth, and has the power to diminish and increase in God's words." - "They believe that Christ has no need of a head on earth, but can

well govern his church, and has power to maintain it." - "They think it right to give the sacrament to the laity in both forms."

"They reject the pope's auricular confession, absolution and excommunication, etc." - —

Well, we think, on such a confession one can calmly lay his head on the block or climb the pyre. When the seventeen sentences had been read out, John defended the faith of his congregation loudly and forcefully before all the people, referring again and again to the holy Scriptures. But the hearts of his judges were not moved by the force of his speech, nor by the tears of the people. They asked the condemned once again, "Will you insist on your faith?"

12

"We do!" John shouted in the name of all. Then the crowd of witnesses was publicly pushed out of the church, once again solemnly condemned, and then led to the place of judgment, the so-called Schuchbuß, on the left in front of the Kronenburg Gate, outside the green tower. Here a large, deep pit was thrown out and surrounded with wood. All eight and eighty confessors were pushed into the pit at once, and the wood was set on fire. The martyrs prayed loudly, sang psalms, and confessed in a strong voice that they could not leave God's word. The flames flared up, the psalm sounds died away, and deathly silence settled over the terrible place of judgment. Five hundred years later, the people of Strasbourg still pointed with horror to the heretic pit.

To the ecclesiastical chronicle.

i. America.

Emigrant Mission in New York. Our Commission in New York was recently in no small embarrassment about a location in which the immigrants could be accommodated. The owner of the inn that had been used until then had died, and since the Commission could not take over and buy the house, it was forced to look for another suitable place. A company belonging to the *General Council*, which owns a house for emigrants, kindly offered the joint use of this house. The Commission had reservations about accepting this offer without further ado, since we are not in complete communion of faith with the *General Council* as such. After careful consideration of the matter, and also after having received advice, the Commission decided to accept the proposal of Pastor Ruperti and to establish a so-called "Simultanem", i.e., to conclude a contract according to which it enjoys the joint use of the locale without entering into an ecclesiastical communion with the *Council*. Both missionaries, ours as well as the one employed by the *Council*, Pastor Berkemeyer, work in one and the same house, but each one works for himself, each one takes care of his own people. Apart from these two pastors, preaching may also be done only by those whom these two permit. G.

Impudence of a Roman Priest. Last summer a Roman priest at Ward's Island, N. Y., testified under oath as follows: "I believe I have divine authority to secure children of Protestant mothers and make Catholics of them; whereas I deny that Protestants have the right to do likewise." Who does not think of the wise saying: Yes, peasant, that is different! G.

"Pulpit fellowship" raises money. Last month, the church of a congregation belonging to the General Synod was dedicated in Baltimore. Methodist Bishop Ames attended the dedication, delivered an address, and gave \$100 for the church. G.

In New Orleans last year, F. Martinez and D. Baptiste were arrested on the charge of having drowned the nephew of the latter, whose life they had previously insured for \$10,000. Ad. B d.

ii. Abroad.

Mecklenburg. In Mecklenburg, both the ecclesiastical authorities and the clergy have opposed the Protestant agitation in a very decisive manner and with good success. The teacher Lic. Schmidt in Rostock, who had joined a Protestant association founded there, was deprived of his license by the Oberkirchenrath in Schwerin when, in response to a request to him

The church was not allowed to preach after the protestant did not leave the association after a warning. The clergy of Rostock, however, after the Protestant Association there had disbanded, read from the pulpit on three successive Sundays a declaration which, because it gives as brief a characterization of the association as possible, we let follow here verbatim. It reads: "The Protestant Association does not want that in our church those teachings, which it has always believed and known according to God's Word, should be valid alone, but that in it full arbitrariness of teaching and opinion should prevail. According to his will, there should be no difference whether someone accepts and teaches that the Holy Scriptures are the true Word of God, or whether he accepts and teaches that the same is entirely or partly the word of men; he declares it to be equally valid whether someone accepts and teaches that our Lord is the eternal incarnate Son of God and our only Redeemer, or whether he accepts and teaches that he is only a man and a mere model. In this way, the Protestant Association puts into question those doctrines of salvation on which our Lutheran Church has always been based and has always been able to

He has built the church out of the same line of validity with all kinds of human opinions and human teachings and thus takes away the meaning of exclusive truth and justification from those eternal teachings of salvation. And in order to achieve this purpose, he also speaks of the so-called congregational principle; that is, he wants to give our Lutheran church a form in which its faith, life and nature are not determined and decided by the Word of God, nor by the congregation of believers, but by the majority of votes of the congregation members, that is, by the will of man. - But because the Protestant Association equates the teachings of divine truth, on whose correct knowledge the salvation of the soul depends, with all other opinions and views, and wants to take away the firm doctrinal basis of our church, it follows that whoever joins the Protestant Association is in fact leaving the ground of our Lutheran church and separating himself from the fellowship of the same. Therefore we do according to our office, which we bear among you by the grace of God, and in the name of our Lord JEsu Christ we ask you cordially and earnestly : that you do not listen to the arguments of the Protestant Association, that you do not participate in it, that you do not leave our dear Lutheran Church, which our fathers won with much blood and tears, in which you were also born and instructed, to which you also vowed to belong in your Confirmation, but rather that you keep all your loyalty to our Church, so that we may continue to walk together on the path of salvation, as before, and may bring the end of our faith, the salvation of our souls, with one another. Amen."

Hermannsburg Printing Office. We find some interesting information about it in the Hermannsburg Missionary Gazette of

October last year, of which we only give the following excerpt: "Everything for Him!" This is the inscription which catches the eye of the visitor above the entrance to the printing house. No friend of the Hermannsburg Mission will be in any doubt as to who is the one for whom everything that is to be printed is to be printed; He is: Jesus Christ, our highly praised Lord and Savior. Under His royal protection, under His high priestly blessing, under His prophetic grace, Hermannsburg has become great, therefore Hermannsburg's mouth may and shall proclaim nothing else but His glory and honor, His grace and mercy, His faithfulness and truthfulness, His greatness and glory, as best it can and as loudly as it can, and all the louder and more confidently the more the world tramples His honor in the dung. All preachers who go out from Hermannsburg, be it the pastor or his dear brothers, the missionary inspectors at mission festivals, in the church and in the home, must not and should not preach differently, nor should the missionaries who have gone out to Africa, Asia, America, and the Americas.

Australia and will still go out, the writings that go out from the printing press must not teach otherwise. Thus Hermannsburg must uphold the banner of the cross of Christ, if it is not to lose His shoe and blessing; but it must also uphold the banner of our Lutheran church, as the church of the pure word and sacrament, if it is to exist in power, dignity and grace. Therefore, neither a sermon may be preached nor a book go out that does not agree with the confession of our Lutheran Church as it is contained in the Concordia. Hermannsburg has received the task from the Lord to raise a banner against unbelief, which tramples on the holy name of Jesus, and to proclaim in life and death "that Jesus Christ is the true God and eternal life," but also against the Union, which strips the Lutheran Church of its rights, as well as against the powers that seek to degrade the Lutheran Church to the handmaiden of the state. With the force of the Lutheran confession of faith, as the confession of truth, right and freedom, Hermannsburg must build and fight in Christendom and the Gentile world; the printing press is to serve this purpose. Hermannsburg would be nothing without its press, as without its preaching." In the following, Pastor Harms relates what prompted the establishment of his own print shop, and then reports: "In 1857 in February, the print shop was opened with an acquisition capital of 1148 Thlr. 8 Sgr. 6 Pf. An excellent hand press, which is still in use, employed a printer, as did the typesetting of the Missionblatt 2c. a typesetter. As the work increased, a high-speed press was purchased in September 1857 at a price of 1238 Thlr. Now something could be procured efficiently, if only there was enough manuscript.... . We now work with a hand press and a high-speed press, and our book printing staff consists of Factor Schulze selb vierzehnte. They all work joyfully and faithfully for the Lord and follow the scriptural and missionary principle: If ye have food and raiment, let it suffice you. Without the faithful work of such men and young men, the printing press would not be what it is. All the works that have been printed so far have been donated to the mission, and therefore it is to be explained that the pure surplus of the printing house from the time of its existence until now, i.e. from the year 1857 to 1873, amounts to the sum of 76,955 Thlr. 8 Sgr. 3 Pf. for the mission, not including the present accounting year, of course." - Certainly, all our readers rejoice over the physical and spiritual blessings that this printing house has already brought, and they wish it such blessings also for the future more and more with all their hearts. But since the rich God, when He lets a blessing flow to one, does not have to, nor does He want to, cut off the same to the other, let us also command our own printing house to His further blessing goodness; for the motto also of ours is no other than: "Everything for Him!" May the Lord also bless all the dear brothers who, through their unselfish loans, have made it possible that our printing house has now also experienced the necessary expansion. Above all, however, praise, glory and thanks be to the gracious God that He has helped that in this time, in which the presses are mostly in the service of the devil, some work for Him alone. **W. [Walther]**

Pontifical. The newspapers report that the nuns of the Convent of St. Joseph in Bordeaux gave a bag in the shape of a heart, which is supposed to represent the Heart of Jesus. And with what was this "heart of JEsu" filled? - With all the golden twenty-franc pieces! The Holy Father is said to have been delighted with the gift. Of course! But it was very unwise that he let himself notice it, because now everyone sees what the ultimate goal of the introduced veneration of the Heart of Jesus in the papacy actually is: the dear money.

W. [Walther]

The British and Foreign Bible Society of London has published its 69th annual report. With the exception of the war years 1870 and 71, which caused quite extraordinary efforts also in the field of Bible distribution, the number of distributed copies of sacred writings, consisting of whole Bibles, New Testaments, or individual books of Scripture, has never been so great as in the last accounting year, namely, 2,592,936, of which somewhat more than half came from the London Bible House, the remainder from foreign depositories. The total income amounted to 188,837 pounds sterling and the total expenditure to 205,213 pounds sterling, i.e. an increase in the annual expenditure of over 16,000 pounds or G80,000. During the past year the Society has made the most gratifying progress outside Great Britain in Germany, Austria, the Scandinavian countries, and especially in Russia. Rome has now become the center of its activity for Italy, and the Bible House located on the Corso is open to everyone. Schauflier's translation of the Bible into Turkish is finished, but Thompson, the agent in Constantinople, complains that spiritual indifference among the Turks is increasing. The attitude of both the Greek and Bulgarian high clergy toward the Bible-colporteurs, who are at present kindly supported in their work by these prelates, whereas formerly they subjected them to severe persecutions, is gratifying. Especially the population of Romania is buying with joy the offered holy scriptures. In the Russian Empire, too, the highest church authorities support the efforts of the Bible Society, since it has undertaken to distribute only the translation approved by the Holy Synod among members of the Orthodox Church. About 250,000 copies of sacred scriptures were distributed by the Society's agents in Russia during the past year. The translation of the Old Testament into modern Russian by Dr. Chowolson and Prof. Sawaitoff has been completed and is said to have been highly successful. The large number of copies of the Holy Scriptures sold in Germany, notes the "Neue Evangelische Kirchenzeitung," is all the more noteworthy since, in addition to the English Bible Society, 21 German Bible Societies are active here, of which the Prussian main Bible Society also sold over 100,000 copies of Holy Scriptures in the course of its last financial year. Only in areas under strict papal influence were the colporteurs rejected as "agents of Bismarck" with their "Prussian books.

Jerusalem Friends. This chiliastic sect, founded by Christoph Hoffmann in Württemberg since 1851, believes itself called to undertake a new organization of the church in the face of the expected demise of all existing churches, and believes that the starting point of this organization can be no other than Jerusalem. Therefore, it has already established some colonies in Palestine, which are supported by its comrades-in-arms in Germany, South Russia and America. What this sect aims at and pursues is clearly shown by the following words from a letter of Hoffmann: "There is only one place on our planet corresponding to this purpose, namely the city designated for this purpose by prophecy: the earthly Jerusalem. It is also certain that this new beginning of God's kingdom on earth can only come from people who believe in the places indicated in the prophecy and are driven by this faith to work on the eradication of all sin and consequently on the abolition of death. This faith alone is the faith of Christ and the apostles. For all those who have this faith, Jerusalem is the place where they can test their faith most successfully, especially also in view of the conditions of the Orient, which, with the collapse of Islam and the spiritual impotence of the Oriental Christian churches, is in need of a reli

gious re-creation as much as the Occident. This holy work, then, is the purpose of the settlements of the temple in the promised land." - Where is the word of the Lord then: "If anyone shall say unto you, Behold, here is Christ, or there; believe it not"? G.

Great Union. In Bordeaux, France, the Jewish school was recently destroyed by fire. The following day, the Catholic Archbishop, Cardinal Donnet, sent his Vicar General to the Rabbi, expressing his condolences for the misfortune that had befallen Jewish society and declaring his willingness to contribute a considerable sum to the reconstruction of the synagogue. No sooner had the vicar general left the rabbi's house than the president of the Protestant Reformed Consistory appeared with the same offer of generous support for the reconstruction of the Jewish temple. Of course, both times the rabbi was moved to tears. - It is very saddening that this act of the papist and reformist, this support of the false worship of the Jews, the enemies and blasphemers of Christ, is praised as a work of Christian love even in papers that are supposed to be Christian. G.

Bavaria. The Bavarian "Fatherland", commended by Pius IX by a special breve, collects St. Peter's pennies and notes the collected donations at the head of each number with a special motto. One contribution was noted with the motto: "Holy Father, pray for us!" In No. 279 the following motto is found: "From Breganz: In consecrating this small tribute of our love to the 'visible Jesus Christ', we ask the invisible Jesus, who is enthroned at the right hand of the Father in heaven, that he may fill us with the love of his divine heart as he filled the heart of a holy Catherine of Siena. 20 florins."

Saxony. The new King Albert has instructed the Catholic court preachers Wahl, Seulen, Potthof and Stolle to resign from editing the Catholic church bulletin and to refrain from any further provocative agitation in favor of the dogma of infallibility.

Please.

"Put on therefore as the elect of God, saints and beloved, heartly mercies." Col. 3:12.

Heartfelt mercy! Yes, where do you find that? It is a very rare guest in this world. It is found only among God's elect, saints and beloved. And they do not have it from themselves, but they have "put it on". For the heartfelt mercy, the salutary grace, the kindness and the lightness of God appeared in Christ. This is the reason of all Christian joy. And where faith in the Lord Christ enters a heart, this light gives a bright glow, and this bright glow is called heartfelt compassion; for faith is active through love, and can be seen at times in all kinds of fruits and good works.

Heartfelt compassion always has a lot of work to do. It is particularly fond of the poor and miserable, seeking to comfort the sad and dry the tears of the orphaned and abandoned. This is also the case in West Roxbury, not far from Boston, Mass.

For if you now ask, dear reader: who has given the stately, spacious buildings and 130 acres of valuable land for the orphanage? who has taken in 22 orphans who receive food, clothing and a Christian education there? who has opened up a refuge for 6 very aged old men and women where they can live out the last days of old age in peace? there is only one answer to this question: heartfelt mercy has done that.

But you may ask further, dear reader: to which ecclesiastical community does this institution belong? To this we can cheerfully answer: exclusively the Evangelical Lutheran Church. Only to this church is the "Martin Luther Orphanage" donated by a benevolent and generous couple, Mr. G. F. Burkhardt and his wife, members of a local Evangelical Lutheran congregation. The father of the orphans, Mr. F. C. Senne, and the orphan teacher, formerly pastor in the Evangelical Lutheran Synod of Ohio, Mr. K. W. Krämer, who work with great love and faithfulness on the children entrusted to them, are committed to the confession of our dear church. Likewise, no one who belongs to a false-believing or merely name Lutheran community has a seat and a vote in the Board of Directors, but it consists of the pastors and two members of each of the three local Evangelical Lutheran congregations. However, when orphans are admitted, no consideration is given to the religious or ecclesiastical community from which they come.

Therefore, we are also pleased to address you, beloved fellow believers, with a request, especially to our eastern congregations, which will certainly not deny this institution of the East their special participation. The institution is now in need. There is a lack of money to meet the needs of the 40 persons who are presently in the orphanage. That is what the winter is for.

Now, dear brothers, you know the right consolation: It is the heartfelt mercy that transcends all thinking.

You rejoice: Mercy has befallen me, mercy of which I am not worthy.

It was a delightful thing that Job could say of himself in humility and truth: "I saved the orphan who had no helper; ... I gladdened the heart of the widow; ... I was a father to the poor." Job 29: Let the needs of our orphans and poor also be committed to your heartfelt compassion.

Boston, December 11, 1873.

In the name and on behalf of the Board of Directors

H. Fick.

Donations intended for the orphanage are requested at the address:

Rev. A. Biewend,

Xo. 24 8mitlr 8tr., Boston, Nass.

The orphan father's address is:

No. X. 8onno,

Nartin Dutkor Orxkans Romo, 'VVest Boxdur^, Nass.

ignorance of the Roman priests at the time of the Reformation.

When Elector Joachim II ordered a church visitation in Brandenburg in 1541, the visitors asked a priest in a village near Stendal in the Altmark, among others, what he had taught his peasants so far? "The faith," he answered, and immediately recited the first article. The visitor asked him to continue, and since he could not (for neither the second nor the third article had he learned by heart his whole life), the visitor asked him to see if he did not at least know the content of the second article: "From whom was Christ born a man?" The priest answered, without thinking long, "Of Pontius Pilate." He was now called before the assembled commission at Stendal, but here gave the same stupid answers. When he perceived the dissatisfaction of the commission with his incomprehensible ignorance, he pleaded that he had been in office for eighteen years and had taught and instructed the peasants of his village.

The lost and found son.

The well-known songwriter Johann Heermann belongs to the great, but always comforted creed bearers, of whom the history of our church tells us. Evidence of this is also the following event of his life.

He had sent his son Samuel, a pious and talented child, from the school in Fraustadt to the Magdalcian Gymnasium in Breslau in 1638. Here the son had lived with a Catholic, had come into contact with the Jesuits through him, exchanged the Lutheran grammar school for the Jesuit school and converted to the Catholic Church in 1640. The news of the son's apostasy from the pure truth was like a thunderclap for the sorrowful father. In deep sadness, Heermann asked him on March 2, 1640, if it was really true that he had exchanged the Protestant school with the Jesuit school and had become a Catholic, against the advice and will of his father. He urgently asks the son to come home. "Come, come, my son, you shall find a faithful father and a loving mother. Let me see thy face once more, if thou wilt behold God's face." And five days later followed a detailed "faithful defense", in which it says among other things: "As soon as God demands my soul, I will fall down before God's throne and within a year's time demand those who deceive you before a serious court, and should you not turn back, you at the same time with; then you shall answer God and me!" The signature read: "Johann Heermann, whose soul is sorrowful unto death." The touching ideas of the father came through to the son. He left the Jesuit school, returned to the pure Gospel, and vowed to remain faithful to it until death. The happy father wrote to him: "Your transgression in evil shall not be remembered. Trust my word. Father's heart remains father's heart. But only for a short time was he granted the joy of the son he had found again. He died of consumption in 1643, and the sick father could not even accompany him to the tomb. Only four more years survived this beloved son of the deeply bowed father - four years full of increasing new sufferings. At last he was no longer able to sit, but only to stand leaning and hardly to lie down at night; at last he could no longer leave his bed, on which he had written the words: "Behold, Lord, whom thou lovest, he lieth sick," and all the sighs of his heart united in one: "Lord Jesus, come and rest!" This request found its fulfillment on February 17, 1647, on the Sunday of the Gospel of the Workers in the Vineyard, where it says: "Call the workers and give them their wages." - (Shepherd and herd.)

How a Roman Pfaff becomes a disgrace.

In 1527, the then still papist council of the city of Brunswick appointed Dr. Sprengel, also called Sprühe, from the Magdeburg cathedral church, who was known as a capable doctor of theology. He was to help with his erudition to hinder the blessed progress of the Lutheran Reformation. He also promised to overthrow and eradicate all Lutheran heresy in Brunswick with three sermons. He was received with great rejoicing by the clergy and monks. When he went into the church and came out of it, he used to sprinkle the people with holy water. On the 22nd Sunday after Trinity, he preached about the servant of the shawl. Several learned men and students were appointed to transcribe the sermon. In this sermon he quoted a saying from one of Peter's letters, with which, in his opinion, he wanted to prove that one could earn salvation from God with good works,

a foreign preacher from Lüneburg, Mr. Johann, who was standing among the audience and who was an outspoken man, interrupted him and said several times out loud: "Doctor, you do not use the saying properly! Dr. Sprengel answered with fright: "Good friend, you may have a different translation," took his book and said: "In mine it is written like this," or: "my copy thus holds, as I said." He then continued to preach, concluding, "From this it is now proved that every man can be saved by his good works." Immediately a citizen, Henning Rischau, cried out with a loud voice: "Pape, you liel!" and began to sing the song with an equally bright voice: "Oh God, look from heaven and have mercy on us! How few are the saints thine, forsaken are we poor" 2c., which all the listeners then joined in singing. Ashamed, the Roman doctor descended from the pulpit, could hardly get out of the church because of the great crowd of people, and departed, after the syndic reproached him severely for having acted so imprudently and carelessly in such an important matter, and reproached him if he did not know that they were Saxons who did not let themselves be forced but led.

G.

Conversion through H. Müller's kiss of love.

The former missionary and current second director of the Leipzig Mission House Cordes was in his young years in the service of a bookstore and at that time still an unbelieving world child. One day a pastor who had entered the bookstore ordered the "heavenly kiss of love" by Heinrich Müller. Seeing young Cordes smiling at this title, he said, "It would be better if you read this book instead of laughing at it." Thus made curious, he set about reading the book as soon as it arrived, and this became the means of his conversion.

Death notice.

It pleased the Lord, our God, to deliver Christian Gottlieb Traugott Krause from his heavy cross and suffering on October 9 and to help him to the heavenly kingdom. He was born on October 22, 1842 in Stübnitz in the principality of Gera. He was the third child of Mr. Gottlieb Krause (in St. Louis) and his wife who passed into eternity in 1855. In 1854, the deceased came to this country with his parents and settled with them in Disson, Cape Girardeau Co, Mo. Because there was a lack of workers in the vineyard of the Lord and God had equipped him with the gifts necessary for this ministry, he was persuaded to enter the seminary in St. Louis, Mo., where he diligently pursued his studies, so that he passed the theological examination as early as 1807. Hereupon he accepted a call to the preaching office from a small

congregation on East Prairie, Rice Co, Minn. which he served a year and a half. During this time he entered matrimony with his now bereaved wife, Elizabeth, nee Hill. From East Prairie he moved to Faribault, Minn. where he planted and ministered God's Word to the Lutheran congregation now there. Unfortunately, he had to resign his position as early as 1870 due to illness. Since then he has suffered severely, according to the doctors, from scrophels and gout. Although it seemed to get better in the fall of 1870, so that he could move here to Carver County, Minn., to his mother-in-law and his brothers-in-law, his illness soon worsened again, so that he had to lie in bed constantly. In particular, he had been suffering from violent cramps and bone ulcers for a year. His arms and legs were completely lame.

He could not move in bed alone and for a few years food and drink had to be put into his mouth. - The church lost a faithful and diligent worker in him; he was serious about winning souls for Christ. He considered it a great gain if even one grain of the seed he scattered went out and bore fruit. Just as a good farmer breaks up the rough and stony land, plows in bad weather and does his part when the harvest is not promising, so he also worked faithfully and untiringly in the spiritual field to produce some fruit for the Lord, and it was not a small sorrow for him when he had to resign from his office. Oh how rich he was in comforting! Even when he was seriously ill, he was able to lift up the afflicted with the most glorious words when they complained of their distress. He often asked: "Why, O Lord, why do You lead me in such crooked ways? He has often cried out: Guardian, is the night almost gone? He may have often wished to be delivered from his suffering, and he may have often lamented and wailed in the hours of trial, but he also kept his composure, for he knew very well that patiently and devotedly suffering and enduring the cross and the tribulation was a service of God, and that in this way he was also preaching and proclaiming our most holy faith. He would have liked to live even higher on this earth, he did not like to leave his wife, children, relatives and friends, but death was not terrible for him. When he was reminded that he would probably die soon, he could say with a happy smile: "Oh yes, if only the Lord would come soon! and he often said goodbye to his family with a joyful face. The Lord has now fulfilled his wish and transferred him to serve in eternal glory. His earthly remains were solemnly consigned to the earth on October 13 in the presence of Pastors Sprengeler Sr, Fischer, Schulze, Rådeke and Bösche and a large mourning assembly. The undersigned delivered the funeral oration based on Luc. 2, 29-32. May the gracious and merciful God now also comfort the very saddened wife of the deceased and be a father and provider for her two children, and may he help us all to remain faithful to him not only in good but also in evil days, so that we may receive the crown of eternal life. Amen.

Wm. Friedrich.

Church News.

Rev. I. C. Himmler was installed in his new office on the fourth Sunday of Advent by the undersigned on behalf of the Reverend President of the Eastern, District in St. John's Lutheran Parish at Humberstone, Canada, having accepted the call with the approval of his former congregation. 2 Cor. 6, 3. 4. A. Ch. Großberger.

Address: Itkv. O. Himmler,

8uwl>orLtoi6, 'Wslunä 0o., Onturio.

After Pastor C. F. Seitz, formerly of St. Mary's and a member of the venerable Ohio Synod, had accepted the call to our congregation at Avilla, Noble County, Ind. with the approval of his congregation, and thus entered the association of our Synod, he was installed by the undersigned by order of Vice-President Stubnatzy on the 6th of November last, assisted by Rev. Steinbach, according to the rules of our agendas, in the midst of his congregation.

May the Lord crown the work of our dear brother with many blessings! Ph. Fleischmann.

Address: Rvv. O.1'. 8eit2,

^villu, Xobl" 6o., iQä.

On the fourth Sunday of Advent, Pastor Heinrich Sieger, duly called from St. Peter's Parish in Huntington, Ind. was solemnly installed in his office there by the undersigned on behalf of the honorable Vice-President W. Stubnatzy. May the Lord make him a blessing to many!

C. I. Otto Hanser.

Address: Rev. H. 8doſor,
Huntivxtoü, Inä.

15 church dedications.

Last second Sunday of Advent, the congregation of the undersigned celebrated its church consecration feast. It was a celebration of joy and thanksgiving. God has given us not only a spacious, but also a beautiful and dignified place of his worship, a brick building, with a spire and altar niche 85 feet long, with a width of 40 feet, 22 feet on the sides, 30 feet high in the middle, with a tower 128 feet high, and with an expenditure of only 9500 dollars, of which well over two thirds have been paid or covered by subscription. In addition, the gracious God has given us a truly uplifting altar decoration. It consists of an oil painting that depicts our Savior on the cross almost life-size. We dare, because experts unanimously support our judgment, to declare this painting an excellent one, and consider it a duty of gratitude to the honored artist (Mr. Kurz, of the firm Broich, Kurz and Eomp. in Milwaukee), through whose talent God has given us such great joy, to call attention here publicly to his significant ability for the dear congregations of our synodal conference. And we can recommend his service all the more joyfully, since the price of his work is such that even a less well-off congregation can afford it.*)"

The consecration of the church went on like this. First, in the old church building, after the singing of hymn no. 134, the undersigned gave an address on Psalm 106:1, after which hymn no. 346 was sung. Then followed the procession "n the portal of the new church. There were first sung by the singing club, then by the writer of this spoken the words: "Machet die Thore weit" 2c. Then followed the opening in the name of the Triune God. The people streaming into the church were welcomed by the sounds of the musicians in the gallery. Then followed the pre-service with the consecration prayer and the production of the singers. The sermon was preached in the morning by Pastor Stubnatzy. He posed the question: "Why can we rejoice with all our hearts in this completed church building? "He answered it from Zechariah 2, 10.11. with the words: 1) because it is a lovely monument of God's only blessed grace, and 2) because it reminds us of our blessed task. The sermon in the afternoon was held by Pastor Steinbach. **He** also awakened us to the joy of the feast by showing us from Ap. Gesch. 4,12: why the dedication of a Lutheran church is the reason for great joy, namely 1) because only the name of Jesus is to be proclaimed in it; 2) because in this name alone lies all salvation for us. - On the evening of the feast day, Conrector Bischoff edified us with a sermon in English on Rom. 1:16. 17. He introduced us from it: lüo äereiarrdbion ok 6t. kaut: "I um not, "sliumvä ok tlio (lo-pol ok 6irrist." I. is tiis O08P6l? II. is 8d. Da.nl nvd Lsüninrä it?

We have been highly delighted by these festive sermons. Our joy was increased by the crowd of Fcst guests from near and far. In addition to the pastors mentioned above, Pastor Seitz of Avilla was present with many of his parishioners. The Fort Wayne brethren brought their two music choirs and a singing society, and the brethren of De Kalb Coun-ty brought their singing society. There was not only plenty of preaching, but also plenty of singing before and after the sermons, with and without trumpets and trombones. The church was full of festive joy and festive friends. Praise and honor to the highest good, to God, who alone does miracles! Amen.

Kendallville, 18tcn Dec. 1873. ph. Fleischmann.

On the third Sunday of Advent, 1873, my branch congregation, St. Peter's Lutheran Parish of Belvidere, Goodhue County, Minn. had the great joy of dedicating its new frame church to the service of the Triune God. The dedication was first scheduled for Thursday, December 4, and Pastor Rolf of Samt Paul had been invited by me, to my great joy, to preach the sermon; but unfortunately the snowstorm that started on Wednesday evening and continued on Thursday had driven the roads so hard that it was not possible for us to get to the new Filral church nine miles from here. **Since** Pastor Rolf could not stay until the next Sunday, I was forced to perform the dedication alone on the above-mentioned day. Quite a number of guests, especially from my main parish, had come to our church consecration celebration, even a thcil of our local dear school youth with their teacher had come and helped our festivities.

*) We take the liberty here to also mention Mr. W. Wehlt in St. Loui, who, among other things, has delivered a lbristue at the cross in more than one size to our local Lreujkirche, as we have never met him before. Also he works ju the cheapest possible prices. Letters reach him at the address: your ot' Llr. L. lLoseUke, 1UI7 Loudt 3rd ük., ! kt. lxruts, Lio. I

We were able to increase our joy by singing a few songs in two voices. Since God had given us the most glorious winter weather, those who could not find room in the church were able to stand outside in front of the open door without having to freeze. After the consecration prayer I preached on the 93rd Psalm and showed from it how foolish the intention of the enemies of Christ was to destroy the church or congregation of the Lord.

May the Lord our God bless his dear word also in this church in many hearts! I. Horst.

On the 16th Sunday after Trinity, the Lutheran congregation of St. John's in Hartem, New York City, had the great joy of consecrating their new church to the service of the Triune God. Pastors Föhlinger, Keyl and König officiated at this important act. - May the faithful and merciful God grant grace that in this lovely and beautiful church not only God's Word may always be preached purely and loudly, but also that the congregation may grow and increase inwardly and outwardly. W. F. Seeger, Pastor.

On the 24th Sunday after Trinity in 1873, Trinity Church was dedicated at Wellsville, N. Y., was dedicated. The church, a frame church building, 60 feet long, 30 feet wide, 26 feet high, with steeple and bell, had been purchased from the "Presbyterians" and prepared for Lutheran worship. At the dedication, Rev. C. Gross and Rev. Bernreuther preached. C. A. Geyer, Pastor.

On November 23, the congregation at Tandy Creek, Michigan, celebrated the dedication of their new church. Pastor Hattstädt preached in the morning and Pastor Jske in the afternoon. The church is a brick building of 3560 feet, in ecclesiastical style has windows with painted glass, a 72-foot tower and an 800-pound bell.

Monroe, Jan. 5, 1874.

A. Ch. Bauer.

Mission Feast.

On the first of October of last year, as usual, our community mission festival was celebrated in the midst of my congregation, to which not only from my branches, but also from the congregation of Mr. Pastor Seidel in Quincy guests had gathered in large numbers, as well as almost all members of the Quincy Pastoral Conference, which held its meetings here on the two following days. Pastor Mießler of Palmyra opened the celebration with a speech. Afterwards, a community banquet took place in the open air, which was prepared by the hands of the dear women here. - In the afternoon, Pastor Baumgart from Warsaw delivered a historical missionary lecture. To glorify the feast, members of Pastor Seidel's choir sang uplifting songs. After the conference sessions, Pastor Heiniger of Hannibal preached a sermon, and the celebration of Holy Communion, at which occasion Pastor Hölter of Quincy gave the confessional address, concluded the proceedings.

The Collecte amounted to \$72.00, half of which was sent to Hermannsburg for heathen mission, the other half to St. Louis for inner mission.

But praise be to the Lord for His rich blessings!

Acokuk Junction, Adams Co, Ill

C. Meyer.

Announcement.

Besides the candidates for the professorship at Fort Wayne mentioned in the "Lutheran" No. 30, Mr. A. Hoppe, euuck. rav. iuin. at New Orleans, has also been put up by a synodal congregation.

is, 12 January 1874. Th. Brohm, currently secretary of the electoral college.

Conference - Displays.

The first district of the Minnesota General Pastoral Conference, united to the Synodal Conference, will meet from January 20 to 22 at the home of Pastor I. Sigrist in Stiüwater, Minn. - Thesis XVII lit. I) from the paper "The Lutheran Church" 2c. and § 5 ff. from Prof. Walther's Pastoral will be discussed. Pastor Friedrich has to present a written sermon. Pastors Cämmerer and Fischer are to preach; Pastors Friedrich and Hoffman" sen. are the substitutes. I. N. Volkert, Secr.

The Dodge-Washington County Conference of the Wisconsin Synod, by resolution, God willing, will hold a mixed conference at the residence of the undersigned on the 27th and 28th of January, and hereby request the pastors concerned of the Missouri and Wisconsin Synods to attend on the 26th of this month. The evening service will be held on Tuesday morning at 10 o'clock.

Available for discussion are: an exegesis on John 1:1-5. and theses on evangelical practice.

I. Kilian, Secretary.

The United Northern Conference will meet, God willing, on January 27th and 28th at the home of Rev. Junker in Morrison, Brown County, Wis.

The licben brothers, who intend to come with the Northern Railway, want to take the first train the day before and get off at Green Leaf station at noon, where they will find cars ready to pick them up.

Items of discussion will be: 1) a paper on "The Ascension of Christ into Hell" by Rev. I. I. Hoffman."

2. An exegesis of Rom. 2, 17. ff. C. Dowidat.

The Central Illinois Conference will assemble, God willing, from the 27th to the 29th of January, 1874, at the residence of the Rev. Heid, in Pcoria, Ill.

Those not coming will want to send their letters of apology to the conference itself, and in a timely manner.

H. F. C. Ch. Grupe.

The Concordia Conference meets, I). v., on the 20th day of January, 1874, at 2 o'clock in the afternoon, at the residence of Rev. Beyer, in Pittsburgh.

W. C. H. Lübker.

The Southern Michigan Pastoral Conference will meet, God willing, at Detroit on the third and fourth of February, at the church of the Rev. K. L. Moll.

The Eastern Specialconference of Iowa will meet, God willing, at Dubuque, Iowa, on Tuesday, February 3, at the residence of the undersigned. L.

OsterhuS. ...

The Western Iowa Specialconference will meet, s. G. w., from the 24th stcn to the 26th of February in the forenoon at the home of Rev. G. Endres at Boone, Iowa. T h. Mattfeld.

Modified Conference - Display.

The Grand Rapids Specialconference will gather, Lord willing, on the 27th and 28th en January in Grand RapidS.

N. Sörgel, Secretary.

For poor students received from Mr. H. R. Geilfuß in Pittsburg \$5.00. By Pastor Schwensrn in Neu Bielefeld, Mo, From the women of his congregation \$10.00. From Mr. M. C. Barthel, a collection at the baptism of children at Mr. Ph. Franke \$12.25 and from Mr. Ph. Franke himself \$5.50. From the worthy women's association of our congregation in Memphis, Tenn. 10 sheets, 13 pillowcases and 6 pairs of slippers. From the worthy women's club in Pastor Nützel's congregation at Columbus, Ind, \$7.00. From an unnamed person \$5.00. From the worthy women's club at Centreville, Ill, 10 bust shirts and 7 pairs of woolen stockings. From G. E. M. here, 2 bust shirts. By Rev. Kleist from Mr. Bro. Nierdick in Washington, Mo., 4-5.00. From M. F. G., a reader of the "Lutheran," in Lrwiston, Minn. \$5.00.

For the establishment of the proseminary at Springfield, Ill, received from Rev. I. P. Bcyer at Pittsburg, as Missouri's share of the surplus of the first half of the year from the "Children's Gazette" \$105.00.

In support of Rev. Brunn, by Rev. H. B. Heinrichs, of Watertown, Wis. \$5.00.

Collected for Brunn's proseminary by Pastor Hügli from Mr. G. Born in Detroit \$5.00 and from Mr. C. Knorr in Frazcr, Mich. on his infant baptism, \$5.00. From the worthy women's club of the congregation of Pastor I. Achilles in St. Louis \$15.00.

C. F. W. Walther.

Received for poor students: From Mr. Brockschmidt of the Zion District \$2.00. From Mr. Pastor Allwardt \$5.00. L)cihnachls*CoUccle of my congregation \$9.20 for Krause in Fort Wayne. By Mr. Teacher Herder here \$12.00. By Mr. Pastor Tankworlh of the Young Women's Association of his congregation \$10.00, by Mr. Niemann \$1.00 and by Mrs. N. N. 50 Cts. for Maaß. By Mr. Pastor E. Lehman" \$11.00. By Mr. Pastor C. Fnnüe from Chr. Krieger \$2.00. By Mr. Teacher Gayer, on I. Knechei's wedding, \$1.45. By Mr. Pastor Hügli from the Women's Association of his congregation \$15.00, from the Young Women's Association \$15.00. Collected by me at the wedding of Mr. C. Kleist \$5.10 for Krause in Fort Wayne. Collected by Mr. Pastor Senne \$2.50 for A. Schwankovsky. By Mr. Pastor Reisinger from his congregation \$18.50. By Mr. Pastor Succop half of the Weih- nachtS-Collectr of his congregation \$>3.00. By Mr. Pastor Cl. Seuel: Surplus of the Wechnachts - Collecte of his parish \$4.24, from himself 76 Cts. By Mr. Teacher Lutz, on I. Reichlin's child baptism, \$3.00. By Mr. Pastor Wunder from the women's association of his congregation \$9.00 for Baller. By Mr. Pastor Strikter's congregation \$15.00. By Mr. Pastor Matuschka from his congregation \$12.00. By Mr. Pastor Landgraf von Renken from his former congregation \$1.00 and by himself \$1.<10. By Mr. Pastor M. Meyer from the Women's Association in his parish 6 shirts and 12pillow suits. By Mr. Pastor Schöch Wcihnachts-Collecte of his congregation \$9.60. From the Immanuel's congregation of Mr. Pastor N chti- gall \$4.35 for Hertwig. By some young men of my congregation \$3.00 for Krause in Fort Wavne. By Mr. Pastor Gräbner from his congregation \$10.25 for Krause in Fort Wayne. By Mr. Pastor Mohr Christmas" - Collecte of his congregation \$5.00. Vcm Women's Association of the congregation in New Ilork \$16.00 for Mackensrn. By Mr. Teacher Gruhl of his school children \$4.00. A. Crämer.

Gratefully certifies undersigned to have received \$25.uO from Mr. Rev. F. Johl for a dissonance horse.

C. Börneke.

For the Lutheran orphanage zum Kindlein JEsu near St. Louis

I have also received since October 21:

By Mr. Pastor F. W. Brüggemann from Mrs. Justine Suhrheinrich O2.00, Mrs. Dorothea Umbach O2.00, Mrs. Marie Keck O1.00, Mrs. Louise Ellerbusch O1.00, Mrs. Kath. Korff O1.00, Mrs. Wilb. Schlensker O1.00, Miss N. N. Ol.Ol'. By widowed Mrs. Pastor Poble from the school children dcr 4th Klaffe of the Trinity District at St. Louis O5.50. Collected at the wedding of Mr. Friedr. Scheer by Mr. Past. Hachenberger in the Betblehenrs parish in Franklin County, Mo., O5.70. From the savings bank of the children of Mr. Kusoski in North -- St. Louis O3.1t). From the Immanuels - District in st. Louis from Mrs. Magd. Meyer P2.00. From Mrs. Kassens O5.W. Found in the poor box at the church O5.00, with the destination: "for the orphanage". Collected at the wedding of Mr. Heinrich Tiemeyer O9.20. From Andr. Killiuger Ol.Ot). Mrs. Marie Diekmann O3.00. N. N. by Mr. Karl Wilhard^ 75 Cts. From the Concordia District at St. Louis: collected by Mr. Studiosus Böttger O4.15 and O1.75, by Mr. Pastor Brohm from FrauHoge O1.00. From the Dreieinigkeits District in Saint Louis by the school children of Mr. Lehrer Gotsch there O6.11. Collected on Reformation Day at the Lutheran Immanuels Grmgemeinde at Pcvcly, Jefferson Co., Mo., O5.45. By Mr. Pastor Blitz in Concordia, Mo., from Rothekehr, Mrs. Kammeyer, Marie and Dorknde Kammeyer each Ol.00. By Mr. Pastor Schwensen in Bielefeld, Mo., from N. N. O10.00. Bon of the congregation of Mr. Pastor Grupe in Eisleben, Mo., O6.00. Thank offering by Mrs. Tönjes in Mobile, Ala., O12.50. Kindtauf coll. by Mr. H. Tönjes in Mobile, Ala. by Mr. Pastor H. Sauer O11.50. By Mr. Pastor F. Kleist in Washington, Mo. from Mrs. O. in his congregation O5.00. From the Women's Association m Dubuque, Iowa, O2.50. From F. Nordloch in Holt County, Mo., 40 Cts. Wittwe Weinhold in Frohna, Mo., O5.00. child up- collecte by Mr. Past. Dreyer in Accident, Md., O3.00. Wedding - Collecte at Mr. I. Freses by Mr. Pastor Storm in Pleasant Ridge, Ill, O3.50. By Mr. Past. Schmidt in Wilderten, Ill, by Mrs. Meyer O1.00. By Mr. C. Burgdorf and Bro. Nagel in Red Bud, Ill, each O2.00. As Christmas gift from school children of Mr. Teacher Hamm in Concordia, Mo, P7.00. As Christmas gift from Mr. Theo. Debus in our asylum O2.00. From Remo Tozo 25 Cts. By Mr. Pastor Hochstetter at Indianapolis squat collecte at Messrs. H. Nemking and Joh. Schildmeier O15.00. By Mrs. K. Muschler O2.00.

Those of our friends who wish to receive special acknowledgement of receipt from me are kindly requested to notify me. My address is:

3. m. Lstel,

our" ot' II. 8toinvc.r Sd 6o.,

8t. D<"uis,

St. Louis, Dec. 27, 1873. I. M. Estel, Cassirer.

The following gifts have been received by the undersigned for the parsonage building of the congregation in Lansing, Mich:

From the congregation at Frankenmuth O20.00. congregation at Bay City O13.80. congregation at Manister O8.00. congregation at Adrian ^16.50. congregation at Wyandotte O9.50. congregation at Oshkosh and by Rev. Daib O13.00. congregation at Tecumseh O5.00. congregation at Lake Nidge O4.40. by some members of the congregation at Roseville O10.00. by the congregation at Grand Rapids, Mich., House Collecte, O81.00. by Rev. Berners Filial O5.50. From the congregation in Waconia O10.00. Parish in Frankenlust O14.38. Parish in Saginaw O25.00. . Parish at St. Clair O15.00. Parish at Watertown O17.00. Parish at St. Joseph, Mich. O10.00. Gcm. in Jonesville, Ind, O14.43. Gcm. in Frankentrost, Harvest Fcst Collecte, O12.44. Gcm. in Bennington, Ind, O13.00. Gcm. in Amelith O8.00. Gcm. in Frankenhilf, Reformation Feast Collecte, Ol.50. Gcm. in st. Charles, Mo, O25.00. From Past. Hügl's Gem. in Detroit O18.78. Mr. Andreas Schwegler in La Porte Ol.OO. Mr. Rev. H. I. Mueller O1.00. By Rev. Allwardt: from himself O9.25, from his congregation at Town Harris O9.00, from his congreg. at Princeton O6.75, vou Mrs. N. N. O2.00. From Mr. Konrad Mohr at Monroe O5.00. By Pastor Leyhe at Grand Rapids, Wis. from N. N. and Karl Göcks 50 cts. each, from Mr. G. Palenski 25 cts.

Furthermore, Mr. Pastor Speckhard

for our church building (the mono^ orclsr was sent, but has been found again) by Messrs. G. Auch, I. Strikter, M. Gremel, G. Beck sen., A. Jron each Ol.OO, A. Haag, I. Gremel, Dr. Müllerweiß, Fr. Schilling, Joh. Grünbeck each 50 Cts., Chr. Bach O2.00, A. Beck 25 Cts.

For the undersigned, Pastor Bernthal collected on a wedding O8.00.

Apart from the fact that we here in Lansing wish the dear donors all the best, this in particular is our heartfelt wish that the faithful Savior may set them at his right hand on the last day and testify to them that they have not done this to us unworthy ones, but to him himself, according to his gracious promise. J.M.M. Moll.

Received for college housekeeping in Fort Wayne:

From Pastor Evers' parish from C. Gallmeyer 2 sacks of grain, 3 p. wheat, 1 p. oats. From Past. Budenthal's parish: from V. Meyer 3 s. grain, 4 bush, red beets, 27 cabbage heads; from L. Schlaudraf 1 bush. Apples, 1 s. Wheat, 1 s. potatoes, 1 s. grain, 10 cabbage heads. From Past. Stock's parish: from Ch. Reber, 3 p. grain, 2 p. potatoes, 75 cabbage heads; from C. Bratmüller, 1 p. apples, 1 s. Potatoes, 1 s. wheat, 1 s. grain; from W. Müller 25 lbs. meat; from H. Rothenbeck 3 s. grain, 1 s. wheat, 3 galt. Apple butter. From Past. Fritze's Ge- meinde from F. Christian" 1 quart of meat. From the dear women's association in Dr. Sicher's parish 2 pairs of underpants, 1 pair of stockings. -

For the "Pupil A. Tisza:

urg Township O12.25. Ch. Heng er er.

For the Memphis congregation, we have received the following gifts of love from the congregations of the following pastors:

Holst in Troy, Ill , O26.00. Engelbert in Racine, Wis., O34.75 (of which O.3.00 from the Women's Association there). Brueggemann in Darmstadt, Ind., ^O5.90 (Immanuels-Gem. O1.65, St. Petri- Gemeinde O4.25). saupert in Evansville, Ind., from the Women's Association O10.00. Gross in Chicago O95.53. Hochstetter in Indianapolis O21.00. Meier in Jeungstown, O-, O21.00. Schürmann in Howestead, Iowa, O12.00. Wangerin in Bethlehem, Ill, O9.24. Men nicke in Rock Island, Ill, O44.W. Ernst in Elmira, On- tario. O11.00. Roeder at Dunton Station, Ill, O27.00. List at Roseville, Mich, O14.50. Dowidat at Hika, Wis, O4.00. Vetter at Osage Bluff, Mo, O8.06. Kleist at Washington, Mo, O1.25. Lueker at Aroma, Kansas, O3.25.

By Mr. Teacher G. Karau in Carlinville, Ill, O26.30. By Mr. Past. Frincke ^-n. and individual members of his congregation O28.60. By Mr. Grahl Ol.43. By Mr. Pastor Warnke in Bethel, Ill, thank offering by N. N. O5.00. By Mr. Kirchhof in Chicago O2.00. Collected at Mr. A. Göbrl's wedding by Mr. Rev. Berner O4.15. Bon to friends of the Memphis congregation from Kendallville by Mr. Beyer O18.50. Bon to the Cross congregation in St. Louis by Mr. A. Heinicke O27.00. From school children in Mishawaka, Ind. for the orphans here by Teacher Hopf O4.60. From members of the congregation at Fort Dodge, Iowa, by Teacher Rademacher O8.25.

May HLrr bless the dear givers!

Memphis, Tenn, Jan. 6, 1874.

Dr. G. M. Gotsch.

H. Sirck.

For the Preachers' and Teachers' Wittwen and Orphans' Coffee (Western District).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of November and December 1873:

1. contributions:

From Mr. Pastor Nuoffer O1.00. From Messrs. Pastors Wille, Sapper, C. Seuel and the undersigned O4.00 each.

2. gifts:

From Mrs. Wittwe Heine in Rodenberg, Ill., O3.00. From Mr. C. Burgdorf in Red Bud, Ill., O1.00. F. Nagel there Ol.OO. I. G. Vetter in St. Louis O1.00. Collecte from the congregation of the Rev. Traub in Trete, Ill, O9.50. Collecte from the congregation of the Rev. Dorn in Elk Grove, Ill, O5.20. Harvest Festival - Collecte from the congregation of the Rev. Köstering in Altenburg, Mo., O10.00. Harvest fcst-Collecte in Past. StormS Gem. in Pleasant Nidge, Ill, Ol4.33. Kindtauf- Collecte collected by and at Mr. Pastor Vomhof in Mount Carroll, Carroll Co, Ill, O3.00.

Correction. The O4.00 from Mr. W- Kolb in Niles, Ill, acknowledged in No. 19 of the previous volume of the "Lutheraner" should have been under the contributions.

St. Louis, Dec. 31, 1873. Oskar E. Gotsch.

Get

By Mr. Pastor Biedermann from his Jünglingsverein O10.00 for F. König, O5.00 for Th. Wichmann; by Mr. Pastor H. Wunder from his Frauen-Verein O10.00,

from his Jungfrauen-Verein O12.00 for L. schwarz; by Mr. Pastor I. F. Niethammer from his congregation 20 shirts, 4 undershirts, 2 pairs of stockings for poor pupils; by Mr. Pastor C. G. Schuricht, collected at a silver wedding, O6.20 for the Wambsganß brothers; by Mr. Pastor Joh. Große in Chicago from his Jungfrauen - Verein O10.00 for F. Otte, from his Jünglings Verein O12.00 and from Mr. Habe O1.00 for the same, from his women's club O12.00 for W. Leverenz; by Mr. H. C. Lind of St. Jobannis parish in New Orleans O60.00 for Th. Metz; by Mr. Teacher H. L. Brake- snbler of North-Dover, O., O3.50 for F. Schröder; by Mr. Pastor A. saupert of Mrs. struck 6 pairs of socks. Collected at a wedding at Mr. L. Brauns, Chicago, O10.00.

C. I. Otto Hanser.

For the congregation at Harlem, New York City, the following gifts of love have been received: From the congregation of Rev. Hattstädt at Monroe, Mich, O13.75. From Mr. Otto at College Point, Long Island, N. Y., O5.00. From the congregation of Rev. Trautmann at Adrian, Mich, O15.00. From the congregation of Rev. Kanold in Wolcottsville, N. Y., O7.00. From the congregation of Mr. Rev. Reisinger in Danville, Ill, O6.50. From the congregation of Mr. Past. Dulitz at Napoleon, O., O5.50. Of the congregation of Mr. Rev. Ecendick at College Point, L. I., N. A., O21.41. Bon of the congregation of Mr. Rev. Lemke in Manistee, Mich, O12.00.

W. F. Seeger, Pastor.

The following gifts were received for the seminary budget in St. Louis:

Don Past. Fackler's congregation 25 pounds of meat, 3 bushels of car- toffeln. From Mr. Frecke through Past. Schwensen 2 pots of apple butter. From Past. Holst's parish 7J sack potatoes, 1 sack flour, 1 pot lard, 1 peck onions, 5 sack grain, 1 sack white cabbage, 2 p. wheat. By Mr. Soap Boiler Waltke at Lo- well, Mo., O25.00. Bon H. Hesse at Lincoln, Benton Co, Mo, Z Barrel Molasses. By Mr. I. M. Est-1 as surplus from railroad trip to missionary festival at Baden near St. Louis O48.95. From Mr. Sicving in St. Louis 1 cow. From Mr. Kalbfleisch L Co. in St. Louis 10 sacks of flour.

In addition, the bakers in St. Louis and the gardeners in the surrounding area donated bread and vegetables to the institution.

We would like to thank all those who have generously supported the institution during this year, with the friendly request that they continue to be remembered as helpful.

St. Louis, Dec. 20, 1873, A. Waschilewsky.

For our church building in Arenzville, Ill, I have received O5.00 through Mr. Pastor Knief and O10.00 through Mr. Pastor Zschoche in Ohio. May the faithful God bless the dear givers!

M. Toewe.

16 The following gifts of love were also received for our church building:

By Mr. Pastor I. Ansonge from his congregation 83.85. By Mr. Past. E. Sitzmann 816.50. By Mr. Pastor P. Rupprecht 88.05. By Mr. Past. H. I. Müller 81.00.. By Mr. Past. Lothmann 85.00. By Mr. Rev. P. Brand 821.00. By Mr. Past. I. F. Biltz 85.00. By Mr. Past. L. Pfeiffer 88.00. By Mr. Past. I. M. Hahn 86.00. By Mr. Past. I. Walker 82.00. By Mr. Past. G. Haar 810.00. By Mr. Past. C. Vetter by Wittwe M. S. and E. V. 82.00. By Mr. Past. E. M. Bürger 85.00. By Hm. Past. L. Dulitz from his congregation in Hesse 83.40, from his St. Paul's congregation in Hanover 83.20. By Mr. Pastor L. Hannawald 86.50. By Mr. Past. W. Endeward 83.20, namely from E. Behnke and W. Böck 50 Cts. each, E. Bähr 75 Cts., A. Tiemer 25 Cts., F. Gerber 20 Cts., and from himself 81.00. By Hrn. Past. C. Wünsch 811.00. By Mr. Pastor L. Gchrader 81.00.

May the rich God abundantly bless the generous givers, here temporally and there eternally. Amen.

Iowa City, Iowa. H.Cämmerer, Pastor.

With heartfelt thanks to the donors, we hereby acknowledge the support we have received for our church building:

From the congregation of Mr. Past. Steinbach 8200.00; from the congregation of Mr. Pastor Reiß 833.00; from the congregation of Mr. Past. Fritze 810.00; from the congregation of Hm. Past. Jab-ker 818.00; from the congregation of Mr. Past. Schöneberg 832.15; from the parish of Mr. Past. Bauer 86.50; from the parish of Mr. Past. Stubnatzy 856.00; from the parish of Mr. Past. Sihler 88.00.

Kendallville, Ind. ph. Fleischmann.

In support of the now blessedly deceased Pastor C. G. T. Klause, the following gifts have still been received by the "undersigned":

From the congregation of Rev. Sprengeler Sr. 825.50 and 40 pounds of flour. From Rev. Radeke's congregation 86.00. From Past. Bösche's parish 84.00. Past. I. Horst's parish 812.05. Past. H. Fischer's congregation 817.00. Past. E. Rolf's **congregation** 817.50. Past. C. Schulze's parish, Harvest Festival Collecte, 844.00. By Past. Horst of Wittwe Spindler in Evansville, Ind, 50 cents in silver. By Mr. Kassirer C. Eißfeldt 82.00. By Rev. F. I. Th. Jungkr by Hin. Fr. Nothdurft 86.00, by Mrs. Herzogen 81.00, from the piggy bank of Wm. Wille 81-00. from. some members from Past. Schumann's congregation 82.50. From the congregation in Faribault by Past. A. Sippe. 87.25. By Past. Daib 81.00. past. Präger 81.00. Past. F. Johl's congregation, Harvest Festival Collecte, 88.00. By Past. Rolf's congregation 84.13. Past. Sippel's congregation in Potsdam 815.60.

May the good Lord be a rich retributor in time and eternity to all those who have lent a hand to this suffering but now blessed member of his. Wm. Frederick.

On behalf of the late Pastor Krause, the undersigned certifies with heartfelt thanks the receipt of the following gifts of love:

By Rev. Jungk 88.00. By Mr. Eißfeldt in Milwaukee from Rev. Daib 82-00. From Rev. Daib 81.00. By some members of Past. Schumann's congregation 82.50. Collecte of Trinity congregation in Faribault 87.25. By Past. Präger 81.00. A. Sippel.

With thanksgiving to God and the benevolent "Geb" the undersigned hereby certifies to have received for the building of the church of the Grmelein in Altamont, Effingham County, Ills. the following gifts of love z": From the congregation of Mr. Pastor Brohm in St. Louis through Mr. Kalbfleisch 816.00. From the congregation of Mr. Pastor Weinbach in Bergholz, Niagara Co, N. Y., 833.00.

G. Wangerin.

Misprint.

On page 6 column 3 line 18 from the top in the previous number of the "Lutheran" read: from the pulpit down old instead of "all".

Changed addresses:

190 OrEOlevelană , Oüio..

sv. 0. osrnumn, lox 22.?6iu, Inä.

Uciv. 41. koichlmann,

^6^ k. O., (^nlboun Oo., IU.

Uöv. IL. üitrMktiur, lerr" skin", Inck.

.1. !?. Daucion, teacher, Uox 204.

Kiod.

D. 4V. 8. ornc'dnkr, teacher,
L02 1641- Uav 6itv, Mi "ü.

2l. Mr. Illrieü, Teacher,

Lox 150th UoQckout, Dlstr Oo., 8th D.

The "Lutheran" is published twice every month for the annual subscription price of one dollar and five and twenty cents for the "avswärttge" signers, who have to pay the same in advance and bear the postage. - In St. Louis, each individual number is sold for ten cents".

Only letters containing information for the paper are sent to you, but all other letters containing "business, orders, cancellations, money" are sent to the address: LI. 6. vnrtel, St. Louis, Mo., to the address. - In Germany, this journal can be obtained from AufuS Raumann's Buchhandlung in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio, et al. states.

That the care for immigrants is a Christian duty is a truth founded in the Holy Scriptures. Although we do not find the word "immigrant" or "emigrant" anywhere in the holy book, as often as it speaks of "strangers," it could just as well be replaced by "emigrant"; for what is a stranger but a person who has left his native soil and moved to a distant country that is foreign and unknown to him in terms of language, customs and inhabitants? God's care for the stranger, for the wanderer in a foreign land, is especially clear to us in the Old Testament. Repeatedly they are lovingly remembered by God the Lord and the people of Israel are told how they should behave towards them. Exodus 22:21 says: "You shall not oppress the aliens, nor shall you oppress them. Deut. 24:22: "There shall be one justice among you, to the stranger, to the fierce native." Jerem. 7:6: "Do not do violence to the stranger." Ps. 36:9: "The Lord keepeth the stranger." These passages need no further explanation; they clearly and definitely show that the counseling, protection and care of even our immigrating strangers is God's will and express command.

The commandment of general charity also obliges us to care for the emigrants. As is well known, our neighbor is the one who needs our advice and help. What kind of needy people the immigrants are, however, is indicated by the Holy Spirit himself, among other things, by repeatedly placing them in the same row with widows and orphans, e.g. Jeremiah 7:6. In this way, he wants to make us understand that the strangers, just like the widows and orphans, are in a sad situation and are similarly dependent on the love of their neighbors. True charity, therefore, will not and cannot speak: What do the immigrants concern me? let them see how they get by. No, it has also for them a feeling heart, a helping hand. And should we not be struck by the fact that Christ presents to the Pharisee a stranger, a wanderer, an emigrant, as an object of active charity? Luc. 10, 30. ff.

St. Louis, Mo., Feb. 1, 1874, No. 3.

Finally, the fact that we ourselves were once emigrants obliges us to care for the immigrants. God the Lord himself gives this as a reason when he says 2 Mos. 23, 9. "You shall not oppress the stranger, for you know the heart of the stranger, because you were strangers in Egypt." Which reader does not think back with a certain shudder to the time when he set foot on American soil for the first time after having survived an arduous sea voyage? Who would not know to tell of sad experiences he had soon after his arrival of heartless, deceitful, crude people! Perhaps it was not granted to him to know the name of a man to whom he could have confidently turned for advice and assistance.

These hints are certainly sufficient to make our work among the immigrants important, dear and valuable to the Christian reader. So, dear reader, it is not something superfluous, unnecessary, or indifferent that we intend through our emigrant mission, but a work expressly willed by God, included in the commandment of general charity, and founded in our own experience. Let us therefore carry it on our praying hearts and support it with gifts of love to the best of our ability!

In the following, I will give a brief overview of what we have done in the past year for the benefit of the immigrants.

Since my trip to Germany took up almost the first third of the past year, I will first share something about its success. It has pleased the Lord to accompany it with His blessing. The two main German harbor cities of Bremen and Hamburg have now been occupied by men who both want to counsel the emigrants in a Lutheran sense and spirit, unselfishly and faithfully, through word and writing, both of them working hand in hand with me. The name of the person concerned in Hamburg is Mr. I. W. Sitzmann, who, through his knowledge of the emigrant situation there and through his zeal and loyalty, is excellently suited for the post assigned to him. The committee supervising him and taking care of his upkeep consists of the following gentlemen: Haupt

Pastor (at St. Petri) Kreusler as chairman, P. M. Böckmann as cassirer, and the pastors W. Gleiß, Morath and Meine!, as well as Mr. V. L. Meyer, Ed. Heyer, I. H. Nagel, Dr. Riecke and Heidtmann.

At the end of this month, Mr. Bruno Zieger, from the Stephansstift in Hanover, will begin his work among the emigrants in Bremen. In June of last year, he was sent by his committee to New York specifically for this purpose, in order to familiarize himself in detail with the immigrant conditions here, and returned to Bremen on January 3 of this year with the knowledge and experience he had gained (he also served as a helper during his stay). The committee to which he is responsible, and which provides for his livelihood, consists of the following gentlemen: Pastor Nicolassen as Chairman, Mr. Schlüter as Cassirer, and the Pastors Petri, Freitag, Nordmann, Roth, Rüge, Ramsauer, Behn and others.

Thus, with God's help, a need long felt here and in Germany would be met. Whoever emigrates to America via Bremen or Hamburg in the future will find all the desired advice and assistance from the men mentioned. They are able to provide a recommendable inn and reliable moneychangers and shipping agents, distribute good writings, and direct the Lutherans to faithful preachers of this country, make them acquainted with my name and profession, and so on. It is therefore not only permissible, but urgently advisable for everyone to contact one or the other of the aforementioned for himself or for others. Their exact addresses are not yet at my disposal at the moment, but I will make them known in the "Lutheraner" soon. But may the Lord make this his

We wish to encourage and bless the work begun in our honor, but especially to give the two brothers, who devote themselves entirely to the cause, holy courage, good counsel and right works in their important and difficult calling.

In Stettin, which has recently also become a port for emigrants, although of secondary importance, we have no connection. During my presence there, General-Superintendent Jaspis was very interested in

18

our emigration matter, also instructed Miller, the missionary assistant working there, to distribute my maps each time an emigrant ship departed; however, the matter soon reached its end, as can be seen from the following letter to me.

Bethany near Szczecin 1873.

Dear Pastor!

.... At that time, as a member of the newly founded emigration association in Szczecin, I extended my hand to you for joint work. Today I can no longer do it. In the meantime, I have become familiar with the ecclesiastical conditions there, especially the principles of the Missouri Synod. Among other things, I have before me the new constitution of the Missouri Synod. You know Cap. II, § 3. and Cap. V, § 11. of this document. Is it possible for us as members of our national church to assign our people to you? I am almost surprised that you have sought contact with us under such circumstances. You will find it quite natural if I inform you today in the name of our association that under these circumstances we can no longer assign the Stettin emigrants to you, but will assign them to the missionary Neumann.

P. Sachse (assistant preacher).

This letter is clear and unmistakable, and would require no further comment on my part if it did not contain the reproach that I, as a Missourian, had sought any connection at all in unintelligent Stettin. This gives the evil impression that I had deliberately concealed my affiliation with the Missouri Synod and its position in the Prussian regional church. But this is not so, as the following event proves: On the day of my presence in Stettin, a large meeting of clergy and laity was held. The Sydow affair, the new church laws and an address to the Emperor formed the subjects of the discussions. I attended the same as a guest. After the end of the meeting, a large part of those present went to a hotel for dinner. I did the same. Although a complete stranger, I soon made the acquaintance of the table companions sitting first, got into conversation with them about the emigrant matter and was then introduced to the whole table company as coming from America. I rose from my seat and introduced myself as the emigrant missionary of the Missouri Synod and offered my services to those who would sooner or later emigrate to America via New York, with the remark that a number of my cards were available for any distribution. Superintendent Eichler then rose and remarked that the Missouri Synod, in whose service I was, was in the most pronounced contradiction to the Prussian Landeskirche, and that besides myself, Past. Neumann was active among the emigrants in New York. When I replied that he was quite right, "our synod stands and falls with the confessions of the Lutheran Church," Superintendent Meinhold declared that he would direct his parishioners and other emigrants to me, and asked for a number of my cards for this purpose. Several other pastors did the same, so that in a few moments I was relieved of almost the entire stock of my cards. - I did not come into contact with the Stettiner Verein at all, on the contrary, I expressly refused a request to give a lecture to it. Incidentally, my connections are,

The mission I have established in Germany is not so much ecclesiastical, but has only the purpose of being able to perform the Samaritan service owed to the emigrants, not only, but above all, of our faith, on a larger scale and more successfully. It hardly needs to be mentioned again that I do not deprive anyone of his destination, but only help him to reach it safely, no matter which church he belongs to, even if he is a Jew or a pagan. But I do not let my mouth be closed either, if it is a question of finding Lutheran preachers and congregations who are faithful to the confession.

I now come to my activities in New York. This has again taken place in the manner already communicated to the reader. I have distributed 26,000 copies of our tract and about 2,000 copies of the calendar especially designed for emigrants free of charge. Since, according to God's promise, His word shall not return empty, we may confidently hope that the word distributed among our immigrants in the above-mentioned writings has also been a blessing, even if it is hidden from our eyes. If it has brought fruit only in the fourth part, it has nevertheless been done through our service, for which we have to thank God. But this is known only to him, the Lord.

It may be of interest to the reader to learn what use has recently been made of our tract, which was written by a preacher of our synod especially for our emigrant mission. Some currently still unknown servant of the pope, for whom, as is well known, the end justifies the means, has set about making our Lutheran tract suitable for the Roman Catholic immigrants. He liked it so much that he changed or omitted almost nothing in the form and little in the content. Whole pages are printed from it unchanged. The title is of course changed, as with all forgeries. It reads: "To the Immigrant's Greeting: Praise be to Jesus, Mary and Joseph!" with a small woodcut depicting Mary standing at the cross. Changes or omissions are only appropriate where it concerns the reference to our Lutheran Church as the owner of the truth of the divine word. I have to put up with our Lutheran property being distributed among the immigrants in foreign garb as a distorted image before my eyes. (The same happens in Baltimore.) Since our tract does not bear the: "*Entered according to* 2c., we cannot even put a stop to this literary theft and cannot take legal action against the distributor of the

stolen property. This incident once again throws a sad light on the ghastly state of the Pabst Church, where one is not afraid to brazenly violate an explicit commandment of God, which is even written in the heart of man, and that on top of that while running an ecclesiastical missionary work. By the way, we Lutherans would almost like to take credit for the fact that the Romanists, who pretend to consider us heretics, go begging to us and carry on their emigrant mission with our aid, while, apart from anything else, they are thereby exhibiting a terrible testimony of poverty. The man from the Catholic Central Association, who sells these foreign goods in the Castle Garden, wanted to make me believe, when I confronted him about this matter, that his tract was not an imitation or a misrepresentation.

It was not a forgery of ours, but a Catholic product! He even gave me a name, F. X. Seiler somewhere in Wisconsin, who is supposed to be the author, also claimed to have had the manuscript in his hands before the public distribution of our treatise; but it is hardly possible to lie more shamelessly; every unbiased judge, if he compares both writings with each other, will immediately know to distinguish the original from the imitation and will have to regard that man's claim as a highly silly evasion of an evil conscience. As a sample I give below in the note some quotations from both writings.*)

The number of immigrants received and forwarded by me is 1350 persons in 445 lots. Of these, 309 went to Michigan, 190 to Illinois, 173 to Wisconsin, 89 to Missouri, 98 to Pennsylvania, 80 to Indiana, 91 to New York, 34 to Minnesota, 3 to Canada, 9 to Kansas, 5 to Rhode Island, 59 to Dakota, 1 to Massachusetts, 1 to Maryland, 109 to Ohio, 38 to Iowa, 8 to New Jersey, 4 to Nebraska, 4 to Connecticut, and 42 to Germany - here, of course, I count only those who have turned directly to me for help and advice. It goes without saying that I have assisted a much larger number in various ways. Included in the above number are, among others, two batches of Lutherans from Russia, from Odessa on the Black Sea, one of whom has moved to Illinois, the other, consisting of 59 souls, to Dakota, not far from Jankton. Quite a number have already moved to the latter region from their home. As far as I have learned, however, they have not outwardly moved there.

Lutheran Tract:

First hear a well-intentioned word from one who has been a resident of America for twenty years.

Catholic Tract:

First hear a well-intentioned word from one who has been a resident of America for thirty years.

Lutheran Tract:

Because some of these smart people consider you as their prey.

Ask, are you strangers in a strange crowd, the emigrant missionary.

Catholic Tract:

Because many of these clever people consider you as their prey.

Therefore, look around and call on the ever-ready confidant.

Lutheran Tract:

At times, a wise man saves;

Therefore, do not let yourselves be sung to by lodges, which also only demand your money.

They say you are provided for, they lend you money, they help you out with bread and your wives after your death. But at the bottom it's all wind.

etc.

Catholic Tract:

At times a wise man saves, But a church association of the central branch I mean, - Join without mistrust"" and as soon as possible. Then you will have help and still be free.

Lutheran Tract:

But German be the speech of your house, German your Bible and prayers.

Catholic Tract: But German be thy house speech, German thy books and prayers. - —

19 found what they were looking for, and what the situation is regarding spiritual care is quite unknown to me. A number of them are said to have moved on and settled in other states. I would like to take this opportunity to ask that our Western brethren who are able to reach the German-Russian settlement, or who have the opportunity to meet with our brethren in other places, bring them Word and Sacrament, so that they do not become the prey of sects and enthusiasts, but remain members of our Lutheran Church. They have all emigrated from Russia for the sake of their faith and, as far as I have come to know them, they are childlike believers. Whoever has the opportunity to acquaint the Lutheran Russians who are expected here this year (to all appearances, this will be a considerable number) with our emigrant cause here and in Hamburg (they are all traveling via Hamburg so far), should be of considerable service to them. After all, we have many congregations in the west and north in whose vicinity there is still cheap and good land enough to accommodate hundreds of Lutheran families, and they would then be well provided for not only physically but also spiritually. The fact that the sects, especially the Methodists, are already imposing themselves on them in their home country, and then also in Hamburg and New York, through all kinds of services, in order to possibly take them away from their mother church and drive them into their sect network, should also spur us on to care for these brothers in faith who are coming from far away. Let us be on our guard! .

In the past year, a total of \$23,482.24 in funds passed through my hands. Of this, \$10,368.90 was paid out to immigrants, \$2845.50 was sent to Germany, \$6051.25 was spent on ship's tickets, \$529.95 was paid for rent and helpers, and \$697.78 remained in our coffers. Included in the latter sum is \$208.32, which was given to me under the table by emigrants or others for services rendered, and which, as is well known, I do not appropriate to myself personally, but use for emigrants according to instructions. It is, praise God, becoming more and more common that those who in any way make use of my services enclose a small gift for the maintenance of our missionary work. This is gratifying.

I have made advances to 136 lots in the amount of \$2514.87 and thus rolled many a stone of sorrow from my heart, saved the people concerned a lot of expense, dried many a tear and saved them from misery, into which they would have fallen if they had waited longer and more anxiously for travel funds from their relatives here. Unfortunately, this year I must once again sing the old lament of borrowing and not paying, of promises and not keeping them. Of the above sum, \$456.87 is still outstanding, while from 1872 \$167.70 and from 1871 \$84.70 have not yet been repaid! Here I would like to warn against saying good for others. Just as many a person in the world has thrown a noose around his neck by becoming a guarantor for others, by which he was later strangled, i.e. made a ruined man, so many a person who has asked me for an advance for emigrants has now had his dear trouble and still has it. It is better not to take on such a burden.

Perhaps the question arises in the heart of the reader: where do I get the money for the advances? From the missionary treasury? Not at all, and for the simple reason that nothing can be found

where there is nothing. The expenses of our mission are barely covered by the incoming gifts of love, although the maintenance of the mission does not cost us as much as the work of other ecclesiastical bodies among the immigrants. And yet, in my profession, I cannot justifiably avoid temporary advances. Therefore, we have helped ourselves so far by using the gratuities that railroad and ship companies give to those who constantly buy tickets from them for others as advances. Such gratuities were offered to me without my having sought them or even demanded them, and I accepted them by decision of my committee and delivered them regularly to our Cassirer, Mr. I. Birkner. If I had not taken them, I would only have enriched the companies and thus done a very superfluous "good work"; for, as is well known, the individual traveler does not receive any concession when buying a railroad or ship ticket. He must pay the fixed price. In this way it has come about that in the course of time I have received a sum of five hundred Thalers from my committee, with which I make the annual advances. Therefore, that these are given out and return again into my hands, and are lent out again, it comes that I spend thousands of thalers in advance with the above sum in the year. This fund, however, has nothing to do with our general missionary fund. It cannot and should not be filled by the aforementioned gratuities, but is still dependent on the charitable gifts of our congregations. In addition, railroad and ship companies give and do not give such gratuities, depending on the circumstances, and in this respect they cannot be considered at all for the preservation and successful operation of our emigration cause; they are a purely coincidental and thus unreliable income. But if members of our congregations want to send money to Europe in order to transport friends here, and send this money directly to the agent of the ships, then their friends have no gratuity; if they send it to me, then they help me to be able to render a labor of love to poor emigrants.)

As for my correspondence, 1575 letters arrived, 1383 from the United States and Canada, 192 from Germany. 891 were written by me. - —

I have assigned 37 lots or 75 souls to work. I request the reader to kindly indicate to me where and what kind of work for immigrants can be found here and there. I am almost always in the greatest embarrassment in this respect. I am supposed to help, and yet in many cases I cannot. The worst thing is that the job seekers are usually quite destitute and therefore cannot travel far into the country. I also ask you to inform me where good and cheap land is still available in the vicinity of our rural communities. It may be that this or that area does not receive an immigrant through my mediation, because I always have to offer them the straightest and cheapest land.

*) Here, in passing, the pleasant news: Since the beginning of this year, a significant price reduction has occurred with regard to the fare on the German steamships from Bremen as well as from Hamburg to New York. The fare is only for the steerage and amounts to \$36.00 in paper. The price in the first and second cabin remains as before. Through this price reduction, the sailing ship affair, as well as the voyage of our Germans via England, will hopefully cease completely.

I will, however, be put in a position by such news to provide information on this important point, too, where necessary.

Finally, a brief word about the future integration of our immigrants. At the end of last year, Mr. I. Strebe, with whom our immigrants who wanted to stay, died, as far as human eyes can see, blessed in the faith of his Savior. Although a Catholic by birth, he wanted nothing to do with the priests, and in his long illness the Bible and Stark's prayer book were the source of his comfort. Due to his death, we were forced to decide whether we should take over his inn ourselves or enter into a relationship with another house, since the surviving widow was unable to continue it. After careful consideration of all the circumstances, our committee did not consider it advisable to take over the management of Strebel's inn ourselves, but agreed to direct our emigrants to "the German emigrant house" No. 16 State Str. in the future. This house has only been open since the end of last year. It owes its foundation to the "Lutheran Emigrant House Association", but above all to the tireless, self-sacrificing and self-denying zeal of Pastor Berkeins of meier, who belongs to the Pittsburg Synod. For seven years this man has collected for this house in good and hard times, until at last he had collected a sum of H30,000. The house is conveniently located for emigrants, Castle Gardens just across the street, has large friendly rooms and leaves nothing to be desired in terms of interior furnishings. The price is \$1.25 a day and H5.00 a week. There is also a chapel in the house, where Sunday services are held for the guests. As far as the church care is concerned, I have the same rights with Hm. Pastor Berkemeier in the house, and no one may preach in it without our mutual permission. I now ask the dear readers to take note of "the German Emigrant House" No. 16 State Street and to draw the attention of their acquaintances coming from Germany to it in good time. Also those who intend to travel to Germany via New York will find there a friendly reception, Christian treatment, good hospitality and otherwise good advice and assistance. My office is very close to it.

Finally, I would like to mention that our Norwegian sister synod is carrying out its emigrant mission together with us. Mr. Pastor Juul, who has been appointed to this work by his synod, has been letting Mr. Larson take care of his immigrant compatriots for some months now, since he is too busy with his official duties. No doubt this important work will also receive strong support from the

Norwegian Synod.

But praise and thanks be to the Lord, who has helped us up to this point and has visibly blessed our emigrant mission. To Him we want to entrust the same also in the future. Amen!

New York, January 14, 1874.

S. Keyl, 13 Broadway.

To the ecclesiastical chronicle.

I. America.

Death penalty. As is well known, the Illinois state newspaper does not consider the passages Gen. 9, 6 and Matth. 26, 52, as well as the entire Bible, to be God's word. But now that a murderer has been arrested in Wisconsin, who turns out to be a true "monster in human form", this newspaper, edited by an unbeliever, writes of the murderer: "The honor as well as the safety of human society would demand that he be killed by the court like a wild animal. Unfortunately, this cannot happen in Wisconsin, since the death penalty has been abolished in our neighboring state. . . . The very existence of such an abomination in and of itself is a grim mockery of the abolition of capital punishment." - It is true that the state is not in itself bound to make all the laws contained in the Bible its laws; this is, after all, virtually an impossibility for it, and even Moses, at God's instigation, permitted many things in the civil law which the moral law does not permit (Matth. 19, 8. 5 Mos. 23, 20.); but the Wisconsin legislators, who have abolished the death penalty, have thereby certainly revealed a bad wisdom. W. [Walther]

Marriage-preventing degrees of kinship. A bill has just passed the Missouri legislature prohibiting marriages between uncles and nieces, aunts and nephews, whites and blacks, and making it a crime. It is bad enough that the first two provisions, in particular, have not hitherto been legal, but the latter is at any rate a very reasonable one. And it is certainly gratifying that our state is going backwards in this respect and thus precisely forwards. W. [Walther]

What the nuns are up to. In the "Katholischer Glaubensboten" it is announced that the Ursuline nuns want to have a play performed by the young ladies of their academy in L. on the coming Shrove Sunday. The announcement says: "Since the young ladies of the Ursuline Academy here have not appeared on stage for a long time, they will endeavor to perform a very interesting and exhilarating evening entertainment on Shrove Sunday, February 15, in the evening at 7-1/2 o'clock. The program is as follows: 1. entrance march. 2. a game in three acts: Ellie Laura'. The second play is 'Ellie Laura'.

a very cheerful one. It has the title: "Would like to become queen"/, and also has three acts. The third is a play in one act: "Die verstellte Gräfin, oder welche wird leben/ Auch werden schöne heitere Lieder mit Musikbegleitung vorgetragen. Perhaps some will now think, why again games and music! Well, it is carnival. Everybody wants or looks for a pleasure. Here certainly nothing else is performed than instructive, and at the same time also cheerful and entertaining, which fits for everyone. The small gift of 25 cents makes no one poor, and what one contributes for this purpose is only put into God's offering box; it is for the glory of God, and will be rewarded a hundredfold. When one considers how much trouble, work and worry the sisters have with the education of the young daughters, that no hustle and bustle is too much for them to raise educated virgins who will one day become good housewives, then one should also make it a point to give them a small allowance; and how could one bring it upon oneself not to give 25 cents as an offering, which is used for such a good purpose and which will be rewarded by God a hundredfold already here on earth and especially in eternity. Who is more grateful than the sisters for such a small gift of the contribution! For whom do they pray more diligently than for their patrons and benefactors? All this is of use to them again. Their children will be taught the fear of God

and to pray for their parents and benefactors, this grows up with them, they are educated for the world and for God at the same time. All patrons and friends of this institute are therefore kindly invited to this entertainment." - One can see that these nuns, who have withdrawn from the world, have taken the world with them into their convent, and money is now also their rallying cry. The most terrible thing is that they promise an eternal reward in heaven to those who let themselves be fooled by them for a few cents. But at least it is good that they let unconsecrated eyes look behind their scenes. G.

Where the Methodists are going. In an English Methodist journal, "*The Methodist*", there is a sermon, the subject of which is: "Faith, the condition of blessedness", from which we want to communicate the following to the reader: "How can faith be attained? I answer: it is not necessary that it be obtained. It is already in the possession of all who are in possession of reason. I maintain that on the face of the earth there have never been

There has never been a well-developed human being who did not possess the elements of faith. It is certainly a gift of God, but like the atmosphere we breathe, it is a universally bestowed gift. But how can it be cultivated? It can be cultivated by thinking through prayer.

Faith! What is it? He is simply spiritual seeing. Animals do not have it. Man has it, and it is our privilege to see both spiritual and temporal things. This Faith leads us to repentance when we see that we are sinners, it leads us to accept Christ, God revealed in the flesh, it leads us to open our hearts to the Holy Spirit, it leads us to obedience, humility, sanctification and heaven. The

Faith itself does not make us blessed. It is simply an exercise of the power God has given us, which makes us receptive so that holiness can come down into our souls and we can be sent to heaven. And

This sermon is called "quite excellent" in the paper! God have mercy on all who have such a guide for the blind! G.

The "Lutheran" General Synod. The *American Lutheran* says of it: "There may be some pastors in the General Synod who accept without reserve all that the Confession teaches concerning natural corruption, regeneration by baptism, bodily presence in the Lord's

Supper, confession and absolution, Mass (!) and Sabbath, but we assume that the great majority of our pastors and laity cannot subscribe without reservation to all that the Confession teaches about these points, taking the words in their plain, literal and historical meaning. There is a way to accept and sign these confessions that is very convenient and easy, namely, to let everyone interpret and explain them as they see fit. But this is not an honest way to sign the confession, and in the end nothing is gained by such a procedure." - Certainly such a way of signing the confessions is not honest. But is it honest to still call oneself Lutheran if one no longer accepts the Lutheran confessions without support? G.

Freichristian "congregations." Mr. Pastor Karl Türcke, pastor of a free Christian, that is, rationalistic society in Cincinnati, has issued a manifesto to his comrades in the "Zeitblätter". In this manifesto, he does not paint a very charming picture of these free Christians. "And all these congregations," he says, "they care, they are ailing and ailing, and some of them have to struggle to eke out an existence. Through subtle begging, such as picnics, concerts, balls, fairs, etc., they try to raise the money necessary for the upkeep of the church and the church officials year after year, and only a few are so fortunate,

to stand there debt-free." The "evangelist" rightly says: "The picture is only too true. Often we have unfat, to see how which of these free communities the means to their 'siechender' existence at pic-nics and balls in the most objectionable way together booze, together dance and together beat. How he (Pastor Türrcke) but now wants to remedy the church or unchurch misery, that sounds almost unbelievable from a free independent preacher. He simply wants to help by having all independent congregations agree with their preachers that they will not perform church functions in any family if it does not belong to any church congregation." - May it be given to Mr. Pastor Türrcke to realize that this is an entirely wrong remedy; that the only remedy is the divine Word, and that only when God's Word is brought to bear among them can there be talk of Christian congregations that are truly free. G.

In many English Lutheran congregations, Christmas does not seem to be celebrated even by a service with a sermon. In a description of a Christmas celebration in Virginia found in the "*Lutheran Visitor*," it is pointed out as something special that a sermon was preached at it, and the question is asked: "May we not hope that soon every Lutheran pastor in this country will preach a special sermon to his people on this day?" The *Lutheran and Missionary* says: "Christmas, it seems, has been more generally celebrated in our churches" (within the Pittsburgh Synod) "than" ever." An English pastor, as the "*Lutheran Observer*" reports, preached his Christmas sermon on the 4th Sunday of Advent in order to give the young people on Christmas Day the opportunity to be able to complete in the church the device for giving Christmas presents to the children of the Sunday School, which was to take place in the evening. - This is what is happening here in the Lutheran Church! G.

A Fair Held in the "Faith". The *Lutheran Observer* reports - for imitation by small congregations - on a *fair* recently held in a General Synod congregation. When the holding of the same in the congregation was proposed, some expressed misgivings as to whether it would be of any success. "However," the report says, "in faith we decided to hold the Fair and Feast. Some of our difficulties were these: 'Other churches get their things on by a kind of gambling (*chance*), you must do it the same way; it is just as innocent as voting; we should not have voting, as it is nothing but lottery.' The pastor and a committee decided that voting by ballot was quite innocent." - The people seem to have quite a quaint faith and are quite comfortable with a pastor who, like a little parish priest, can make wrongs right by his decision. G.

The **Grangers** no longer want to know anything about Christian preachers. Even English p o l i c sheets share a verse of one of their songs as proof of this, which translates as follows: "And we no longer need priests and preachers (although this may be considered strange) to mediate for us between God and man. We will deal direct and straight, as near as we can, and not be sheared by mediators." - The United Presbyterian Synod and the United Brethren Conference in Kansas, at their last meetings, have passed resolutions against this secret order; church members who join the same are to be put under church discipline. G.

This is called progress. Her "Reverend Mrs." Fanny U. Roberts, a Universalist preacheri", had the joy of marrying her son at Kittery in the state of Maine the other day! A. B.

II. foreign countries.

Teacher shortage in Germany. Nowadays, the shortage of teachers is complained about almost everywhere in Germany, and it is usually pointed out as the cause of it that the teachers have not yet been made completely independent of the church and the pastors, and that they are so badly off as far as their salaries are concerned. However, it is a fact that this shortage of teachers did not occur in the past, when the teachers were much more dependent on the church and much less well off. The cause must therefore be something else, and this is undoubtedly no other than the lack of faith and therefore of love for the cause and the necessary self-denial. If religious instruction in schools were abolished and the office of schoolteacher made into a position of great honor and great financial gain, there would soon be no shortage of teachers to complain about. But what kind of teachers would they be? - Better none, than such wage-serving hirelings.

W. [Walther]

"Do not become Lutheran!" was recently the field cry of the papal, as we would say, "election runners" in Lower Bavaria, who make the ignorant Catholic country people believe that if they did not vote for the Strictly Protestant party - oh how frightening! - they would be made Lutheran. According to a local paper, the Donauzeitung writes: "Why it is this time, the whole world knows, and in the last backwoods the last man knows our slogan: .Not becoming Lutheran ... Not the murderous spirits, which the fire drives out of the malt, may we summon this time against those demonic swaths (mists); but we must pray and vote under the cry: 'Not Lutheran!'" - It is this warfare that is not new. The papist leaders have always pretended to the poor people that the most abominable thing there is is the Lutheran religion, and if they wanted to incite the people to something, they could only say: If you do not do that, then - you must become Lutheran. Already Luther tells in his preface to the Schmalkaldic Articles: "Here in Wittenberg a doctor was sent from France, who said publicly before us that his king was sure and certain that with us there was no church, no authority, no marriage, but that everything went among each other like cattle, and everyone did what he wanted. Luther makes the following comment on this: "Now counsel, how will those look at us on that day before the judgment seat of Christ, who have imagined such gross lies to the king and other countries by their writing to be vain truth? Christ, the Lord and Judge of us all, knows very well that they have lied and lied; they will have to hear the verdict again, I truly know. God convert to repentance those who are to be converted; to the others it will be: woe and ah forever!" By the way, as it has always happened and is still happening to the Lutheran Church as a whole and on a large scale, so it is happening to our dear Lutheran Missouri Synod on a small scale as well: people are lying about it as much as they can, over and over, and unfortunately not only on the part of the popes. But, praise God! Lies always have short legs, therefore they do not run long. Blessed are those who are lied about, because they do not want to deal with lies and God's word.

W. [Walther]

Pastor Diedrich in Germany gives a reply to one of his synod comrades (?) in his Dorfkirchenzeitung of December last year, after the latter wrote to him that he, Diedrich, "should not have called the Missourians 'businessmen' who hold out for aisle-worthy goods." And what does he reply? - He writes: "I have received the opinion from what I have read printed and written from America by Missourians and non-Missourians that this is so, and will be very pleased if someone proves me wrong." With these latter words, Pastor Diedrich condemns himself; for if he himself considers it possible that someone will prove the opposite of the

21

If Luther proves what he has already written out into the world as certain, then his previous course of action was nothing other than slander. See Luther's interpretation of the 8th commandment in the Large Catechism. By the way, what he refers to Pastor Diedrich is by no means the worst thing that he has blasted out at us. He has hardly published a page of his village church newspaper for a long time without attacking and accusing us in the most poisonous way. W.

New Zealand. Our synod, as most readers probably know, has the joy of having native young men from two of the northernmost and southernmost countries of the earth, namely from Iceland and New Zealand, in its institutions for the preparation and training of preachers. The father of our New Zealand high school student, the Lutheran pastor I. G. H. Heine in Nelson on (the southern) New Zealand, writes us under the 29th of September last year among other things also the following: "About the ecclesiastical condition of New Zealand there is not much to report. In the province of Canterbury, the Germans have built a small beautiful church in the city of Christchurch, which is now finished. At their request they have cooled cannon metal captured from the German Kaiser, from which they have had a carillon of eight bells cast. Through Pastor Wallbaum in London they are also trying to obtain a pastor from Germany, so far unsuccessfully. In the other provinces it is very difficult to form Lutheran congregations, because the Germans live very scattered. If the pastor could preach German and Danish, it would be possible; for in recent years quite a lot of Danes and Norwegians have arrived here. Railroad construction is progressing briskly with immigration in New Zealand. The *Hau, hau!* - enthusiasm is dying out among the native Maories. Now the Maories are also represented in our legislature. They elect four members to the lower house, and two Maories have entered the first chamber. The mission among the South Sea Islanders, which Bishop Selwin established and which the murdered Bishop Patterson directed, is now continued by Bishop Selwin's eldest son. He has gone to Norfolk Island." - It is indeed strange that there are churches from the land of the Reformation now in almost every place on earth. W. [Walther]

In **Waldeck**, the oldest spiritual member of the Consistory was buried some time ago. The funeral orator concluded his speech with the words: "The deceased could depart with the comfort: Lord, now you let your servant go in peace, as you have said; for my eyes have seen a united Germany." So, in place of the Savior, one now puts a united Germany, and in addition, blasphemously abuses words spoken out of the impulse of the Holy Spirit!
W. [Walther]

"The Monkey Religion." The delicious little book of our dear Pastor Fick, which bears this title, has, as we have just seen from German newspapers, also been published in Hamburg. The "Freimund" of December 4 of last year advertises the little book with the words: "With great humor the author castigates the materialistic teachings of Vogt, Büchner, and Darwin, all of whom he duly dismisses."

A lodge has been founded in **Jerusalem** by a certain Rev. John Shevill of New York, an emissary from the Masonic Order in America. A clean reverend!
G.

Miraculous Salvation.

In the year 1550, there lived a merchant in Reval, Liefland, named Peter Perseval, a pious, honest man. He had once bought all kinds of goods in Lübeck, and now wanted to take them on a large loaded ship from there to Reval in Liefland.

sail. Between Sweden and Gothland, however, he came into great danger; for the ship struck hidden rocks and broke up, so that all that was in it of men and goods sank and perished. He alone was preserved by God's grace and protection; for he caught a piece of plank, and swam on it with great danger and effort until he reached a high rock in the sea; he climbed up on the same, and sat there with fear and trembling for three days and nights, without seeing a ship or even a man. In such distress and danger, he cried without ceasing to his God and Savior for preservation and salvation. And behold, the Lord who said: I will not leave thee nor forsake thee, who saveth every one that trusteth in Him, wondrously procured that toward the first evening two tons were driven out of the ship by the wind to the rock on which Perseval sat. He pulled them to him, opened them, found beds in one, with which he could cover and warm himself, in the other apples, with which he quenched his hunger and thirst, and thus sustained himself for three days and nights. On the fourth day he finally saw a small ship coming from afar; those in the ship also saw him sitting on the cliff, but did not think it was a man; instead, they thought he was a ghost, and kept on sailing. But he called out as loud as he could, waving his hands for them to come and help him. At last they headed for the rock to see and hear what and who it was. When they received a thorough report from him, they had mercy on him, took him into the ship and brought him to Reval. So that this miraculous story would be known to everyone, and for the glory of God and the comfort of many, he had the main features put into a painting and hung on a high column in front of the gate through which one went to the harbor. (Shepherd and herd.)

The catechism is indispensable to all.

When Dr. Selneccker once examined the son of the Elector August, the father inquired how his son was dressing and received the answer: "Very well, most gracious sir. The Elector smiled and said: "He should not become a great scholar, but he should learn the catechism, otherwise he is not fit to be a gentleman. Of course, the catechism is very necessary for every man, for when it comes to the end, all kings, princes and lords, doctors and professors, who can discuss everything that can be known, must become simple students of the catechism, if they want to die blessed otherwise. For then one holds up the Ten Commandments to them, tells them to believe, to pray diligently in sickness, to be mindful of holy baptism, and to prepare themselves for the journey of death with the proper penny of the Holy Communion

Eating meat during Lent.

Chemnitz relates that a simple layman once argued with a Mass priest about eating meat during Lent. The layman claimed that it was not a sin, that the Lord Christ himself had eaten meat with his disciples, namely the roasted paschal lamb. The priest thought long and hard about an answer; at last he said: "Yes, it is true that Christ ate meat on Green Thursday, but it was bad for him, for he was immediately captured, bound and crucified." It certainly seems incredible that a man who claims to be a servant of Christ could blaspheme Christ and his redeeming suffering in such a way; but in antichristian pabstry one would rather blaspheme Christ than have the antichrist's laws violated. G.

Ambrose about dancing.

The discipline is uncertain there and the seduction is very worrying, where finally the dance ends the other voluptuousnesses. I wish all God's virgins to stay away from this. For no one dances soberly unless he is furious, as even a pagan teacher has said. If, then, according to the wisdom of this world, gluttony is an origin of dancing, or even frenzy, what should not be forbidden by the examples of Scripture?

Punitive Sermons.

Among the listeners of the church father Augustine there were some who did not like his punitive sermons, who also made their displeasure known. They could not see, they said, why it was necessary to punish so often and so seriously; they came to the sermon to hear words of comfort and not words of punishment. St. Augustine explained to them: My dearest listeners, mend your lives, and we preachers will also mend our words.

G.

Reminder, regarding advertisements and receipts sent in for the "Lutheran".

The consecration of a new church, in which God's Word is preached purely and the holy sacraments are administered according to Christ's institution, is without a doubt a more important event at any time than many would have us believe. It is by no means only a matter of obtaining greater ownership of a congregation and a more stately, more comfortable and more dignified place of assembly, but of attracting more souls to the church and calling them to the kingdom of heaven, that is, really about the salvation of perhaps many, perhaps thousands of souls. Also the ordination and induction of a believing preacher into his office is an extremely important matter. It is a matter of the appointment to the office of preaching reconciliation, that is, a matter which also touches nothing less than the salvation of people who have been faithfully redeemed by Christ. Even our mission festivals are gatherings of no small importance, not only because the gospel is often preached before thousands, which is always God's power for salvation, but also because believers from different congregations cultivate brotherly fellowship and, separated from the world, think together about the affairs of the Kingdom of God and pray and care for it. Finally, the offering of gifts for Christian purposes and their receipt by the recipients who distribute them are certainly not indifferent. The former cannot be missing in a true church, as little as the tree of faith can grow without fruits of love, and the latter must not be missing, since in the church it should not only be honest before the Lord, but also before men (2 Cor. 8,21.).

As undeniable as all this is, however, it has been complained about many times, and, as we think, rightly, that almost every number of our "Lutheran" contains so many extensive announcements of church consecrations, inaugurations, mission festivals, and received gifts of love, which are certainly read with interest by a few of the people concerned, but are mostly overwritten by the great majority of the readers, thus taking away space from a material of general interest and use.

The editorial staff of the "Lutheran" therefore takes the liberty of drawing attention to this and to request: in the case of church consecrations, nothing should be included in the advertisements other than the matter in question, the time when it took place, the congregation concerned or the individual person involved. In the case of church dedications, the size of the new place of worship should not be superfluous. Ordination and induction announcements could be written purely in tabular form. But as far as the receipt of the charitable donations from a congregation is concerned, should it not be sufficient if only the total sum is given and the enumeration of the individual items is done only before the congregation itself? A public receipt by the donated persons themselves is obviously unnecessary, since these persons can privately notify the donors of the receipt of the charitable gift and thank them for it.

In any case, the above is only the intemperate opinion of the editors of this newspaper. Let the dear congregations and brothers decide for themselves whether this should be done in the future or not. W. [Walther]

Supporting aged pastors and teachers.

At the general synod in 1872, the undersigned were appointed to a committee to carry out the synodal resolution concerning the support of aged pastors and teachers.

Up to now it has been impossible for them to carry out this mission, since no contributions have been received except 100 dollars, which were given by an unnamed friend for an asylum to be founded for aged pastors and teachers.

Now, however, our synod has been given a healthy, well-cultivated piece of land of ten acres five miles west of Burlington in the state of Iowa. We have therefore come to the decision to build a house on this donated land for the time being for two families. The cost price would be about 800 dollars; but apart from the mentioned 100 dollars, we have no means at our disposal to carry out the construction. We therefore appeal to the charity of the dear synodal congregations to provide us with the necessary funds. We will not fail to report from time to time on the progress of this undertaking.

St. Louis, January solder, 1874.

Bro. Büniger, Th. Brohm, F. Schuricht.

Announcement.

The undersigned finds himself in the sad position of having to announce, in accordance with the duties imposed upon him by our Synodical Constitution Cap. 6, § 13, that Rev. W. Arendt, of Frazer, Michigan, is hereby suspended from membership in our Synodical body for the time being, until the next session of our Synod, as a result of unjust banishment proceedings.

Detroit, Michigan, January 22, 1874.

I. A. Hügli, d. Z. Praeses des northern district of the Missouri Synod 2c.

Church News.

After Pastor Lorenz Traub of St. Paul's Lutheran congregation in Town Jellow Head, Kankakee Co, Ill, which was formerly unchurched, but now, praise God, professes the pure doctrine of the divine word, had received and accepted a proper calling, he was inducted into his new office by the undersigned on the third Sunday of Advent last year by order of the Reverend President of the Western District, under obligation to all the confessional writings of the Lutheran Church. May the Lord bless and keep him!

G. Traub.

Address r Rsv. Dorens Dcuud,
Oruitd, Lulticuls" Oo., Ill.

22 On New Year's Day, 1874, Rev. H. Allwardt, called from the congregation in Town of Lrbanon, Dodge County, Wisconsin, which had become vacant by the removal of Rev. G. Link, having been peaceably dismissed from his former congregations, was introduced to his new congregation by the undersigned. God's grace with him!

C. Penalties.

After Pastor E. Sitzmann had accepted the calling of the Lutheran congregation in Terre Haute, Ind., he was installed by the undersigned on the second Sunday after Epiphany, January 18, by order of the honorable President Schwan. I., he was inaugurated into his new office.

God the LORD is the sun and shield, the LORD gives grace and glory, he will not let the righteous lack any good thing. Ps. 84,12.

F. R. Tramm.

On the third Sunday of Advent last year, Pastor F. H. Reichmann was installed in his new congregation, the "Lutheran" St. Matthew's congregation at Point Prs. Ill, by the undersigned on behalf of the Reverend President Büniger in accordance with the provisions of our official gospels.

F. A. Reinhardt.

Address: Rov. D. 8. lieiekwann,
Ae>vs O., Ouldoun 6o., Ill.

Church consecration.

On the fourth Sunday of Advent, the "Lutheran" congregation of St. Peter's in Chicago, Ill (on the far **south side of** the city) consecrated its newly built little church to the service of the Triune God. On this occasion the pastors F. Döderlein and A. Reinke preached. In addition, **the** trombone choir of St. Paul's parish and the singing choirs of Immanuel's and Bethlehem's parishes contributed to the festivity and the joy of all present by their presence and participation.

May the merciful God, who has helped this congregation to overcome so many difficulties, continue to bless it!

Franz Lehmann.

Announcement.

Dr. H. Dümpling has been unanimously elected by the Electoral College to the position of Professor at Fort Wavne High School.

This election still requires the consent of the "synodal" congregations, which have to send in their declaration within eight weeks. Silence is considered as approval.

uis, January 24, 1874. T h. Brohm, d. Z. Secretary of the Electoral College".

So just appeared:

Sermon preached on Holy Easter Day, 1873, at Immanuel Church, St. Louis, Mo., and submitted to print at the request of the congregation, by C. F. W. Walther.

The subject of this sermon is: Christ's glorious resurrection from the dead, the actual absolution of the whole world of sinners; it is shown 1. that this is certain and true, and 2. that therefore every man who wants to be saved must accept "this" general absolution as "spoken to him" through faith. Thus an extremely important doctrine is treated, a doctrine which is **the** basis of all Christian consolation, but which is attacked many times, not only **by** enthusiasts, but also by Lutherans. **The** consolation of the gospel is not obscured by anything, but **the** richness of it is presented and nothing of it is restrained. Take and read!

G.

To be obtained through M. C. Barthel. Price 5 cents.

"The solemn vows of godly confirmands",

10 cents a dozen, 75 cts. a hundred, available at

M. C. Barthel.

Contributions

for the church building in Philadelphia, Pa. please contact me at **the** address

Düsoä. D. Llillsr,

314 Vino 8t., Düilackslpüia, **Da.** to be sent.

O. Schröder.

Conference - Displays.

The Western Iowa Specialconference will meet, s. G. w^ the morning of February 24 to 26 at the home of Herm Rev. G. Endres in Boone, Iowa. T h. Mattfeld.

The "Sugar Grove Conference" will assemble, will" God, on the third of February, forenoon 9 o'clock, at the home of Rev. E. Spielmann, in Lanraster, Ohio, to hold two days' session.

H. Henkel, Secretary.

The United Columbus Conference will assemble, HCrr willing, on the third day of March, 1874, forenoon 9 o'clock, hei Pastor E. W. Kähler at Lancaster, Fairfield County, Ohio, to hold two full days session.

It is recalled that, by resolution, each of the **brethren** is to prepare a catechesis on the first commandment and send it to Pastor K. Mees in Columbus four weeks before the meeting; as well as the celebration of Holy Communion, which is to be celebrated on the second evening of the meeting by the members of the Conference.

Papers are available for discussion on the following subjects: 1) What concludes and what dissolves marriage? 2) According to God's Word, must we expect signs of a different nature and kind before the Last Day than have occurred so far? 3) On the administration of the Office of the Keys.

The brethren who are to attend the conference must inform Pastor E. W. Kähler at least eight days in advance. The other members of the conference must send letters of excuse. H. Henkel, Secretary.

Received in the Western District treasury:

To the synod treasury: Collecte of Pastor Wille's congregation in California, Mo., 46.50. Of Teacher Heiter in St. Louis 45.00. Past. Matuschka's Gem. at Neu Melle, Mo., 47.25. Past. Kotbe's Gem. at Litchfield, Ill., 49.40. Past. Löber's Gem. at Niles, Ill., 410.00. Past. Schuricht's Gem. at Wilberton, Ill., 417.93. Past. Sicvings Gem. in Lincoln, Mo., 47.00. by Past. Nützel in West Ely, Mo., 44.75. Christmas Collecte of the Gem. of the Past. Schwensen in New Bielefeld, Mo., 419.50. By Past. Achenbach's Gem. in Venrdy, Ill, 415.00. Past. Wunders Gem. in Chicago, 445.75. Past. Holls' Gem. at Columbia, Ill, 415.95. Past. Nightingale's Cross Gem. at Waterloo, Ill, 47.35. Past. Osterhus' Gem. at Dubuque, Iowa, 410.00. Past. Leß- mann's Gem. at Sherrills Mount, Iowa, 49.50. Past. Gräbner's Gem. in St. Charles, Mo. 439.75. Past. Holls' Cross Gem. in St. Clair County, Ill, 45.00. of Zion's District in Velvet Louis 411.00. of Past. Wagner's Gem. in Chicago, 436.00. Past. Heinemann's Gem. in Neu-Gehlenbeck, Ill, 414.00. Bro. Koehn Jr. by Past. Spehr in Shebovgan, Wis. 45.00. Past. Schoech's Gem. in Pinckneyville, Ill, 410.00. by Past. John in Pekin, Ill, 44.00. by Trinity District in Saint Louis 43695. by W. Ritinger through Past. Horn in Genrseo, Ill, 45.00. Past. Rauscher's Gem. in Dalton, Ill, 44.00. **Past.** Dorn's gem. at Elk Grove, Ill., 48.25. Past. Nuoffer's comm. at Crete, Ill., 415.65. Of Past. Schmidt's Gem. at Schaumburg, Ill., 422.05. Past. Früchtenicht's comm. at Ottawa, Ill., 45.00. Past. Richmann's Gem. in Elgin, Ill., 48.00. Rev. Pissel's Gem. in Matteson, Ill., 415.35. Rev. Bartling's Gem. in Chicago 415.65. K. H. Gruenhagdn in Homewood, Ill, 45.00. K. Richter there 45.00. Of the Cross congregation of the Rev. Brohm in St. Louis 443.15. Of the Immanuel's District there 414.85. Of Past. Ramelow's Gem. in Prairietown, Ill, 45.10. Past. Streckfoot's Gem. in Washington County, Ill, 422.00. Past. Pennekamp's Gem. in Randolph County, Ill, 010.40. of Salems parish bci Glasgow, Mo, 46.50. of Past. Thurner's Gem. in Guttenberg, Iowa, 45.00. From himself, 42.00. From Past. Holls' Cross Parish in St. Clair County, Ill, 46.00. by Mr. Past. Häßler at Crete, Nebr. by himself, 42.00. Peter Fedderke by Past. Love in Randolph County, Ill, 42.00. Past. Francke's parish in Addison, Ill, 460.13.

To college - maintenance fund: From Past. Köste- rings Gem. in Altenburg, Perry Co, Mo, 464.00. Past. Achenbach s Gem. in Benedy, Ill., 47.75. Past. Ottmann s Gem. in EollinSville, Ill., 4'18.40. P.st. Riedel's Gem. in Homewood, Ill., 416.07. Past. Brohm's Gem. in St. Louis, 426.00.

To the Synodal Mission Fund: From the Zion District in St. Louis 415.50. Past. Brohm's congregation there 412.00.

For inner mission: proceeds of Raithe's bequest by Past. Lange in Chicago 430.00. From Rev. Ottmann's congregation in CoUinsville, Ill, 410.90. From Zion District in St. Louis 4'15.50. From Trinity District there 50 CtS. From the Cross comm. there, 412.45.

On the emigrant mission in New York: By Mrs. Sophie Wolf through Past. Nightingale at Waterloo, Ill, 41.00. Moritz Feldmeirr by the same 41.M. Collecte of the Gem. of the Past. Köstering at Frohna, Perry Co, Mo, 49.00. by H. Richter at Homewood, Ill, 4'5-00. Herm. Tkarks in Monticello, Iowa, 41.00.

For new seminary building in St. Louis: From Rev. Fedversen's congreg. at Farina, Fayette Co, Ill, 47.00. W. Leo at West Point, Nebr. 50 Ctö. Rev. Maisch's Gem. in Paola, Miami Co, Kansas, 415.00. Past. Winter's Gem. in Hampton, Ill, 440.10. By teacher Meibohm of the Gem. in Saint Charles, Mo, 46 50. By Past. Schöch's Gem. in Pinckneyville, Ill, 45.00. Past. Geyer's Gem. in Carlinville, Ill, 437.80. Past. F. Horn's gem. in Geneseo, Ill, 425.00. Elise Richter's gem. in Homewoov, Ill, 45.00. Past. Quer's Gem. in Lyonsville, Ill., 419.10. Past. Brammer's Gem. in Lowden, Iowa, 48.00, Past. Lauritzen'S Gem. in New London, Wis. 46.00, Rev. Thurner's Gem. in Guttenberg, Iowa, 415.00, Past. Francke'S Gem. in Adoison, Ill, 434.00.

For Past. Lrunns Institution: by I. A. Bohn at Cleveland, O., 42.00. Past. Wünsch's comm. at Twilight, Ill, 415.00. Mrs. B. by Past. Nützet at West Ely, Mo., 41.00. Past. G. Horn's gem. at Benton County, Iowa, 48.85. L. Knees by Past. Matthias in MarySville, Kansas, 45.00. Collecte of the Drerein Unity Distr. in St. Louis 4'58.55. By Louise Richter in Homewood, Ill, 4'5 00. Collecte of the Cross Gem. in St. Louis 423.50. By the Immanucls District there 443.30. By I. F. Auch in Sebewaing, Mich., 43.75. Rev. Thurners Gem. in Guttenberg, Iowa, 420.00.

On the Hermannsburg Mission: From Mr. Schneller m St. Louis 42.50. Past. Matuschka's Gem. in Neu-Melle, Mo., 44.00. From the Women's Association in Past. Wunders Gem. in

Chicago 25.25. Don Mr. Friedrich through Past. Matthias in Marysville, Kansas, 23.00. By Rev. Lohr's school children in Clarinda, Iowa, 21.25.
 On the Leipzig Mission: From Mr. Schneller in Saint Louis 22.50. Past. Matuschka's congregation in Neu-Melle, Mo., 24.00. Past. Gryer's Gem. in Carlinville, Ill, 27.70. W. S. by Past. Sandvoß in Port Hudson, Mon., 21-00. W. Holländer by same 21.00.
 To the seminary house in Addison: Collecte of the Gem. of the Past. Köstering in Frohna, Perry Co., Mo., 212.25.
 To the Semtnar hauShalt in St. Louis: Don Past. Matthias' Gem. in Marysville, Kansas, 29.00. From Past. Stephen's Gem. in Ehester, Ill, 10/28.
 For Pastor Krause: Thank offering of Bro. Köhn, Jr. by Rev. Spehr in Sheboygan, Wis., 25.00.
 For the congregation in MemphiS: Thank offering by Mrs. Poll in Danville, Ill, 25.00. By Past. Große in Chicago 210.00. By Past. Sondhaus in Cook Co, Ill, 23.00. By A. Lenz in Hasting, Iowa, 21-00.
 For T a u b s t u m m e n - A n s t a l t in Detroit: Thank offering by Bro. Köhn Jr. through Past. Spehr at Sheboygan, Wis. 22.00.
 For Rev. Ruhland's congregation: from Rev. Köstering's congreg. in Altenburg, Perry Co, Mo, 218.50.
 For poor students: At Cb. Brockschmidt's wedding, collected by Past. Schuricht in Wilderten, Ill, 23.16. From ZionS District in St. Louis 24.75. From Mrs. S. through Past. Wagner in Chicago 25.00. Collected at A. DiemerS wedding by same 27.01. From Ch. Rerse in Palatine, Ill, 21-00.
 To the orphanage in Addison: thank offering from Bro. Köhn, Jr. by Past. Spehr at Sheboygan, Wis. 22.00.
 On the Hermannsburg Mission: from Past. Love's congregation in Randolph County, Ill, 210.00. Thank offering from N. N. by Past. Love there 25.00.
 For the congregation in Lansing, Mich: From Pastor Francke's congregation in Addison, Ill, 26.46.
 For the congregation in Davenport, Iowa: From Pak. Francke's congregation in Addison, Ill, 26.46.
 For the Iowa City, Iowa congregation, Don Pak. Francke's congregation in Addison, Ill, 26.47.
 For the congregation in Philadelphia, Pa: From Past. Francke's congregation in Addison, Ill, subsequently 25.50.
 E. Roschke, Kassirer.

Eirrgmrgnrtnindrr^Coffee drs rrörvliHrtnDistrctS^

For Rev. Brunn's institution: Dom Women's Association of the congregation in Adrian, Mich. 214.00. From Rev. Daib's congregation in Oshkosh, 212.00. By Mr. Sprießvoll, collected at infant baptism at teacher Kuch's, 23.W, at Hornbacher 50 CtS. Advent Collecte at Past. Hahn's congregation 26.03. By Rev. Wambsganß' lower Immanuel's congregation 213.53.
 On the Leipzig heathen mission: From Past. Geor- gii's Gem. in Dallas 23.08. From Past. Crull's Gem. in Grand Rapids 25.25. Past. Spehr's Gem. 25.00. From the missionary treasury of Teacher Himmeler's school children 210.00. From the missionary treasury of the Gem. in Adrian 210-00. From the school children of Past. Daib 28 Cts. From N. N. in Racine 75 CtS. Mission feast Collecte at Howards Grove 235.00. From Rev. Rolf's Gem. 211-50. From G. H. in Grand Rapids 22.00. From Rev. Werfelmann's Gem. 22.57. past. Schumann's Gem. 24.12.
 For the synod printing office: From Past. Dicke's congregation 218.20. Past. Witte's Gem. 26.50.
 On church building in Philadelphia, Pa: By M. Schmidt in Grand Rapids, Mich. 21.00.
 For Geo. Häffner in St. Louis: Wedding - Collecte at Mr. Klug in Freistadt 28.75.
 For the Wambsganß brothers in Fort Wayne: From the Gem. in Freistadt 28.75.
 For Ph. Fritze in Fort Wayne: From the Gem. in Town 13th in Sheboygan County Feb. 28.
 For Alb. Dorn in Addison: From the Gem. in Kirchhain 24.46. Gem. in Cedar Creek 22.29. Wedding - Collecte at Herm. Collard 23.25.
 For poor students in Addison: wedding collecte at Maas 24.25.
 Collected for H. Röder in Addison: At Streb's wedding 28.60.
 For inner mission: By Past. Markworth's congregation 21.60. By Past. Lochner collected in missionary hours 26.00. By Past. Wunder retournirt 2100.00.
 To the building fund: From Past. Rösch's Gem. 28.37. Pastor Keller's Gem. 23.50.
 For Past. Ruhland in Planitz: From N. N. in Milwaukee 211.55.
 To the new college building in St. Louis: From Rev. Georgii's Gem- 220.00. Mr. Robber 25.00.
 For Ernst Wambsganß in Addison: Wedding Coll. at Mr. Winkler 23.25. Collected from the silver wedding of Mr. Hkckendorf 210.00. From Past. Lochner's comm. in Milwaukee 2,161.95.
 For poor students in St. Louis: By H. Schwallenburg 24.30.
 To the orphanage at Detroit's Don Fr. Schumann 22.2t). From the Young Women's Association in Sheboygan 210.00. From A. Nmndorf 2'3.68. Surplus from the treasury of the Trinity Parish Work School in Milwaukee 225.00.
 On the Hermannsburg Mission: From Pastor Schumann's Gem. 22.17. From Pastor Wambsganß' upper Jm- manuels Gcm. 216.18. From the missionary box of school children in Franconia lust 2'10.00.
 To the synodal treasury: From Past. Aulich's Gem. 24.50. Past. Georgii's Gem. 29.92. Past. Crull's Gem. 2'19.00. Past. Rolfs Gem. 29.00. Past. H. Meyer's Gem. in Kirchhain and Cedar Creek 2'25.13. Whose St. John's Gem. 2'12.00. Of Past. Allwardt's Gem. 2'14.00. Of the Gem. in Town 13 2'11.80. Past. Stecher's congregations 29.70. From Past. Markworth's congregations in Caledonia and Winchester 214.86, am.
 Wolf River 28.33, by himself 21.00. Christmas "Collecte" in Milwaukee: by TrinityS Gem. 250.17, by Imman uelS Gem. 221.00, by St. Stephen's Gem. 229.00. by Past. Partenfriders Gem. 215.20. Past. Friedrichs Gem. 242.00.
 To the orphanage in Addison: By Pastor Daib from Mr. Storm 23.35. By Past. Prägers Gem. 23.00.
 To the widow's fund: Collecte at funeral of Wm. Selle in Frankenlust 25.12. From Fr. Hölzle 21-00. From Mr. Pannier 24.55. Past. I. M. Molls Gem. 26.00. Past. Sußner's Gem. 27.35. Past. Spindler's Gem. 211.43. By teacher Bodemer 22.00.
 Toward parsonage building in Lansing: from Rev. Markworth and congregation, 28.40. From St. Paul's parish in Pavucah, Kentucky, collected by Rev. Spehr collected, 25.00. From Rev. Buechele's congregation 211.10.
 For the needy brethren in Memphis: From Past. Allwardt's congregations 216.35. Mr. Parker in Germania 22.65. Past. Daibs Gem. 28.60. Collected from Past. Spehr collected 23.70. From Past. Schumann's Gem. 210.00. Pastor Büchele's Gem. 210.00. Past. Keller's Gem. 29.75.
 For those in need in Shreveport, La.: From Past. Daib's Gem. 28.60. Past. Schumann's Gem. 27.63.
 For the congregation in Leland: From Past. Büchele's Gem. 211.11.
 For the Iowa City community: of twos by Past. Stecher 2'1-00.
 On the Emigrant Mission in New Aork: From Frankenmuth by A. Galsterr 26.00, P. Ranzenberger 21.00. C. Eißfeldt, Kassirer.
Received at the Eastern District Treasurer's Office:
 To the synodical treasury: from the Williamsburg congregation 213.65 and 225.50. from Pastor Föhlinger 24.00. reforma- tion festival collecte from the Rorbury congregation 228.35. deSgl. from the Eaft Boston congregation -212.00. desgl. from the Gem. in Boston 221.00. From St. Andrew's congregation in Buffalo 28.60. Reformation Festival Collecte from the congregation in Washington 212.50. From the congregation on Boston Hill 2'7.00. Harvest Festival Collecte from the congregation in Ashford 27.00. From Rev. Wiege! 22.00. From the Immanuel's congregation in Baltimore 235.02. By Pastor Ernst in Canada 21-53. From the TrinityS congregation in Buffalo 244.67. From the congregation in MartinSville 24.50.
 For college building in St. LouiS: Harvest Festival Collecte of the congregation in Humberstone 210.75. From ZionS congreg. in Boston 219.00. From N. N. in Baltimore 210.00. Through Past. Ernst in Canada 24107.
 For Pastor Brunn in Steeden: From Stockinger 21-00. Peter Schaaf 25.00. From Eden congregation 211.50. From N. N. in Baltimore 210.00.
 For inner mission: From Immanuel's congregation in Baltimore 26.36.
 To the Widow's Fund: Reformation Feast - Collecte of the congregation in New York 223.43. From Teacher A. Muller 24.00. From the congregation in Williamsburg 216.00. From Pastor Weisel sm. 25.00. Past. Wieget 24.00.
 To the Lollegrr maintenance fund: From ber municipality in New York 27.90 and 29.68.
 For MemphiS: Bon Stockinger 21.00.
 On the emigrant mission in Baltimore: Bon of the Eden congregation 215.84.

To the HoSpital in St. Louis: From the parish to Eden 2'2.86. By Peter Schaaf 25.00.
 To the orphanage near Boston: Don of the congregation at College Point 28.25. *
 On the orphanage near St. Louis: By Peter Schaaf 25.00. Ed. Hauselt 2'2.00. L. by Pastor Ernst in Canada 2'2-00.
 To the orphanage in Addison: By Peter Schaaf 25.00.
 For the Deaf and Dumb Institution near Detroit: By Past. Ernst in Canada 75 Cts.
 For the Hessian pastors: From the Port Richmond congregation 214.00. From Stockinger 21.00.
 For the church building in Hartem: From the Immanuel congregation in Baltimore 266.50. From the congregation in New York from their love fund 250.00.
 For ?: From Haistein 21.00.
 On the Leipzig Mission: From N. N. through Pastor Weisel Sr. 25.00. Peter Schaaf 25.00. Through Past. Ernst in Canada 249.26.
 For the Hermannsburg Mission: By Peter Schaaf 2'5-00.
 To the orphanage near Detroit: From the four children M., I., Ch. and F. Schaaf 25.00.
 For Pastor Ruhland in Planitz: From the congregation in Williamsburg 2'10.00. From H. Hamann 50 Cts. I. Hebel 21.00. A. Dohrmaun 21.00. C. Otto 22.00.
 For Past. Ruhland's congregation: From the congreg. in Williamsburg 230.00. From N. N. in Baltimore 2'10.00.
 For poor students in St. Louis: From Peter Schaaf 210.00. From the Women's Association in Past. Sturken's parish 210.00. From Häftr. D. O. B. M. 21-50.
 from N. N. in Baltimore 210.00. for G. Kröning wedding - Collecte at Kromer 28.00, from M. 22.00. for Lüdmann by Past. Ernst in Canada 2'16.36.
 For poor students in Fort Wayne: From the Women's Association of Immanuel's Parish in Baltimore 210.00. For Pechthold from the Parish in Port Richmond 218.55 and 213.00.
 For poor students in Addison: From the Women's Association of Immanuel's Parish in Baltimore 2'10.00. For Mar Ackermann from Mrs. Pastor Weisel, Sr. 2'3-00.
 New York, Jan. 1, 1874. I. Birkner, Cassirer.
 For Brunn's institution received through Pastor Niethammer from his congregation in Laporte, Ind., 2(1.51) and at the same time for Stud. Kern 210.00.
 C. F. W. Walther.

For the Lutheran Orphanage and Deaf and Dumb Institution at Royal Oak, Oakland County, Michigan,

The following gifts have been received since May 9, 1873: From the congregation in Nichway from Past. Hügli 45.00. Through the same from H. Prombe in Detroit 2.00, from I. G. Ruff in Frankentrost 5.00. From H. Bayer through I. G. Keil 5.00. From A. Schulz 3.00, I. Reif, A. Subrofsky each 5.00, D. Widlow 10.00, A. Schüler 5.00, W. Rehahn 20.00, F. Wolz 25.00, H. N. R. 9.00.

By Collector Berger: von F. Schneider 0.50, I. Becker 15.00, F. Triebe 5.00, M. Kating 1.00, Ch. Werner 2.00, Grundmann 1.00, W. Klink, G. L. Enzelberger each 5.00, L. Schwach, W. Geschinsky each 1.00, C. Köhn 2.00, G. C. Bates 0.50, F. Weikert 2.00, F. Flinsky 1.00, Hebel 0.50, H. Schmidt, Bredow each 2.00, Fr. Becker, B. M. Christiansen each 5.00, Fred. Weyher, A. Posner each 1.00, W. Klatto, Haltinner each 2.00, Mi- chelson 0.50, W. Ottenberger 2.00, I. Brode 1.00, A. Harrison 0.50, I. Diegel, P. Dtegel each 1.00, N. Turner 2.00, A. Küß, G. Jäger, M. Zins, C. John each 1.00, L. Seefried 2.00, A. Kundinger 5.00, F. Kating 2.00, F. Scholz 0.50, I. Maul 3.00.

By Collector I. Keil: von Hauk u. H. Hauk each 3.00, Krebs 0.50, C. Poike, Nogossen each 1.00, F. Kraft, St. Bruner each 0.50, Fr. Rubber, Duvernois each 1.00, I. Keil 10.00.

By Collector Sabrofsky : von L. Winter 6.00, Sabrofsky, F. Winter each 5.00, L. Husm, A. Fuchs each 1.00, H. Schumacher, F. Lentz each 5.00, W. Graumiller 3.00, Koüomgrn jun. 5.00, Walter, H. Berns each 0.50, I. Kirchner 0.25, C. Winter, E. Mod- poz, A. Brand each 1.00, C. Hübner 0.50, Bauermann 2.00, F. Dol- lin, C. Bollin each 1.00, I. Krischke 0.50, Bencen Klein, I. Delker, G. Hellenberg each 5.00, H. Schulz 1.00, H. Schröder 2.00, E. Vogler 5.00, Hesselmann 4.00.

By Coll. Scheller: by H. A. Christiansen 10.00, Mumford L. Fester 5.00, M. Meier 0.50, I. A. Töpel 10.00, E. Rüb- l- mann 3.00, F. H. Cotlin 0.50, Casch 0.55, H. De Mars 1.00, F. H. Campeau 0.25, L. L. Hotchins 1.00, A. E. Ward 2.00, Dr. Brown 1.00, Ch. Hempel, H. Sucker, N. Senniger 2.00 each, E. Serrenberg, Col. Swift 1.00 each, I. I. Bagley 20.00, P. Kanter 2.00, Campbell L. Bro. 5.00, H. Hayn 1.00, Hüll Bros. 5.00, Alb. Kirchner 2.00, G. Pasch 0.50, H- Stroh 3.00, Stellberger 1.00, A. Kretschem 2.00, Casch 4.00, George N. 5.00, M. S. Tony, H. Cony 2.00 each, Schroeder 1.00, C. Brush 2.00.

By Collector D. Widow: by L. Herbst, H. Sussik, C. Apel 5.00 each, P. Maul, C. Kirsten 3.00 each, F. Schwanebeck 2.00, Chr. Biödel 5.00. I. Wirk 1.00, A. Siendel 2.00, L. Siendel 3.00, I. Lrgnrr 5.00, F. Dust 1.00, Ch. Rost 2.00, B. König 5.00, W. Zopf 2.00, Ch. Gerhard 1.00, M. Tarmstädter 2.00, I. Feucht 5.00, H. Arnet 2.00, Joh. Rice 0.50, G. Ditzel 1.00, Knaupe 2.00, Neuhäuser 1.00.

By Collector H. Bätzold: from Ed. Weber 1.00, Fr. Keil 0.50, C. Stange, A. Fischer each 1.00, C. Fischer 0.25, I. Klav 1.00, P. Brucker 0.25, H. Bätzold 10.00, C. Bayer 5.00, C. L. Jung 10.00, Jak. Arnold, Fred. Miller 2.00 each, Ph. Duffy 1.00, L. Thompson 0.50, W. Leib, W. Jemmeron 1.00 each, Joe Desotell 5.00, And. Leduke 1.00.

Through Rev. Hügli: from Royal Oak 18.75, from teacher N. N. in Wisconsin 2.00, from Past. Karrcr's congregation 1.70, from infant baptism at the home of Mr. B. Staudacher in Frankentrost, Mich. collected, 4.70, from Mr. Schlum as thank offering for happy delivery sciuer wife 2.00, from Rev. Sievers at the wedding of S. Lutz in Frankenlust, Mich. collected, 25.00. from Mr. Düm- ling 10.00. by Past. Speckhard collected by W. Budde in Sebewaing 2.00. By Mrs. Auch in Unionville 5.00. By H. I. Spieß at the singing club in Sebewaing 10.00. By Ch. M. from Past. Partenfelder in Bay City 4.00.

By Collector I. Runge: by Scott <L Comp. 10.00, Finley L Comp. 5.00, Cameron, Watson 3.00 each, I. Martin 2.00, Neuhäuser 1.00.

By Collector Berger from the congregation of Mr. Past. Moll: from S. Ulrich 1.00, F. Smidt 2.00, Ch. Götschke 1.00, I. Jans- ton, Ch. Fitzsen each 0.50, Ch. Wis ho 1.00, G. Dubson 0.50, S. Dover 1.00, I. Holz, F. Nurn, Ch. Tiegle, I. Grimm each 0.50, Ch. Arndt 0.25, Ch. Hittrado, Ch. Tobram, Aug. Jgler each 0.50, F. Brook 0.20, F. Brook 0.25, Jul. Tayhu, Aug. Zander, I. Swartz each 0.50, H. Specht 1.00, W. Probet, I. Textel, I. Pack each 0.50, I. Pitgram 0.25, S. Grimm 0.50, Ch. Bierrg 2.00, I. Schalk 1.00, H. Liberten 0.25, Alb. Wirgau 0.50, Ch. Satti 1.00, G. Kanna, H. Hahn each 0.50, I. Wisher 0.25, H. Wagnitz 0.50, I. Stange, I. Herold, Ch. Löner, Ch. Holz each 0.25, of Rev. Moll's congregation 5.05.

By H. Dörfler from the congregation in Monroe: from G. Moore 1.00, Fr. Beck 1.25, Wirbeck 2.00, H. Krön, I. Göbcl, W. Balz each 0.50, Ch. Kolb, Konrad Stenz, I. Zink each 0.25, I. Sedelbauer 1.00, I. Güttler 1.00, on whose child baptism collected 2.65, from I. Grüning, M. Güttler each 0.50, G. Däubier, P. Hattstedt each 1.00, Mr. Löffler 3 pairs of children's shoes, I. Mayer 2.00, Matth. Götz 0.25, Mrs. Anweider 1.00, Konrad Moore 5.00, F. Brobst, A. Wagener 1.00 each, M. Goscll 0.25, Leo Reisig 2.00, I. Frank, I. Becking 1.00 each, H. Schneider 0.50, Leo Kaußler 1.00, Bro. Gr. and I. Anderazy 2.00 each, A. Stummel 0.25, A. Burk 2.00, Leo Eichbauer 0.50, Fr. Eichbauer 1.00, I. Steckert 5.00, G. Fin- zel 2.00, Kiepert, Smidt each 0.50, G. Kronbach, G. Ferner each 3.00, G. Rudolpy, I. Flesse each 0.25, N. N. 1.00, I. Hiftlein 0.25, And. Wagner, I. Kreßbach ze 1.00, M. Kronbach 1.25, Adam Wagner 1.00, F. Späth, G. Haag each 0.50, MrS. Maienhöfer, Linddörfer each 0.25, Mrs. Kronbach, Jak. Stöder each 0.50, I. Bözelein, G. Gutmann, Mrs. Steinhardt each 1.00, A. Klemann 0.75, Andr. Wagner 0.50, C. Knab 2.00, Schuster 0.20, MiS. Kiepf 1.00, G. Matthias 5.00, H. Kurtz 1.50, K. Angerer, I. Reistig, Stand- hertinger, Godftied each 1.00, D. Amweiler 2.00, Mrs. Bayer, G. Ohr each 1.00, I. Ludwig 0.50.

(Conclusion follows.)

W. Rehahn, Cassirer.

For the purchase of musical instruments for the school teachers' seminar received from teacher I. A. Gießmann 4'5.00, from teacher Kienzle 4'1-00, through teacher I. A. Gießmann from his Singebor 416.00.

Addison. III, in January 1874.

K. Brewer.

The following gifts of love have been received to cover the church debt of St. Paul's Lutheran Parish in Paducah, Kentucky:

From Immanuels parish m St. Louis, 465.00. Rev. Achenbach's gem. in Venedy, Ill, 44.00<1. Rev. Arendt's Gem. in Frazer, Mich, 48.00. Rev. Bernthal's gem. in Richville, Mich, 46.25. Past. Biedermann's Gem. in Ctnclnnati, 421.70. Past. Brandt's gem. in Flora, Canada, 4'9-00. past. Buechele's Gem. in Grafton, Wis. 48.50. Past. Bürger's Gem. in Hart, Minn, 44.00. By Past. Doescher's Gem. in Fort Dodge, Iowa, 413.66. Past. Dorn's Gem. at Dunton, Ill-, 45.10. Of Rev. Dulitz's Gem. at Napoleon, O., 49.60. Of Zion's Gem. at Hanover, 43.60. Of St. Paul's Gem. there, 4'2.50. Of Hesse's Gem. at Hesse, 43.00. Of Lüneburg's Gem. at Lüneburg, 4'2.30. Of T., 44.00. Past. Ebendick's Gem. at College Point, N. Y., 412.25. Past. Holiday's Gem. in Aurora, Ill, 48.00. Past. Franke's Gem. in Delhi, Canada, 46.10. Past. Geyers Gem. in Wells- ville, N. Y., 46.65. Rev. Graves in Meriden, Conn-, 42.00. Of his St. John's Gem. there, 49.23. Of his congregation in Southington, 41-65. Rev. Große's Gem. in Harlem, Ill, 4'30.00. Past. Gruber's St. John's Gem. 47-00. of whose St. Thomas'Gem. 44.17. whose branch parish in Van Wert 46.63. Past. Hahn's Gem. in Staunton, Ill, 46.00. Past. Heinrich's in Watertown, Wis. 42.00. of whose Gem. 421.50. Past. Hochstetter's Gem. in Indianapolis, 460.04. Of Past. Hörnicke's Gem. at Towa Wilson, Wis. of which, 44.00. Past. Horn's Gem. at Gneseo, Ill. of which, 411.00. Past. Horst's Gem. at Columbus, O., 4'4.25. whose branch parish, 41-25. Rev. Kanold's Gem. at Wolcottsville, N. Y., 46.00. Past. Knief's comm. in Marysville, O., 412.00. Rev. Kollmorgen's comm. in Atwater, Minn, 42.15. Past. Krafft in Archbold, O., 41.13. Whose L-t. Jacobus-Gem. 4'1.71. whose St. John's-Gem. 44.16. past. Lange's Gem. in Pleasant Grove, Mo., 44.50. Past. Leemhuis's comm. in North East, Pa., 415.00. Past. Leh- mann's Gem. in Des Peres, Mo., 4'9.76. Past. Lehmann's Gem. in New Wells, Mo., 44.00. Past. Lehnern's Gem. in New Haven, Ind, 410.25. Past. Lothmann's Gem. in Akron, O., 410.00. Past. Maisch's Gem. in Paola, Kansas, 43.00. Rev. Meyers Gem. in Danvers, Ill, 410.00. Rev. Meyers Gem. in Houston, Texas, 46.00. Past. Mueller's Gem. at Lake Crystal, Minn, 4'2 80.00. Past. Nightingale's Cross Gem. at Waterloo, Ill, 48.85. of his Immanuels Gem. 44.35. past. Niethammer's comm. at La Porte, Ind., 414.45. A. Schwrgler's there 42.00. Past. Nützel's Gem. in West Ely, Mo., 43.00. Rev. Nuoffer's Gem. in Eagle Lake, Ill., 410.30. Rev. Partenfelder's Gem. in Bay City, Mich, 415.00. Rev. Pennekamp's Gem. in Bremen, Ill, 417.50. Past. Pfeiffer's Gem. in Macon City, Mo., 4'6.00. Past. Pissel's Gem. in Matteson, Ill, 4'18.50. Rev. Richter's Gem. in Dorsey, Ill, 44.50. Rev. Roeder's Gem. in Dunton, Ill., 412.00. Rev. Schrader's Gem. in Canton, Mo., 41.00. Rev. Schlesselmann's congreg. in LoganSport, Ind., 4'10-25. pastor Schmidts congreg. in Saginaw, Mich., 410.00. pastor Schröppel's congreg. in Hillsdale, Mich., 45.00. past. Seuels INe- meinde in LyonS, Iowa, 45.00. Past. Sievers' Gem. in Franken- lust, Mich, 4'12.80. Past. Sieving's comm. in Lincoln, Mo., 46.15. Past. Streckfuß's Gem. in Okawville, Ill, 420.00. of Past. Wunders Gem. in Chicago, 413.35. Past. Barth's Gem. in Minnesota Lake, Minn, 4'1-50. of the Virgins' Association in Alleghany City, Pa, 4'5.00. of the Women's Association in Evansville, Ind, 410.00. of Past. Weselod and his Gem. in Drake, Mo., 43.50. Past. Grnpe's Gem. in Town Kelso, Mo., 416.15. Past. Köstering's Gem. in Altenburg, Mo., 418.50. Thank offering from Past. Sußncr's Gem. in Richland Centre, Wis. mo., 410.00.

This is acknowledged in the name of the congregation with heartfelt thanks to God and the dear donors . Care.

Report of the Treasurer of the Committee for Inner Mission in St. Paul's Parish at Fort Dodge, Iowa, on Receipts and Expenditures from April 12 to December 31, 1873.
Intake.

Cash balance from previous	4	33.29	
Received from E. Peschan on wagon and horse		35.00	
From the sale of Pastor Wunder's sermons		4.75	
Collecte at the local mission festival		14.41	
From the congregation of Rev	Osterhusin	Dubuque	2.00
From theGem	ofMr.	Pastor Thurner in Guttenberg	10.00
From the congregation of	Pastor Lauterbach in	Barton	2.00
From theGem	ofMr.	Pastor Engelbrechtin	Lowden "
From Mr. Pastor Stutz's St. Martin's Parish in			12.00
Benton County	3		.30
From whose St. Paul's parish there			3.00
By Joh. Bühler			2.00
From N. N.			0.10
By Hermann Wiebold			2.05
From N. N.			3.05
From A. Böbm			0.25
From the community to Pilot Mount, WebsterCounty		3.00	
From Mr. Past. "Lchürmann's congregation inHomestead		...	12.50
From a woman there thank-offerings for happy de-			
binding 1			.00
From Mr. Past. Endres' Parish in Boone			8.00
From unnamed			0.60

Total revenue		4152.30
---------------	--	---------

Issue.

For a rainwear of the travel preacher		
Mr. Pastor Mertens	45	.50
For supplementing his salary		81.20
For L. forging		4.25
For repair on sulky trolley	7.25	
For two horse blankets		7.75
For L-attlerarbeit 3		.60
To Pastor G. Haar		12.00

Summa of the output	4121	.55
---------------------	------	-----

Remains cash		4 30.75
--------------	--	---------

F. Lucian White, Cassiret.

For armr^Collrgr students receive:

By Mr. Wilh. Cl. Walda from Peoria, Ill, for G. Johannes "10.00. By Mr. Past. I. G. Kuntz from Julietta, Ind., for H. Horst "7.00. By Mr. Past. I. Bergen for F. Walker and F. Bergen "23.00. By Mr. Past. Sauer from Mobile, Ala. for G. Jobannes "10.00. By Mr. Past. P. H. Holter- mann for G. Sondhaus "7.00. By Hrn. Past. H. Walker- congregation in Paterson, N. I., for I. Schwoy "8.04. By Mr. Past. H. Wunder from Past. Nuoffers Gemeinde bet Trete, Ill, for G. Sondhaus "13.00. By the same from G. Richter "5.00. By Mr. Past. Kanold for A. Rehwald "8.00. By Hrn. Past. A.Biewenb in Boston Highlands, Mass. for M. Dürst "27.90. By Mr. Past. I. F. Bünger for H. Kuntz "15.00. From the congregation of Mr. Past. H. Horst in Dublin, O., "2.50.

With heartfelt thanks certifies

C. I. Otto Hanser, director of Concordia College in Fort Wayne.

For poor students received through Rev. A. Heitmüller in Columbus, Ind. from his congregation at Clifty "7.00. Through Mr. Teacher Rademacher from the worthy Women's Association at Fort Dodge, Iowa, "6.00. C. F. W. Walther.

For the "Lutheran" have paid:

The 27th year: The gentlemen pastors; A L Bauer "4 50, F Ahner 8 50, C Reichenbecher, B Burfeind, O Clöter 6 00, A Ernst 7 50.

The 28th year: The gentlemen pastors: JA Hügli, G. Rrichhardt 13 50, C Mees 6 40, L Winter 3 00, **R** Köhler 7 50, A C Bauer 10 00, F Ahner 4 00, A Herzberger, **E** M Bürger, C Reichenbecher 75 Cts, F W Pennekamp 13 50, V Hild 3 00, H Sieving 10 50, E Brüggemann 11 50, B Burfeind 15 00, C F Ebert, G Horn 6 75, O Clöter 16 50, I Krohn, I **A** Darmstädter, C Bock, A C Bauer 6 00.

Also: E Betz, P W Geyer 2 00, A Vogel 10 50, L Knoke 24 00, Hallerberg L Br., I Fischer, G Bernhardt 10 00, C AhlerS, H Thies 7 50, Z Bäumner 24 00, V Meyer 4 50, GM Beyer 10 20, H Gerling, F Balgemann.

The 29th year: Dir Herren Pastoren: I A Hügli 28 50, H Wunder 155 00, G Denninger, G Rrichhardt 10 50, C Mees 64 50, Th Bösch 2 00, A Saupert 33 00, E Bock 4 50, I Rupprecht 8 50, G F Stutz 10 00, K L Moll 7 00, 8 Kügelr 27 00, A Döhler 38 Cts, C Sapper 50 00, G Streck- fuß 18 50, H F Grupe 15 00, I Bernreuther 9 00, L Winter 3 00, HF Reichmann 7 50, W Hattstädt 13.50, M Stephan 9 60, L Osterhus 24 00, W C Lübker, s Liese, FWM Arendt 13 50, R Köhler 6 00, I List 18 00, L Knoke 6 00, H Witte 9 00, H Lemke 9 00, I H Dörmann 43 50, W Holls 12 00, I Trautmann 14 00, C stärker 4 50, W I Friedrich 9 00, L Geyer 15 00, D I Warns, A Herzberger, E M Bürger, W Lest" when 75 cts, O Solseth 50 Cts, G Plehn 6 00, A E Winter 3 00, G Wolf 7 50, C Reichenbecher 3 00, A Mennicke 10 00, I G Nützet 14 75, F W Penrkamp 13 50, F Wolbrecht 6 00, I F Biltz 18 00, A H Brauer 50 Cts, K L Moll, G Schulz, E Sitzmann 21 00, W Brüggmann 8 00, B Mirßler, I HC Martin 13 50, E Wulfsberg, H Sagehorn, P Klindworth, B F Schillinger, C Hartmann 6 00, A Lohr 10 50, W Lange 3 00, P Studt 4 50, F Rriß, G Hilb 7 5l>, C Braun, H Sieving 13 50, G Baumann, M Meyer, E I Frese 3 00, B Burfeind, M Borge 75 Cts, H Halvoersen, C F Ebert, I I Walker, I Thurner, H Wunder 74 25, G Thiele, E Grothe 18 00, H Prübl 3 00, B Lange 3 00, W Wirr, O Clöter 6 50, I Krohn, I A Darmstädttr, C A Geyer, I Nachtigall 19 00, C. Bock 3 00, A Schüßler 13 50, W Behrendt, F Nuff 13 50, I P Sprengling, C I Nenz 3 00, I Müller 6 00, CL Berner, A Ernst, F W John, W Brandt, W Hattstädt 19 00, M Magnus.

Furthermore: A Greiner 75 Cts, E Betz, I G Wiedemann 4 50, H Backhaus 37 50, C F Carls, H Grothe, F Vogel, A H Bösch, W Dornfeld 18 00, D Hoffmeister, W Damerow, W Jeremias, Frird. Eißfeldt, D Meibohm, A O Gertenbach, P W Gayer 19 50, G Polenskv, W Himann, W Wennholz 25 00, F Jabnke, P Munzel 3 00, H A Loßner 4 50, A Damköbler 13 5l>, F Schiller, A Steigleder, W Falch 8 00, F Fathauer 55 50, G Pfeiffer, Hai- lerberg L Br., I Schanz, W Schneider 50 00, I G Schimpf 108 00, I Richter, C Walter, L Strobel 16 50, C Wit, C Adlers, M BateS, D Meibohm 10 00, A Mahr 1 00, G Bartritt 12 00, M Joachim. A Kiefer, W and A Rrichhardt, Dittmar, I A Bohn 108 00, H Thies 40 50, D Sievers, F Polsbörfer, F Graue, C Lacker 7 50, F Wegener, H Bartling 4 50, E Plaster, L Jung 26 00, C W Tretlin 4 50, V Meyer 13 50, K Waschi- lewski 75 CtS., H W Hoppe 32 50, H Kniürehm 13 50, C Blich- feldt 50 Cts., A Paar 10 00, C H Herrlich 175 50, G Dreyer, H Augustin 16 50, D Harbeck 30 00, H Nawy, G M Beyer 15 00, A F Koch 4 50, H Büsching, H Gerling, H Meyer, C Lrhenbauer 18 00, S. Riedel 21 00, M Fellwock 34 50, F Krumsieg, A Ein- Wächter 6 80, A Lenz, C F Arndt, I F Koch 48 00, ID Block, F. Balgemann, Ms Böllers, Ms Dingelhof.

(Conclusion follows.)

-- M. C. Barthel.

Changed addresses:

lisv. J.. Hannavalck,

Tiouisvill," (lass Oo., Nebraska.

Olir. Tiuolco,

317 l'aulina 8t., ^ostsiäs, Oüioa^o.

The "Lutheran" is published twice a month for the annual sutscrip- tivnsprets of one dollar and five and twenty cents" for dte,answärtige" Unlerschretber, who has to pay the same "ororiezubezahlen und da" Postgeld zu tragen". - In St. koui" each individual number is sold for ten Lenk".

Only letters containing information for the paper are sent to you at Rt' daetion, but all other letters containing business, orders, cancellations, funds 2c. are sent to you at the address: LI. O. LurtdeI, 8t. Douis, Llo... - In Germany, this publication is available through Justus Naumann's Buchhandlung in Leivzip and Dresden.

Printing Office of the Synod of Missouri, Ohio, etc. Staateu.

Appeal concerning English-speaking Lutherans moving west.

It will already be known to many of our readers that for some years now a young, fresh life has been stirring among the English Lutherans here in the West. They have moved here partly years ago, partly, and especially since the last war, from the two Carolinas, from Virginia and Tennessee, scattered over the wide West, and poor as they usually were, settled just where they first and most easily found a home. However, since the need arose in them to organize themselves ecclesiastically, they have only become quite aware of the difficulties that such isolated, distant, haphazard settlements put in the way. In order to discuss means to remedy these difficulties and to make church organization possible, their few pastors held a conference in Gravelton, Wayne Co., Mo., the year before last, which was attended by several brothers from our synod upon invitation. In November of last year, a second conference was held in Niangua, Webster Co., Mo., in the same manner, at which those pastors confidently constituted themselves in God's name into an "English Evangelical Lutheran Conference of Missouri" and also decided, among other things, to have an appeal published in the English Lutheran journals, partly in order to obtain information about the members of the English-speaking Lutheran Church who are still living in dispersion, and partly in order to give advice on church unity. Here now follows this appeal from the hand of our dear friend Rev. P. C. Henkel, as it appears in the "*Lutheran Standard*" of January 24:

It is a well-known fact that many years have passed without being used for the interests of the English-speaking Evangelical Lutheran Church west of the Mississippi. Again and again, while I was still in the East, the call of the man from Macedonia reached my ear: "Come down and help us." Now I am here, and as I look out over the vast field of labor and the scattered situation of our people, the serious questions press upon me again and again: What can

St. Louis, Mo., Feb. 15, 1874, No. 4.

happen for the same? Who is to do the work? Who can do it? At times I was already overcome with despair and came to the conclusion that I was almost alone here. But, thanks be to the Most High, although we are almost alone in the English part of our Evangelical Lutheran Zion here in the West, we have found out in the last few years that there are still many hundreds of our German Missourian and Norwegian brothers who have not bent their knees before Baalim, who have already given us help for which we cannot thank them enough and for which we cannot repay them. May the great King who sits enthroned in the light bless and reward them for this. - Our intention in this appeal is to get every possible news of where our scattered Lutherans have settled, and to instruct those who may still be moving westward that they may wish to settle in the neighborhood of others who are already here and enjoying the blessings of the pure teachings of the Evangelical Lutheran Church. - And to make the matter more favorable in every respect, allow us to give some guidance and good counsel to our brethren. First, a word to those who hold the "Lutheran Standard" or "*Our Church Paper*." Try to persuade those who have not yet read them to hold them, to read them carefully, and, if they wish to come to the West, to send a short inquiry to the publishers, which they will indent, and which we will then answer in the same way. Let the inquiry be put something like this: Where can we meet a Lutheran settlement? Are the people there preached to regularly? What are the prospects for regular Lutheran preaching? Can one find a home there? What is the cost of the land? 2c. We want to make it our business to be in a position to answer such questions sufficiently to a large extent by the next meeting of our conference, since we hope to have examined the places of residence of a large part of our scattered brethren by then. - Now, all you brethren who can provide us with addresses of our friends scattered in the West, do so at once. Write either to Rev. Andrew Räder, Niangua, Webster Co., Mo. or to Rev. J. R. Moser, Gravelton, Wayne Co., Mo. as they are entrusted with this matter by the Conference. We hope none will consider this a nuisance, but on the contrary a favorable opportunity to do much good. - Many Lutheran families have come to the West in the past, and have settled quite scattered, while only a few have settled in groups, and lo and behold, many of them have been lost to the Lutheran Church together with their families in a short time. It should not be like this anymore, since hundreds have repented their step after it was too late, and they have suffered irreplaceable damage for themselves and their families. We hope that no more Lutheran family will undertake to move to the West, unless they have first received such a decision, which will enable them to settle there, where both they and their children will never be exposed to the sad deprivation of the means of grace, as was the case with many in the past. If one takes the right steps, no one will find himself in the necessity of running great danger. If the West is examined, it will be found that in pecuniary terms there is not so great a difference as some imagine. It is true that here one encounters a great variety of soil, from the worst to the best, in all kinds of gradations; undulating, hilly land, as one might wish, and level; well and badly irrigated regions. In our travels we have seen how some have settled on almost hopeless ground, and for want of better opportunity have somehow cultivated for their lifetime in places where they can help themselves little or not at all, and are not likely to be of any use to anyone else. However, when we had ridden 20 or 30 miles further from their settlement, we found places where they could have been a thousand times better off, even in earthly terms. Could we now bring it about that this wide fertile field of the West would be sufficiently explored; that our scattered Lutherans, who can still reach each other, would unite into congregations; that those who are too far scattered could be induced to change their residences, as some have already begun to do, and that those who would further travel to the West, for instance

26

If the people of the world were able to take the appropriate steps indicated in their departure, the church would soon flourish and the former and present sad state of affairs would soon improve in every respect. - We have done a great thing, although we are only a drop in the bucket, but by the grace of God we are ready to do everything possible to remedy the present deplorable situation of our people. Who can, who will support us in this? We are in need of help. We are poor, weak and isolated. But in the name of Jesus we want to go forward despite all difficulties, obstacles and poverty. Our negotiations should be printed - but how can it be done? Well, God will help us, because it is his work. Probably it would please our friends in the East to see what we are trying to do here in the West, and it would also do some help, like the publication of our last year's proceedings, for which the Church was and still is grateful. Perhaps also that some of those who have been so richly blessed in the earthly world would be willing to support us in our missionary work by contributing something to our little missionary treasury. It would be gratefully received and faithfully used. We submit this to all for serious consideration. - The writer of this letter, as always, does not ask for anything for himself nor for his effort, as long as he can do his own at his own expense. But this should not be a reason why others should not wish to help in such a noble and important work. Perhaps we will meet some of your sons and daughters and bring them a blessing. If not, perhaps we will meet some of your souls going to the grave and they will bless your memory when your heads are already in the grave. If nothing else can happen, we ask especially for the names and addresses of our brothers scattered here in the West, as far as it is always possible to communicate them to us. We hope that our brothers in the East will see to it that this request is complied with.

eternal life of Eurige Fr. C. Henkel.

It goes without saying that our brethren in office and all members of the congregation here in the West who have or can obtain information about English-Lutheran neighbors are urgently requested to report this immediately to the above-mentioned correspondents of this conference.

C.

(Submitted.)

Against the Baptists.

For those who have not yet convinced themselves that the Baptists are also in cahoots with the Pabst, the "Sendbote", an organ of the Baptists, of November 26, 1873, provides clear proof. There, after a certain A. Henrich has discussed the correspondence between the emperor and Pabst, he finally agrees with the Antichrist in Rome thus: "*Pio nono* considers all sprinkled ones, on whom the mark of the beast has not yet been washed away by the baptism of our Lord JEsu Christ, as his property. And he is right in a certain sense." Whoever can thus court the Babylonian whore, must he not be of one mind with her?

The Anabaptist proves that the pope is right in this statement: "All baptized people, i.e. in

of their childhood sprinkled, belong to the Pabst, says *Pio nono*. Is this true? Let us see.- The former infant baptism, which has now degenerated into infant sprinkling, was certainly not practiced before the close of the second century or the beginning of the third." I wonder if Baptist Henrich does not also consider himself infallible because he thinks, without proving it, that infant baptism was certainly not practiced in those times? But we have little respect for such infallible assertions. Let us rather listen to the Church Fathers of the first centuries. Irenaeus, a disciple of Polycarp, the disciple of the apostle John, writes that infants as well as small children, boys as well as young men and old men were born again. *Adversus haer.* II, 22 *) That Irenaeus is referring to baptism is evident from the same book (I, 21), where he explains that this generation was driven by Satan to deny baptism, through which we are born again in God. Origen explains that the church received the tradition from the apostles to give baptism also to the children. Hvmil. on Rom. 5, 9. †) Should the men of God of that time not have respected the command of Christ and the commission of the apostles more than the Baptists? Tertullian, a Christian since 185 AD, who, like the Pelagians and Baptists, did not understand the biblical doctrine of original sin, sought to abolish infant baptism. But what one wants to abolish must be in practice. Opera ecl. Ori8oũovii, 6e baptĩ8ino II, 18.††) Augustin writes in lib. I, 26: "The Pelagians did not dare to deny infant baptism, because they saw that if they had denied it, they would have had to quarrel too obviously with the whole Church." ‡) But what the Pelagians did not dare to do, the Baptists now do quite boldly, by which they sufficiently identify themselves as those who have carried out the Pelagian doctrine of original sin.

It is true that it took some time before the correct theory of infant baptism was put into practice everywhere; but since we do not practice it because it has always been practiced by the church, but because the Lord Christ has commanded us to do so, it remains a precious gift to Christians, even if it had never been practiced, which is of course not possible, and no one but us practiced it anymore.

In a genuine Jesuit way, A. Henrich tries to make his faithful believe that we practice the baptism of children on the basis of an ecclesiastical sanction. He continues: "and only in the fifth century was it (infant baptism) ecclesiastically sanctioned, namely in 418 AD at the church assembly in Carthage. There it was marked and sealed at the same time with the still popular seal of Rome, a sign

of brute force, a sign of the beast, with the *anathema sit* (let him be accursed). It comes therefore from the time, from

Omnes enim venit per semet ipsum salvare, omnes inquam, qui per eum renascantur in Deum, infantes et parvulos et pueros et juvenes et seniores.

The first one is the one that is the most important for the people of the world.

†) Ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dare.

††) Fiant Christiani, dum Christum nosse potuerint. Quid festinat innocens aetas ad remissionem peccatorum ?

‡) Pelagianos non fuisse ausos negare baptismum parvulorum, quod viderent nimis aperte cum tota ecclesia pugnandum fuisse, si eum negarent.

from which most of the older errors of Rome originate. It is Rome's seal, whatever the Protestants may say about it. The sheep marked with a Bauem's name belong to him; what bears a man's seal is his property." So if that synod, at which infant baptism is to be ecclesiastically sanctioned, pronounces the curse on those who reject infant baptism - i.e. on the Baptists - then that council should have marked and sealed infant baptism with the curse! If that church assembly pronounces a curse on false doctrine and practice concerning infant baptism, then infant baptism is said to have been marked with a sign of brute force and animalism! Then Paul also, when he cursed (Gal. 1, 8.) all false teachers and doctrine, put the sign of brute force and beast on the pure doctrine of the gospel. - Because infant baptism, according to Henrich's invention, comes from the time from which most of the older errors of Rome originated, is it supposed to be Roman? Tertullian also had Baptist ideas, so the Baptist enthusiasm is also Roman, because Tertullian also lived in that time. The sheep that bear a farmer's name belong to him; what bears a man's seal is his property, claims Henry. Now he must admit that we do not baptize our children in the name of the pope, but in the name of the triune God; thus they are not the property of the pope, but of God. What Henrich says above about the Catholics also applies to the Baptists: "Rome has not had much luck with feather wars. It comes from a time too dark to be able to use the powerful weapon, the pen, successfully. What is the pen to the mole? Rome, therefore, does not like to make in speech and writing, not like to make in discussions and proofs, rather in banns, excommunications, heresy courts and funeral pyres." (Note here that the Baptist speaks the German-American money language, according to which it is customary to say: I have done so and so much in this). But what the Baptist reproaches the Catholics for, he practices himself. He himself brings no word or scripture, he himself provides no proofs, but only assertions; he himself can hurl the ban of fitch on infant baptism; indeed, he himself sides with the Baptists on the pope's side and fights with his dark weapons, if he can say whatever the Protestants may say about it, i.e. we believe only what we ourselves say. What wonder, if Henrich with his. What wonder if Henrich has little luck with his feather warfare, or rather nonsense?

Hereupon this fanatic makes seven assertions, which, as far as the form is concerned, resemble the Tridentine Conciliar resolutions like one egg to another. But what he wants to prove with these assertions is this: "The so-called infant baptism is not the baptism of our Lord Jesus Christ". If the Baptist-Papal decree means by this the baptism of the Lord Jesus Christ in the Jordan, then nothing can be said against it, if it is seen that Christ, because he had no sin, did not need baptism for the forgiveness of sins, like our children who are conceived and born in sins. But if it means the baptism instituted by Christ for all men, which, of course, was essentially no other than that which Christ received, he thereby reveals himself to be a hare-brained humbug, who can think that by the assertion of a humbug the command and promise of Christ is denied and annulled to all Christians. It is also certainly a sad

Signs when you have to talk dark to get something out of

to be able to judge. But we hear why the baptism of the Lord Christ should not be infant baptism. He continues: "For 1. it is not based on the New Testament, but on tradition." Since we have never asserted that baptism is based on the New Testament, if this means that the words, "Baptize infants also," are to be found in it, but that it is based on God's general command and promise, the enthusiast thus proves how powerfully he can fail with the mighty weapon of the pen. The Baptist's second verdict is: "2. It was not our Lord Jesus Christ who instituted it, but the so-called church. The institution of our Lord Jesus Christ is therefore not there for him, because Christ does not say: baptize the children. But Christ also does not say: baptize the great ones; therefore, rebaptism also has no divine institution and is a miserable self-conceived work of man. The third assertion of the rebaptizer is: "3. It is also not carried out on voluntary children who desire it themselves, but with coercion on children who do not desire it and are often reluctant (thus it is marked as belonging to the Roman system of coercion)". Therefore, because the child cannot desire baptism with words, it should be nothing. By nature no man desires Jesus Christ's merit, God must give the willing and accomplishment that we want and accept it, so according to Henrich's logic Christ's merit would also be nothing. When God decided the redemption through Christ before the foundation of the world, no one had desired it yet, so it would be nothing according to Henrich's nonsense. Because children often resist, baptism should be nothing. Adults often resist wickedly before they convert, so the conversion of the grown-ups is also nothing. Oh, the shameful unbelief of the enthusiasts, who do not trust God to take away the natural reluctance in children's hearts and to work a desire of the heart without the judgment of our naturally blind reason in spiritual matters! But if the Baptists make all kinds of promises to bring a man to baptism, and to renounce his right baptism - as has been proved - their rebaptism is of course marked not only as a side piece belonging to the practice of the Jesuits, but also as a shameful devil's work; for the devil says: I will give you all this if you fall down and worship me. The enthusiast continues:

"4. It is not performed at the proper time, when one has become a believer, but before the child is only capable of judgment and election." We admit that infants by nature have no faith, and without faith it is impossible to please God; but therefore they must be brought to baptism immediately after birth, so that through baptism they may receive faith; for in it the Holy Spirit (Tit. 3.) is poured out, who alone can work faith. We admit that infants are not capable of judgment and choice after birth, but we believe the Scriptures, which teach that God can also make a covenant with animals, Genesis 9:12; how much more not with little children! The Baptist writes further: "5. It also has another effect and meaning"; in this he is right. According to 1 Peter 3, infant baptism makes blessed; rebaptism makes self-righteous who only insist on the outward work of immersion. Re-baptism means that the baptized confesses the Baptist sect; the baptism commanded by God for all people gives life and power. The following assertion of the rebaptizer is that it should have "6. a completely different form". Since God indeed commanded

has that people are to be baptized with water, but not how they are to be baptized with water, the form is up to the people. But the Baptists are form people, who deny the essence of baptism, but hold all the more on the form. Whether with them also he is only washed who has immersed himself? But in this they are similar to the Catholics, who also place more emphasis on mere ceremonies than on God's Word and His power. Finally, the Anabaptist concludes his decrees: "7. It sets aside the only representative and intercessor God has given us, and sets up so-called baptismal godparents as intercessors and representatives of the child until it is made its own intermediary by means of the likewise Roman Confirmation. By this, too, the sprinkling of infants is especially branded as anti-Christian." Everyone knows that we offer our children to the only mediator Jesus Christ in baptism; that our godparents call upon the only mediator for the child, that He may accept the child, which intercession Paul commands all men; that our children, after they have been instructed, surrender to this only intercessor and swear with body and soul in confirmation. If, despite this, this fanatic can utter such obvious lies before the whole world, he proves how sad the state of Baptist doctrine is, since it must be confirmed with lies, i.e. with weapons of the devil, in order to have a semblance of justice. Any Lutheran and Bible believer who is not blinded by the Baptists' ravings must be blind. - Here Henrich has obviously put into practice the Jesuits' principle: the end justifies the means. For he who spares no lie in order to achieve his end practices this principle. Oh that such unfortunate seducers would recognize their blindness!

But in order to prove to all Christians that infant baptism is commanded in God's Word, we want to counter the assertions of Henry with proofs from God's Word by Blessed Martin Chemnitz. In his *Examen Coneilii Tridentini* 280, he writes: "The question is whether the kingdom of heaven can and must be assigned and sealed to children through baptism, since this cannot happen through the preaching of the Word and Holy Communion. However, I will cite evidence from Scripture that clearly confirms this.

Christ says of infants, Matt. 19: "Such is the kingdom of God; but no one can enter the kingdom of God unless he is born again, John 3; but baptism is the bath of regeneration, Titus 3, therefore infants must be baptized so that they may be born again and so enter the kingdom of heaven according to Christ's promise. Christ even says: Whoever does not receive the kingdom of God as a little child will not enter it, Marc. 10. No one denies to adults that they are born again of water and the Spirit, so that they may enter the kingdom of heaven, Joh. 3; therefore it is also not to be denied to children. For the great receive the kingdom of God, according to Christ, as do the little children.

2) It is not the will of the heavenly Father that the children should perish, Matth. 18; therefore he wants them to be saved. But God does not save without means, but through the bath of regeneration, Titus 3; therefore the children are to be baptized. Whoever has sin also needs the forgiveness of sin so that he will not perish. The forgiveness of sin, however, is obtained through the

The means are presented in an orderly manner. But now Peter says Ap. 2: Let every man be baptized for the remission of sins: so must children be baptized for the remission of sins, that they perish not.

4 Christ wants and commands that the children be offered to Him and brought to Him, Matth. 18. But we cannot lay the children on Christ's arms bodily and visibly. But Paul says of baptism in Galatians 3: "As many of you as were baptized have put on Christ. And Rom. 6: Do you not know that all who are baptized into Jesus Christ are baptized into his death? So then we are buried with Him through baptism into death, that as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life. Since it is therefore certain that the children must be led to Christ, because Christ Himself wants and commands this to happen, the only question is how this can be done. Now the Scriptures indicate a sure way in which we can bring children to Him so that they may put on Christ, namely, through baptism; so it follows that it is the will and command of Christ that children be baptized, that is, that they be brought to Him, and to those who are brought to Him He promises that the kingdom of God is theirs.

Christ wants to bless the children, Marc. 10, i.e. to share His merit with them for salvation, because this is the right blessing, Gen. 22, Gal. 3, Ephes. 1. 1; but baptism is the means or organ through which the impartation takes place, for through baptism He cleanses and sanctifies, Ephes. 5. We are baptized into His death, Rom. 6; baptism makes blessed through the resurrection of Christ, 1 Pet. 3; therefore the children are to be baptized so that the blessing may be imparted to them, i.e. the fellowship in the merit of Christ.

When Christ says: "Let the children come to me," He wants the children to become His members, i.e. members of the church, of which He Himself is the head. For those who come to Christ are true members of the church, John 6. According to 1 Corinthians 12, we are all baptized into one body, but Christ sanctifies and cleanses His church through the water bath in the Word, Ephesians 5; thus the children are to be baptized so that they become members of the church, since Christ is the head.

(7) Those for whom Christ gave Himself to make them glorious, He also sanctifies and cleanses by the water-bath in the Word, Ephesians 5; but Christ also died for the children, because He died for all, 2 Corinthians 5, Ebr. 7; such also is the kingdom of

heaven, Matt. 10; so He also sanctifies and cleanses the children by the water-bath in the Word.

8 It is an excellent proof of Augustine, who concluded from circumcision that in the New Testament infants must be baptized. For baptism took the place of circumcision, Col. 2. Circumcision as well as baptism is a covenant of grace. And because the apostles already knew the nature of this covenant, insofar as it related to children, from the manner of circumcision, Christ left it at that with a general command of baptism, and did not consider it necessary to command anything special about children. There is also never a special mention of females, but in Proverbs Matt. 28 and Marc. 16 the male gender is used, and yet it is rightly concluded from the cause, nature and purpose of the institution that females are also to be baptized.

28

9. the command about those who are to be baptized is general; these are all those who are not to be condemned but to be saved, Matt. 28, Marc. 16. but among those whom God does not want to perish but to be saved are also the children, Matt. 18; therefore the command to baptize also refers to the children.

(10) Of the time of the New Testament, Isaiah prophesies in the 49th chapter that not only the adults would become members of the church, but he says: With my people I will raise my banner, and on the poor they will bring your sons, and on your shoulders your daughters. And Ap. Gesch. 2, when Peter had said, Let every man be baptized for the remission of sins, and receive the gift of the Holy Ghost, he adds, Unto you and your children is the promise. This is how Ap. 16. and 1 Cor. 1. that whole houses, i.e. whole families, were baptized, which certainly included children."

May God always keep us this sure comfort of our baptism against all baptismal flocks. Amen.

Ciecus.

Report on the emigrant mission in Baltimore.

In accordance with custom, I give here to the dear readers of the "Lutheran" my annual report on my activities among the immigrants in Baltimore in the year 1873.

The number of consignments received from Germany on their arrival and transported onward amounts to 319; 113 of these were referred to me by their relatives here, and several from Germany.

2. letters with orders of all kinds from Germany and the United States I received a total of 265.

I have written 267 letters, namely 259 to local places and 8 to Germany.

4. 30 families and 22 individuals have received support. The money for this, a few hundred dollars, was raised partly by kind donations, but mostly I took it out of my own pocket. However, much more could and should have been done here, if the dear brothers outside Baltimore would have thought a little more diligently about the poor immigrants. But because even my salary does not come together, it is becoming more and more difficult, and finally impossible, for me to help from my own resources.

5. the funds sent to me for expected immigrants, which amount to several hundred dollars, have been delivered to the persons concerned.

The railroad issued free passenger tickets to several destitute families through my mediation. Two children of poor families were buried by us free of charge. Two young people were provided with ship tickets to Germany, as were several members of our synod from Baltimore to their old home. It would be desirable for quite a few to have their ship tickets procured through me, since this always yields about \$1.50 for our emigrant treasury without costing them a cent more.

7 I have provided work for 25 people. Of course, much more could be done if I had an office where I could invite employers and workers, but that costs money, and that's not much.

Unfortunately, I am not there, so everything has to be arranged in secret until the dear brothers do more for Baltimore and pave the way for me to do good a little more.

And now, dear brothers, allow me to say a few words. It is true that most of us in our old fatherland were not imbibed in our youth with the lukewarm milk of the gospel, but with the doctrines of reason, in which we would also have had to wither and perish if God had not had mercy on us. But the faithful God has brought the truth to us in our synod here through faithful people and let us come to the knowledge of it; oh let us gratefully recognize what the Lord has done great things for us here! And how shall we show our gratitude to God? Certainly also by showing others the way to life, by helping them with prayer and giving, with counsel and action. For God wants all people to be helped and to come to the knowledge of the truth. The main purpose of our emigrant mission is to provide the immigrants with God's Word, to make them feel the motherly love of the church as soon as they enter this country, to fill them with trust in the church and to lead them to it, so that they can graze on the green pastures of the Word and finally become blessed. St. Peter calls out to us Christians: "You are the out-

chosen generation, the royal priesthood, the holy nation, the people of property, that you should proclaim the virtues of him who called you from darkness to his marvelous light". The inner mission is also a work of God, which he has commanded all Christians to do most diligently. He wants to use us, who have already been gifted with pure Word and Sacrament, as instruments to build His kingdom in others and to destroy Satan's strongholds. O, should we not gladly place ourselves at his service? Are we not worthy that he shows such great mercy to us, and not only calls us to the inheritance of the saints, but also wants to make us rich in good works by making us helpers in the building of his kingdom? Here, among the immigrants, the Lord has opened a great door for us; let us therefore not bury our pound in the sweat cloth, but diligently and faithfully grow with it. Everyone should do missionary work; well, the emigrant mission is in our immediate vicinity, at the gates of our country; let us therefore take hold here courageously, and we will certainly do the good will of our God. The dear reader may be assured that mission is being carried out here, for not only are

good tracts distributed, but the dear immigrant brothers in faith are also always pointed to the one thing that is needed, to the dear Lord Jesus, who came to seek and to save what is lost; Not only are they helped in their physical need and distress, but their attention is also drawn to our congregations and they are provided with the addresses of orthodox preachers, and many a letter that I have received bears witness to the heartfelt thanks of the immigrants for the help in spiritual and physical matters that they have received here. But we should not be misled if our work seems to be in vain with many of them. Even if there are only a few who are well admonished and who let themselves be pointed to the green pastures of the Word, which the Lord has also prepared here, their work and money are not spent in vain, because what they have received is not in vain.

is not already one soul worth? After all, every soul has cost God his dear son, and the son his heart's blood.

Now, it is true that our emigrant mission has already been written about in the "Lutheran" from time to time, and the heartfelt and urgent request has already been made to our dear congregations to remember this so important work with love, and there is hardly a member of our congregations who does not recognize the necessity and usefulness of this work and does not heartily wish for its continuation; nevertheless, the support of this work has so far been so weak that its continued existence is now seriously endangered. Oh, only too many of us have forgotten the time of their arrival during the long time of their being here, or during their earthly prosperity, which they have found here. Oh, just think back to the day when you landed here, strangers in a foreign land, perhaps with little or no means, without friends, without a faithful advisor, how helpless you would have been then, how comfortable you would have been, yes, how you would have thanked God if a man had come to you whom you could have trusted, who would have taken care of your luggage, bought you railroad tickets, put you on the right train, put a loaf of bread in your pocket and put God's word into your hands, in a word, who would have taken care of you gratuitously and unselfishly and stood by you to the best of his ability in all your needs! O, would not your hearts have blessed the brethren in faith who thus take care of the Holy Necessities? Would it not have made an indelible impression on you throughout your lives and drawn you from the beginning to the church that so unexpectedly met you in the greatest need and embarrassment? Consider then, just as helpless as you, in quite the same distress and danger, with the same worries and embarrassments, hundreds, even thousands of our dear compatriots and fellow believers still end up every week. Now, the Lord our God, make us more and more willing and able for this work, awaken in us fervent love and holy earnestness and zeal for this work pleasing to Him, the faithful God who promised a glorious reward of grace to him who gave even a cup of water to the thirsty; who will one day say to His own: "O thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things, enter thou into the joy of thy Lord." May God do this for the sake of Christ. Amen.

374. Wilhelm Sallmann, emigrant agent.

33 Hampstead St., Baltimore, Md.

P. S. I would also like to note that anyone expecting friends or acquaintances from Germany via Baltimore, or wishing to send them ship's tickets, should contact me directly at the above address, and everything will be arranged promptly. The price in steerage by steamer from Germany to America is no longer H40.00 in gold, as before, but only \$36.00 in paper money. D. O.

To the above report, which speaks for itself, the undersigned, on behalf of the Emigrant Commission for Baltimore, adds only the following. Unfortunately, the work of the Emigrant Mission has not received much support up to now, in that the very few congregations of our Synod have contributed anything to it. The consequence is that not only could it not be carried on to the desired extent, but that we are

28 even to our dear agent, who deserves all trust and makes the greatest sacrifices. Our treasury has received almost no collections at all in the last few months, and therefore we now owe Mr. Sallmann \$200.00 for the last year, despite the fact that he receives only \$50.00 per month, which is certainly very little to support a family in a city like Baltimore. Considering that Mr. Sallmann already has a very low salary, that he also makes advances to the poor immigrants from his own insignificant assets, and that if his salary is not paid at the right time, he will be in all kinds of trouble and losses, it will certainly not alienate anyone if we sincerely and urgently ask him to contribute a mite as soon as possible so that the emergency can be remedied. If only each community would do a little something annually for the immigrants, much more could be done and the burden would become a light one for all. Remember, dear brethren, that it depends on your charity whether and how long this work can be carried out, for the Synod has indeed declared this mission to be its own and suspended the salary of the agent, but it has not been able to refer the Commission to a special fund, because it simply did not have such a fund, so it has left us to the charity of the brethren, in the hope that neither the Synod nor we would be disgraced by this trust. We were also satisfied with this instruction and do not yet doubt that it will be successful, nor do we want to be too surprised that it is paid slowly, for we also know how it is in God's kingdom, that God first lets the need come to the man before he helps, that the wine must first be all consumed and the bread in the wilderness before it sets down new wine and the Lord comes forth with his bread, but in the meantime it is still permissible to say: we have no wine and - we are hungry. And having said this to the Lord, we now say it to you in the good hope that he will help us through you. And we hold up our instruction all the more confidently, because we believe that it does not only apply to your coffers, but even more to the coffers of Him to whom all the treasures of the world belong, and who therefore will always fill the pockets of His faithful householders and knows how to fill them when they have made a payment according to His will. Since there is still little that can be done to help here, we hope that the dear brothers, having heard the situation, will be all the more willing to open their hands and, by providing help as soon as possible, make it doubly dear and valuable, to themselves for joy and to us here for great reassurance. We request all gifts for here under the address of our Cassirer No. Oarl ü. Hsrriok, Xo. 17 8oonä Ktrset, Baltimore, Nä., or under the address of the District - Cassirer No. "I. Lirkner, 102 William 8treet, Xevv ^orlr Oit/. In the latter case, however, it must be stated how much is for Baltimore and how much for the New York mission.

Hugo Hanser, secretary x-t.

The right faith is not blind. "Faith also has its eyes, with which it sees, as it were, that what it does not yet see is true, and with which it sees quite clearly that what it believes it does not yet see." (Augustine's Epist. 222.)

To the ecclesiastical chronicle.

I. America.

Pastor E. O. Lenk arrived happily in St. Louis a few days ago with his wife - this is certainly joyful news for many readers - in order to serve the church within our synod. As has already been reported, Lenk was the pastor of the Saxon town of Siebenlehn for a number of years, but he left the regional church and resigned from it when the old oath of allegiance to the confessions of our Evangelical Lutheran Church was solemnly revoked by the regional synod, and an ambiguous vow formula was substituted for it at the request and insistence of the enemies of the old pure faith, and his protest against it was rejected. The small Lutheran congregation in Dresden, which had left the state church, appointed Pastor Lenk to succeed Pastor Ruhland, who had moved to Planitz near Zwickau. *) However, the maintenance of its own pastor was beyond the strength of the small congregation in the noble city of Dresden, since it also had to raise a considerable sum for the rent of a meeting hall and other expenses. Thus, the congregation felt compelled to dismiss their dear Lenk to America, albeit with sadness, and to ask their former pastor, Pastor Ruhland, to serve them as a branch. We have no doubt that all the members of our Synod will heartily welcome the new arrival, who has proved himself in a difficult struggle. W. [Walther]

Yankee tricks in the church, too. Dr. Cheeney in Chicago had left the Episcopal Church with his congregation, had joined the recently formed "improved Episcopal Church," and had been elected the second bishop of that fellowship. The Episcopal Church sued him in the secular court, demanding that the church property, as belonging to the Episcopal Church, be returned to it. Dr. Cheeney and the congregation knew how to help themselves; they had the property sold for a mortgage of K1200, a friend of the bishop bought it and now no one can object. G.

The "new papal bull" concerning the election of the next pope, which the newspapers recently brought from the "Kölnische Zeitung", is also printed by the "katholischer Glaubensboten" as genuine, but described by the "katholische Kirchenzeitung" as spurious; the latter says: "Some time ago it was said that Pius IX had issued a bull concerning the election of the pope, but that it was still being kept secret. This aroused in Bismarck (?) the desire to learn the contents of the bull through the German legation in Rome. One bought an individual for 10,000 francs to get the bull or a copy of it. And right! The "Kölnische Zeitung" published the German text of this bull on the eve of the Reichstag elections (Jan. 2). But - the Bismarck (?) is yet been swindled, and by two cunning crooks. The bull was a counterfeit." Who is now right in Roman Babel? G.

Relics. The Catholic "Wanderer" reports that a certain Mr. Gärtner recently brought a quantity of relics from Italy to America. "Many of these sacred (!) objects were formerly exhibited in Italian churches for the veneration of the faithful; but as the same are now threatened with danger on the part of the impious, they have been collected and brought to the Vatican.

The number of voting members of the community in Planitz, which was originally only 27, has already risen to 66, the number of school children to 56. The community is visibly strengthening both internally and externally despite all the hostility it experiences literally from all sides, and despite the great sacrifices it has to make in its great poverty for its existence".

From there, some of them will be sent to America to be distributed to the bishops, since they are more likely to be protected from profanation in America than in any other country in Europe. At the beginning of February the relics will be exposed on the high altar in the church (in New York) for the veneration of the faithful and then the distribution will take place. Among them are parts of the Holy Cross of the Savior, of the manger in Bethlehem, also pieces of the garments of the Lord, of the Blessed Virgin, of St. Joseph and St. Andrew, also relics of St. Augustine and many other saints, Fathers of the Church, confessors, virgins and martyrs, all placed in reliquaries. All bear the papal seal of authentication." Unfortunately, it is not reported whether some wing feathers of St. Michael the Archangel, the breath of St. Joseph, pieces of the Egyptian eclipse, some heads of St. Lawrence, some hundreds of teeth of St. Apollonia, which the papists want to have found here and there, are among them.

G.

The **Hermannsburg missionaries in the East Indies are a source of** concern to Peter Anftädt, editor of the "*American Lutheran*". These missionaries wear the black choir robe, use only translated German songs with their German melodies, and declare that the English church singing is unchurchlike 2c. Mr. Anftädt therefore fears that symbolism will also gain the upper hand in the East Indies and could later become unpleasant, even more unpleasant, for the General Synod mission there than here in America. G.

II. foreign countries.

The "Mischief Morality". In the Catholic seminaries in Germany, the teaching of morals is now usually based on a book by the Jesuit Johannes Petrus Gury. In such a book, which bears the title: "*Casus conscientiae*", that is, "Cases of Conscience", and was published in Regensburg in 1865, it says, among other things: "To speak generally, (the Jesuit) Lugo thinks of all taxes that the people are to be exhorted to pay them; but to restore the embezzled tax they are not to be compelled after the fact, if they persuade themselves with probability that, with so great a quantity of taxes, they have paid something unjust or have duly contributed to the public needs." (Oas. 20.) On the basis of such and even worse passages from the writings of the Jesuit Gury, the Protestant pastor Dr. Krumm in Großwinterheim in Hesse-Darmstadt recently called this morality a "rogue morality" in a newspaper. Since the morals in the seminary in Mainz are also

presented according to Gury's book, the Catholic cathedral chaplain Dr. Moufang has sued the pastor Dr. Krumm for insult at the district court in Mainz. Here, however, the latter was acquitted of the charge of defamation of the seminary, but of course without the court having agreed to investigate whether the Jesuit's book really contained "rogue morals". Dr. Krumm has therefore now challenged Dr. Moufang to a public disputation, with the promise that if he, Dr. Krumm, were refuted, he would publicly recant from the pulpit and in the newspapers, and on the condition that if, on the other hand, Dr. Moufang were defeated, he would remove Gury's morals from the seminary. In Germany, people are anxious to see the outcome. We are not, for we have experienced ourselves that the Catholic loudmouths, when they finally see themselves trapped, act as if they could neither hear, nor see, nor read. W. [Walther]

Lower Hesse. On the one hand, we must be pleased that a number of preachers in Lower Hesse prefer to plunder themselves and leave office.

30

If they do not allow themselves to be put to the test by something that is against their conscience, it is not enough to deplore that these brave men, who now put thousands of pastors in the German regional churches to shame by submitting to everything, unfortunately! are themselves stuck in bad false doctrines. For example, Metropolitan Vilmar in Melsungen, who belongs to those resolute men, recently wrote the following in a paper in defense of his cause: "The ministers of the church proclaim the gospel by the direct (!) command of the Lord and are called only by Him" (i.e. not also by the congregation!) "to administer the sacraments and to forgive sins. Behind these ordinary ministers of the church stands none other than God, who alone has the right to remove from their office the ministers who were directly (!) introduced into it by Himself, since they are not servants of any human community" (thus also not of the Christian community? cf. 2 Cor. 4, 5.), "but act exclusively on behalf of Christ." From this Vilmar therefore also draws the conclusion: "that after the removal of the ordinary ministers of the church, as a result of human arbitrariness, no other clergyman can ever perform valid official acts in the community concerned, so that Christianity (!) is to be considered non-existent there." - It is as if one were hearing the pope himself speaking here. By such assertions the dear men give the sword into the hands of the Prussian government itself. Therefore, Vilmar's writing was confiscated by the police on December 22 of last year. God protect Germany from free churches, in which such Roman heresies are taught. There the poor Lutheran Christians, as they say, would only get out of the frying pan into the fire. W. [Walther]

Weimar. We read the following in the "Messenger of Peace of Alsace-Lorraine": By resolution of the Grand Duke of Saxony-Weimar and decree of his ministry of December 3, the

Lutheran pastor Rieth has now been completely deposed, will no longer draw a salary and must vacate the rectory in Neuenhof near Eisenach (close to the famous Wartburg) at the end of January. Why, you say, dear reader, is this man deposed? Well, where bureaucracy rules in the church, one is not at a loss for reasons, and also knows how to attach grave and sharp-sounding expressions with strange inventiveness. Reverend Rieth, it is said, "has in no way retreated from his annoying resistance, but has evidently continued the same and persists in it. According to his own account, since his suspension, he and his congregation have held church services twice a Sunday, and from time to time, on his own initiative, one member of the congregation and another have joined him, and he could not have refused them. However, he was forbidden to exercise spiritual functions. That is what he is supposed to have done here. A second cause for condemnation is the way in which Pastor Rieth announced from the pulpit the decree on the future keeping of the birth, marriage and death registers of the Jews. **The Jews are to be inscribed in the Christian parish registers in the future.** For this

Pastor Rieth said from the pulpit: "As long as he stood in this position, no Jew would be entered in the Neuenhof church register, unless he was baptized in the name of Jesus Christ and believed in him, so that they would be saved with us. According to this, it was impossible to leave the pastor Rieth in his parish office, therefore he was dismissed. We complain that there are so-called Lutheran pastors, and a Lutheran, so-called, church regiment, which principally accept the decree concerning the Jews and console themselves with the fact that no Jew lives with us, so I do not come into the case 2c. We lament that over the Rhine, where Schenkendorf sang the song: "Freiheit, die ich meine" ("Freedom I mean").

The Church has not yet written a poem, nor does such servitude exist, that a pastor should close his door during home services, if he does not want to be punished for it, that pastors, servants of the Word of God (!) are degraded to parish clerks, or allow themselves to be degraded in such a way that one dares to demand this clerical service from them, to register Jews in Christian parish registers! O woe to Germany when it comes to that! Desolate conditions! The church must become contemptible among the people! But if it does, what will become of society at all? - Pastor Rieth only adds the following words to his horror: "God has spoken a word (Ps. 62:12), which I have heard many times, that God alone is mighty." He will speak this almighty word again in this matter, too, when His time and hour have come. For where once Moses' cry reached, mine will also reach. May the Lord give me a confident and undaunted heart that can sing with Paul Gerhardt in the midst of the darkest times: "The world is a laughing stock to me with its great wrath; it is angry and can do nothing, all work is lost. Affliction does not dim my heart and face; misfortune is my happiness, the night my sunshine."

In a Crefeld (Prussia) newspaper there is the following strange announcement signed by "several Catholics": "We ask the Old Catholics of Crefeld not to consider it a disrespect to their person if from today on we no longer greet them nor return their greetings. We believe ourselves obligated only in our conscience to respect the Encyclical of the Holy Father of November 21 of last year, which has just come to our knowledge, in which we are expressly forbidden to greet our Old Catholic fellow citizens or to associate with them at all." Here again one can see how the papists think they are fulfilling the law, when they fulfill it only in letter, although not in spirit. It was hardly the intention of their "holy father" to apologize so politely beforehand to those whom he ordered them not to greet.

G.

The Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.

To all the friends and patrons of the

The above-mentioned institutions are hereby informed that after Easter (April 13) the first regular admission date for new pupils will be again in the year. Parents and other persons who are willing to entrust pupils to one or the other institution are requested to notify the undersigned in advance.*)

The purpose of the Höhere Bürgerschule is to offer such boys who, after leaving the community school, wish to continue their education, the opportunity to acquire a competent general education and to prepare themselves thoroughly for taking up any profession in life. At the same time, however, those who later wish to enter a Latin school are given the opportunity to prepare for this through instruction in Latin. The subjects taught are: Religion, German, English, Latin, World History, Geography, Natural History, Physics (Natural Science), Arithmetic and Algebra, Bookkeeping, Writing and Drawing.

The subjects taught in the Secondary School are as follows: English, German, geography, world history, arithmetic, writing, drawing and female handicrafts.

Tuition is K40.00 per year for boys and \$20.00 per year for girls, payable quarterly in advance. Non-resident students may receive board and lodging in Christian families for approximately

*) The institution now counts 42 boys and 27 girls.

K14.00 per month. To those of the foreigners who do not have any acquaintances here, the undersigned gladly offers his mediation for the placement of their children in Christian families; however, they are asked not to wait too long with their applications, since some families, who gladly accept such students, first have to make some preparations.

The undersigned is gladly prepared to send the detailed report published on the two institutions to all those who wish to gain a precise insight into their condition, on request and free of charge.

A. C. Burgdorf, Director.

Since letters intended for me have often not arrived at all because they had a wrong address, or have reached me only after long detours, I would like to ask you to address the letters addressed to me as follows:

O. LnrA<Zork,

No. 2103 Jackson Street, 8t. Louis, Mo.

Interim.

When Emperor Carl the Fifth wanted to found a union soon after Luther's death, in 1548, and therefore had a confession drawn up which all Lutherans and papists together were to accept and sign, called the Interim, the following "rhyming saying" soon spread among the Lutheran people.

Blessed is the man,

Who can trust God

And does not consent to the interim, For it has the rogue behind it. **W. [Walther]**

Theater.

Even the pagan Cicero mockingly exclaims to those who declared the theater to be a school of virtue, "O this is to me an excellent improver of life, comedy, which would not exist at all if one did not approve of disgrace and vice." (The Latin is as follows, "*O praeclaram vitae emendatricem, comoediam, quae, si flagitia non probaremus, nulla esset omnino.*") W. [Walther]

Church News.

After Mr. Pastor Philipp Wambsgans had accepted a call from St. John's Lutheran congregation at Town Sherman, Sheboygan County, Wis. with the consent of his former congregations, and had moved into his present congregation; the same was installed in his new office by the undersigned on the third Sunday after Epiphany by order of the honorable visitator, Mr. Pastor C. Strafen, with the assistance of Mr. Pastors F. Keller and T. Röscher.

May the dear Lord Jesus Christ bless his servant and his flock and may he, through the preaching of his pure word and the right administration of his holy sacraments, also in this place create much fruit for eternal life! May He also give and keep sweet harmony and peace between shepherd and flock for the glory of His glorious name! Amen. F. Schumann.

Address: Rev. Rll.

^äett, 8Uet>c>^\$an 6o., ^\is.

Mr. Rev. C. Damm, who had resigned his office by reason of a throat ailment, with the consent of his former congregation at Dryden, Minn. having recovered, has accepted a call from Christ Lutheran congregation at Town Bloomfield, Wau-shara County, Wis. and was installed in his new congregation on the 4th Sunday of Advent by the undersigned on behalf of Mr. Vice-President deS Northern District.

The faithful Archpastor Jesus Christ be with him and his church!

W. Endeward.

Address: Rev. 6. vurnm,

"Wis.

On the 4th Sunday of Advent, Rev. A. D. Greis was installed by me at St. Peter's Parish, Serbin, Texas.

Fr. Klindworth.

31 On the Sunday of Septuagint, Rev. G. Strb'hlein was installed by me in the congregation at Chariton Forks, Missouri, in accordance with the commission received. F. G. Walther, Pastor.

Address: Rav. o. Ltrosüleiu, Lox 51- OlusAvv, 60th, lcko.

Church consecration.

On the third Sunday of Advent, the Lutheran congregation of St. John's, Green Lake County, Wis. solemnly dedicated their church to the service of the Triune God. Mr. Pastor C. L. Berner preached in the morning and evening, the undersigned in the afternoon. The construction of the church was already begun in 1868, continued under various troubles and heavy fights and now stands, thank God! happily completed. May the Lord have mercy that His word may always be preached here purely and loudly for the glory of His name and the advancement of His kingdom! Amen. W. Endeward.

Something from the experiences of a Lutheran congregation.

About three years ago a congregation calling itself Evangelical Lutheran and adhering to the General Synod was served by Pastor Reis. When at about the same time the present Synod of Illinois and others separated from the Lutheran General Synod for the sake of confession, Pastor Reis also left and publicly announced his resignation to his congregation. At a congregational meeting, the congregation decided by 37 votes to 7 not to appoint any more preachers from a synod associated with the General Synod. As a result of this decision, the construction of a new church began and was completed in a short time, because the entire congregation seemed to be of one heart and soul. Shortly after the inauguration of the church, Pastor Reis resigned. At his suggestion, a preacher was called from the *General Council*. He came, preached a test sermon, because it is the fashion among these people, but was not elected. "What shall we do now?" was asked. With a solemn face a member, who was eager to play the head of the congregation, rose and said, "Now ei" preacher is called by the Central Illinois Synod!" "But it is in connection with the united General Synod!" "So it shall!" was the reply. "But then where is our congregational resolution not to call a preacher connected with the General Synod?" To this there was no reply, but called one from the Central Illinois Synod (General Synod). The same had come like lightning from the East to the West. If the confessors did not want to join the unbelievers in the same yoke again and not make themselves partakers of other people's sins, they had to leave, and they did. There were 14 of them who were entitled to vote and who renounced that bunch - a Christian congregation cannot perform such devilish deeds. - Later, those who had left asked for repayment of the money contributed to the construction of the church, but were rejected with laughter. "We don't pay money back; you can come back because the church is big enough for everyone," was the reply. - If the Central Illinois Synod has more such congregations, and preachers to assist a congregation in accomplishing such deeds, it certainly has a right to be "proud." - —

Those who had left the church, who initially let themselves be served by Pastor Knoll and later appointed their own pastor, were thus cheated out of all church property by those who belonged to the General Synod. But nevertheless they did not lose heart. In September 1873 they began with a cheerful heart, even if it was difficult, the construction of a new church in the town of Arenzville, Cass County, Ill., and completed it by the third Sunday of Advent. On that day, then, the Trinity Lutheran congregation at Arenzville dedicated its church to the service of the Triune God. The church is 24 feet wide and 48 feet long. It has a pulpit, altar, steeple with bell. The consecration act was performed by Pastor Warnke; the sermon was preached by Pastor Knoll. In the afternoon, Mr. Steupp of Concordia College in St. Louis preached in English, and in the evening, Mr. Bergen of Jacksonville preached.

May the Lord Jesus Christ, the head of the church, rule over this congregation as well, and through the pure preaching of his word and the proper administration of the sacraments he has instituted, bring many more souls here, so that they may see and taste how kind the Lord is. M. Töwe.

The Western District of the Synod of Missouri, Ohio and Other States.

will hold its sessions this year, God willing, at Holy Cross Parish in St. Louis, Mo. from April 29 to May 5.

C. S. Kleppisch, d. Z. Secretär.

Available from M. C. Barthel in St. Louis:

Dr. Joh. Gerhard's explanation of the history of the suffering and death of our Lord Christ Jesus according to the four evangelists, so that we may thereby be awakened to the knowledge of the love of Christ and blessedly increase in the inner man.

Passion time is approaching and many people are looking for a suitable book to edify themselves and their family. In the Passion Book of Dr. Joh. Gerhard, an extremely delicious gift is offered to him. It contains 24 reflections, namely one on the suffering of Christ in general, one on the anointing of Christ in the house of Simonis, four on the suffering in Gethsemane, three on the suffering before the spiritual judgment, seven on the suffering before the temporal judgment, seven on the suffering on Golgotha, and one on the burial of Christ.- May the book serve many to fruitfully contemplate Christ's suffering. G.

Price: \$1.30; postage 20 cts.

Proceedings of the Second Assembly of the Evangelical Lutheran Synodal Conference of North America at Fort Wayne, Ind, July 16-22, 1873.

Price: 10 Cts.

Conference - Displays.

The United Columbus Conference will assemble, the Lord willing, on the third day of March, 1874, at 9 o'clock in the forenoon, at the home of Rev. E. W. Kähler, in Lancaster, Fairfield County, Ohio, to hold two full days' session.

It is recalled that, by resolution, each of the brethren is to prepare a catechesis on the first commandment and send it to Pastor K. Mees in Columbus four weeks before the meeting; as well as the celebration of Holy Communion, which is to be celebrated on the second evening of the meeting by the members of the Conference.

There are papers for discussion on the following subjects: 1) What concludes and what dissolves marriage? 2) According to God's Word, must we expect signs of a different nature and kind before the Last Day than have occurred so far? 3) On the derivation of the Schlüffellamt.

The brethren who intend to attend the conference must inform Pastor E. W. Kähler at least eight days in advance. The other members of the conference must send letters of excuse. H. Henkel, Secretary.

The middle specialconference of the Illinois and Missouri synods will meet, s, G. w., February 24 and 25, at Springfield, Ill.

H. Meyer.

The Cleveland District Conference will meet at Pastor Lothmann's home in Akron, Ohio, on April 14, 15 and 15.

Each member of the group has to deliver a written catechesis on the third commandment and send it to Mr. President Schwan at least four weeks in advance. In addition, a translation from Chemnitz, concerning the difference between advice and commandments, is to be submitted for discussion. Pastor H. Crämer is appointed as preacher, Pastor Horst as his substitute. I. Rupprecht.

For the Lutheran Orphanage and Deaf and Dumb Institution at Royal Oak, Oakland County, Michigan. (Conclusion.)

From Adrian by Collector Dörfler: by I. Kinzel, C. Smidt, G. Wissinger, C. Bauernfeind each 2.00, M. Wissinger 1.00, L. Wagner 2.00, S. Wessinger sen. 0.50, I. Wessinger 1.00, Wiessiuger jun. 0.50, Fr. Kaumeier, L. Beck, M. Longohr each 1.00, N. N. 0.50, B. Ballenberger, I. Karl each 1.00, Fr. Hock, M. MeierHuber, M. Hüftlein each 0.50, M. Frank 0.25, M. Höft, K. Löbke each 0.50, M. Mützer 2.00, Ch. Oßler, G. Betz, G. Matches each 1.00, F. Gradwohl 0.50, M. Schottenhöfer, G. Ballenberger each 0.25, G. Wöllmcr 1.00, T. Kaumeier 0.25, G. Reißig, Fr. Gippert, Fr. Gempel, G. Holzinger each 1.00, M. Klein 0.50, I. Güsenbauer 0.40, G. Schatzberger 1.00, L. Matthes 2.00, Fr. Flühner 0.50, A. Frank, R. Frank, T. Wagner each 1.00, R. Liebrmeister 0.50, Fr. Holz 0.25, K. Bahn, S. Hansen each 0.50, Fr. Brushes 0.30, D. Stoll 1.00, K. Schwoß, Joh. Millich, Wilh. Hanen each 0.50, Cb. Prunge 1.00, M. Hübner 0.50, M. Drthman 1.00, T. Krüger 0.50, K. Mittelstadt, Ch. Hagen each 1.00, G. Oßler, L. Schneider, M. Feiertag, F. Faierstag, Ch. Baus each 0.50, Fr. Smaß 0.75, K. Kenning, I. Fisher each 1.00, Mrs. Biehl 0.50, I. Comsdorf 5.00, Mrs. Schwach 0.50, A. Krön 0.75, Mrs. Hoffmann, Mrs. Riedel each 0.50, Mrs. Hoch 1.00, Christ. Kaumeier 1.00, A. Bolsch 0.50, M. Nabur, K. Schneider each 1.00, W. Koch 0.09, Ms. Kleemann, A. Oßler each 0.25, Ms. Stimmmler 0.50, R. Kaltenbrun 1.00, P. Trautmann 2.00, A. Voigt, G. Dörmer each 0.50, I. Höffler 1.00, C. Gotting, L. Hummel each 0.50, G- Hank 0.35, I. G. Denninger 1.00, from the Women's Club to Adrian 18.00.

From Past. Moll's congregation belatedly by E. Specht: from Fred Zenk 0.25, Ch. Wohlfeil 0.50, C. Schalk, Aug. Stütz each 1.00, Georg Wieker 1.50, C. Waul 5.00, Wittwe Schmidt 0.25, Fr. Knorr 2.00, Wm. Hoffmann, God. Netzel 0.50 each, Fr. Blank 1.00, Fr. Wahrmann, Fr. Ritter each 2.00, K. L. Walz, Goldenbogen each 5.00, Henry Klinger 2.00.

From the congregation at Wyandotte: von D. Krause 1.00, C. Warmbier 5.00, Reichenbach, Denges, Nebemann, Oms each 1.00, Hilbrecht 0.50, C. Will 0.30, Marquart, Classen, Vick each 1.00, Klösmann, Ch. Karth each 0.50, Schwaderon 1.00, L. Moltenhauer 0.50, Fr. Walter, R. Walter each 1.00, Wolff 0.25, Nutz 0.50, C. Schulz, Aug. Asmus each 1.00, Ch. Löwe 0.50, Neitzel, E. Fröbel each 1.00, Schwarz 0.50, Joh. Bahlhorn 1.00, Bahlhorn jun. 0.50, C. Zattach 0.20, Aug. Schmidt 0.50, Schröder 0.35, Joh. Karth 0.50, Joh. Gatzke 0.25, I. Senzstock 0.37, H. Bietter, Wolschke, M. Biotraschke each 0.25, Aug. Zieschien 0.10, I. Klaffen 1.00, Zatzick, Horn each 0.25, Bäbke 0.40, Steffe 0.25, Strohschein, Blümke, H. Asmus each 0.50, W. Schulz 1.00, H. Trobel 0.20, Steinke, C. Seltke, Schärrett, Lichtenfeld, Schulz each 0.50, Aug. Karth 0.25, W. Biotto 0.15, Bäcker 0.75, Block, G. Krüger ze 0.50, M. Schmidt 0.35, Born, H. Emert each 0.50, H. Emert 1.00, C. Emert 0.50, L. Zattach, Aug. Besuch each 0.25, Turmonki 0.50, Friederichs 0.25, Gabe, Naffut, G. Schulz each 0.50, W. Glinke 0.25, Bock 0.12, Priesemeister 0.37, Eichhorst, Jaunek, Berndt each 0.25, G. Müller, Knob, Fr. Zuchatz, Matth. Meier, Hackbart, Bord each 0.50, Jul. Krause IM, F. Schroul, L. Grochowski each 0.50, Haidmann 0.55, Warneke, Ball each 0.25, G.Hinz, K.Mirnin each 0.50, Terband 1.00, Grünwald, Zwandash each 0.50, Steinhardt 0.25, Nützlich 1.00, Grames 1.25, P. Markworth, Lehrer Walt each 1.00, A. L-chaushek, F. Lange, Joh. Klung, F. Emmert, Fr. Griesse, K. Schärett each 0.25, Meier 0.37, Fr. Schmidt 0.50.

By Collector Schulz: von Ernst Swrder 1.00, F. Nemitz 0.55, R. Schmutt, I. Katzor, C. Humrick, E. Snukal each 0.50, C. Sill 1.50, Joh. Link 0.50, Fr. Drawz 0.25, Meidach, Panke each 0.50, Creft 0.25, Hutrestr 1.50, C. Hollender, Geo. Ernst 0.50 each, Mrs. Siebers IM, H. Danke 0.50, W. Groth 0.20, W. Mattick 0.50, Chr. Dall 0.25.

From Past. Hügli's congregation at the lecture of Past. Speck- hard collected 51.52. From Andr. Schmidt from Past. Hattstädt congregation as a thank offering for recovery 2.50. From Engelbrecht of Waldenburg for board money 10.00. From the congregation at Saginaw City by Rev. Hügli 22.85. From the congregation at Adrian by the same 13.30. From the congregation at Grand Rapids by the same 20.00. From the congregation at St. Clair dnrc Past. Ruff 16.50. From Wittwe Götzing in Frankenmuth cost money 15.00. From Mr. Kalb in Detroit cost money 2.00. From Mr. Klöpfer in Past. Renz's parish 1.00. From N. N. 0.25. From Galsterer in Frankenmuth 5.00. From Ch. Griebes wedding in Frankenmuth collected 17.10. On Chr. Warnke's infant baptism in Bay City collected 11.00. On Mr. Aug. Shauki's wedding in Bingham, Huron Co, Mich, 3.42. Collected by the congregation at Frankenhilf 7.50. Collected at the church dedication of the congregation at Adrian 3.00. By Collector Schiller from Wilh. Schalk 5.00. By John Kall 2M. By Rev. Hügli of Sheboygan, Wis. collected 3.00. At infant baptism of Mr. Kaufmann collected 2.00. By H. C. Bollmann by Rev. Hügli from an unnamed in Wisconsin 5.00. By Rev. Hügli from the congregation of the Rev. Jske in Jda, Mich. harvest thanksgiving collecte 19.28. By Mr. Unserer from the same parish, as surplus from the yield of his pear tree, 1.00. As contribution: by H. I. Runge 25.00, Albrecht 10.00, Berger 5.00. By Mr. Pastor Hügli 5.00. Subsequently by Mr. Collector Berger: by Erh. Kündinger 5.00, Charles Minde 2.00, F. Peters, I. Birkmann, Casp. Titzel each IM, Gottl. Zeller 0.50, Klatte, 2.00, Alb. Dezuar 1.00. By Mr. Past. Büchele collected at the wedding of Mr. Martin Stock in Graston

7.00. From Mr. Past. Sievers' congregation in Frankenlust 100.00.

W. Rehahn, Cassirer.

The following books were purchased for the Orphan Support Association in Detroit, but the amount spent was donated to the Association Fund, for which receipts are hereby given, namely: 1 Minute Book 75 Cts, 1 Journal O1.25, 1 Ledger O2.00, 1 Letterfile O1.00. C. H. Bayer.

Received for the Cañle - Garden - Mission:

From Past. Hornung in Strasbourg O2.00. Marie Bohl O1.00. Past. A. W. Werder O7.19. ^H. Gerlach O1.00. Past. Great O1.00. Mission feast - Collecte at Hustisford, Wis. oO.OO. By Past. G. Hölzel O1.75. by a German Russian O1.00. From Mrs. Meisenbacher O1.00. Mrs. Otto O1.00. Past. Oetjen 50 Cts. Kindtanf-Collecte at Mr. Plage O1.15. Wedding-Coll. at Mr. Weiß O3.85. From Past. Catenhusen O1.00. Pastor Heinrich O1.00. From the congregation in Rondout O10.00. From Dav. Steinmeyer O2.00. Reformation Feast Collecte of Peace congregations at Oshkosh, Wis. o13.50. From Past. Messers Martin Luther congregation in Joungstown O18.50. By Rev. Adelberg O15.65. By H. Gottschalk O1.00. Past. Endeward O1.65. By Rev. Trautmann 40 cts. By Past. I. W. Syra in Germany O7.81. By Past. I. Bading from the Wisconsin - Synod O35M. From the New York congregation O5.00. From N. N. through Past. Weisel Sr. O2.50. By Past. Ernst in Canada O15.39. From Hagedorn O5.00. Thanksgiving Day Collecte of the congregation of Past. Groth O7.56. By Jakob Morch O15.00. I. Feddersen O1.00. From the Thieme brothers O1.00. By Mrs. B. Beyer O3.00. Past. Hnnzikr's congregation O5.00. Past. Markworth's congregation at Weyauwega, Wisc. o'5.59. By Past. Hoffmann O3.00. By Stockinger O1.00.

New York, Jan. 1, 1874. I. Birkner, Cassirer.

To cover the church debt

of St. Paul's Lutheran congregation at Paducah, Kentucky, love gifts have also been received from the congregations of the following pastors: Engelder at Pittsburg, Pa, O8.30, Kunz at Julietta, Ind, O7.00, Maack at Sugar Grove, O., O10.50, Schlechte at Windsor, Ill, O9.00, Schroeder at Philadelphia, Pa, O12.00, Schuetz at Lebanon, Wis, O4.20, Stock at Fort Wayne, Ind, O21.00, Carpenter at Ahnepee, Wis, O6.00.

This is acknowledged in the name of the congregation with heartfelt thanks to God and the dear donors . Care.

To have received through Mr. C. Eißfeldt from the Inner Mission Fund O150.00, certifies H. Vetter, Minnesota traveling preacher.

For the orphanage in Addison

The following gifts have been received since November 12, 1873:

By Past. Burfeind in El Paso, Ill, wedding collection at I. Linderkamp 42.85. By Past. Brüggmann in Rodenberg, Ill, wedding collecte at H. Geistfeld 15.15. By W. Stünkel in Addison from the congregation there 6.50 and 15.50. Collected at Konrad Schaper's wedding there 4.73. By D. Züllner there 2.00. Wedding collecte at Aug. Dorn's in Utica, Minn. 5.00. By Past. Qurr's congregation at Lyvnsville, Ill, 19.00. From the Woman's Club at Dubuque, Iowa, 2.50. From Mr. Schroeder at Chicago 1.00. Past. Heintz's congregation at Crown Point, Ind. 10.46. By Past. Dorn in Elk Grove, Ill, by M. Bär 2.00, Wittwe Wille 1.50. By Past. H. Schmidt in Schaumburg, Ill, wedding collectives at Winkelhaken and Klein 15.20. Bon Past. Reisinger's congregation at Danville, Ill, 11.75. By Past. .Strikter at Prvvisv, Ill: Kindtauf-Cvürcte at G. Puscheck 6.10, 'Erntefest - Collecte at Prvvisv 14.12, Erntefest - Collecte at Lyons 4.78. By Past. Stiegemeyer's congregation at Lyons, Iowa, 5.00. By Past. Knief in Marysville, O., by Mrs. Hegendvrf as a thank offering 5.00 and by an unnamed person 1.00. By Past. Dörmann's congregation at Ivrvkville, Ill, 14.00. By Kassirer Eißfeldt 24.60. From Red Wing, Minn. by little John from him and his classmates as a Christmas gift 8.87. By Past. A. Ernst from Rev. H. Schulze's churches in and near Neustadt, Canada, 25.75. Christmas aabe from C. Tage in Duntvn, Ill, 2.00 and from Past. Röder there 4.00. From teacher Brüchner's pupils in Palmyra, Mo., 1.25. By Past. Dvderlein in Chicago by Mrs. Schierhvst 8.00, gray C. Kröning 5.00, Mrs. Ludwig, Mrs. Liesegang each 1.00. By Past. A. E. Winter in Lvigansville, Wis. from Chr. Schmedt 1.00, from himself 1.00. By Prof. Lindemann from N. N. 2.00. By Past. Steege's congregation at Dundee, Ill, Christmas Cvllecte 21.25. By the school children of Teachers Tadel and Selle there 7.15. By Teacher Wegener at Milwaukee from the "parbüchsr of E. Schmidt's children there 4.20. By Teacher E. Lutz at West Point, Nebr. by his pupils and others 10.00. By Rev. Hunziker of his St. Paul's congregation in Richland, Marion Co., O., 15.00. By Mrs. Walter in Aurora, Ill, 1.00. Mrs. N. N. in Past. Traub's comm. in Crete, Ill, 5.00. By Past. P'siel in Matteson, Ill, thank offering by N. N. 3.00. By Past. Sondhaus in Summit, Ill, from its school children 1.50. By Past. Wagner in Chicago from little Lvuise Fischer from her piggy bank 1.00. By Past. Lvßner's congregation in Washington, Ill, 19.20. By Past. Brüggmann for a Christmas gift for poor orphans as a bequest from the late Wittwe Christine Bohne of the Immanuel's congregation Past. Weyels in Darmstadt, Ind, 17.00 in gold and 3.00 in silver. By teacher Bewie in Cleveland, O., from his pupils 4.00. By teacher Lücke in Chicago surplus from sale of Christ pictures 8.25. By Pastor Große in Chicago Collecte his congregation 23.00 and, collected by the children in the Christian teachings, 50.00. By Pastor Rauscher's congregation in Dalton, Ill, 11.00. By Rev. Brüggmann in Rodenberg, Ill, thank offering by Mrs. Mensching for happy delivery 5.00, monthly collection in congregation 3.25, Collecte on Thanksgiving Day 1.70, Abendmabls Collecte 3.61. By Past. Bartling in Chicago, collected in Christian teachings, 16.60. By the Women's Association in Past. Lange s congregation m Chicago 15.00. By Past. Hieber's congregation at Rich, Ill, 7.20. Past. Riedel s congregation at Homewvvd, Ill, 15.35. Of teacher Ehlen s pupils at Carver, Minn, 5.80.

From Mrs. Brauns, Pastor Wunder, M. Schröder, S. Warnke in Chicago a parlor clock. From D. Katz there 5 yards of oilcloth for the tables. From the Women's Association in Pastor Lange's congregation there 2 suits for boys, 2 petticoats, 4 school bags. By Past. Holiday in Aurora, Ill, from the women Sievens, Schäfer, Erichson, Müller, Hunt 2 pairs of stockings, 3 shirts, 3 pants, 1 cap, 1 bodice, 2 dresses, 1 jacket, 1 petticoat, 1 piece of calicoat. Through Past. Hallerberg in Quincy, Ill, from the Woman's Club in his parish 15 shurts, 4 dresses. From Addison: from Mrs. Krägel, 3 pairs of stockings, Mrs. Kvrnhaaß, 1 pair of stockings; Bro. Krage, 1 ounce of firewood; W. Leseberg, 5 sausages, 200 pounds of wheat flour and a fat goose for Christmas; Bro. Leeseberg, 1 p. of potatoes; Louis Stünkel, 40 pounds of cheese; Father Gehrke, 1 sack of grain. From Mrs. Klipp in Lake Zurich, Ill, 1 dress, 1 hat, 1 pair of boots. From Past. Traub's parish in Crete, Ill, 3 pillows with covers, 1 sheet, 1 quilt.

The Lord bless the dear givers!

Addison, Jan. 23, 1874.

H. Bartling.

Received for poor students: By Mr. Pastor Osterhus 42.00. By Mr. Past. Gräbner from his congregation 47.25. By Mr. Past. Trautmann from the communion fund of his congregation 413.00. By Mr. Past. Bergen Collecte from his congregation 48.10. By Mr. Past. G. Horn from his congregation 45.85, from his preaching place 4'5.90 for Böttger. By Mr. Teacher Bever from the support fund of the congregation of Altenburg 419.00. By Mr. Past. Böling 414.50 for G. Albrecht. By Mr. Past. Lvhr, on D. Roeper's baptism of children, 4'3.46 and 4'1.54 collected by himself. By Hrn. Past. O. Spehr New Year's Collecte of his congregation 416.00, of which 4'5-00 for Nommensen. By Hrn. Past. Hvnicke Collecte of his congregation 46.00, from himself 41-00. By Hrn. Past. Kähler Christmas Collecte of his congregation 414.00 for Nothing. By Mr. Past. E. Hieber Ncujahrs-Collecte of his parish 4'9.85. By Mr. Past. Biltz Weihnachts - Collecte of his parish 48.30. By Hr". Past. Pvhlmann 4'5.00. By Mr. Past. Pissel for Rüdiger and Hoyer 4'17.66. By Mr. Past. L. Frese from the small G. Görs 41.00. By Mr. Past. Hußmann, on H. Melchers wedding collected, 4'7.00. By Mr. Pastor Feustel of his parish 43.50, from the savings bank of the small Th. Lunvw 42.00. By Mr. Pastor Dörmann from his congregation 47.00. By Mr. Past. H. F. Pröhl 45.00 for Blanken and 47.00 for Hertwig. From N. N. from the civil district here 420.00. From the sewing club in Stauntvn 4 bust shirts, 2 sheets, 5 towels, 2 pairs of underpants, 1 dozen handkerchiefs. From the Brömer Women's Association 15 underpants, 15 undershirts. From Mr. Past. Börneke 43.00 for Rüdiger. By Mr. Past. Damm, collected on Franz Köhler's child baptism, 46.65 for proseminarist Wangerin. Through Mr. Past. Matuschka from his congregation 412.00 for Grafelmann. A. Crämer.

Get

For poor students in Addison: Through teacher Selle in Rock Island, at Mr. C. Müller's wedding, 48.00 collected for Fr. Otto. Through teacher Ries, collected at a child's baptism at Mr. F. Lindemann's, 42.70. From Past. Tramm for Beyer 410.00. By the same as part of a Missivns - Collecte 417.00. By teacher Dießner, on a child baptism with Mr. W. Rengstvrf collected, 43.80. By Past. Jos. Schmidt from his congregation for Keyl 413.00. Through Past. Döderlin from I. Th. ? By teacher Meier in Racine, collected at Mr. Ph. Stoffel's house dedication, 4'5-00. By Mrs. Hinze in Rodenberg 6 pairs of woolen socks. From the Women's Association in Rock Island 8 pairs of underpants, 2 pairs of woolen socks. From teacher Ph. Müller for Fr. Otto 42.00. From Past. Traub's Gem. in Crete 428.45. By Past. Pissel, collected at an infant baptism at Mr. Dunsing's, for Küchle 45.30. By the congreg. in Davenport for Stah- mer 48.65. By Teacher Sterge, collected at an infant baptism at his, 42.10, at the wedding of Mr. P. Scheidrrer, 4'3-62. By Mrs. Steege as a thank-offering 4'4.28. By Teacher I. Richter for Krämer 4'5.00. By Past. Horst for Dablvw: Gemeinde- Collecte 48.84, from F. Cordes, I. Gühlstorf, I. Jablow, Wm. Mever, Bro. Mrper 4'1.00 each, Hans Augustin, Teacher Augustin 42.00 each, Past. Horst himself 41-60, H. Burgschatz 50 cts. From the congregation in York Cmtre 414.21. From Maria Treichler in Addison 45.00. By Kassirer Birkner 429.52 and for Ackermann 43.00. Finally 410.00 by a letter under the postal signnrn 4Vrcvna, Ill, without indication of name, simply with the instruction: "Use to honor, praise and thanksgiving of the Triune God, who be praised from eternity to eternity. Amen. In the name of JEsu."

To the Seminary Household: By Mr. W. Dorn- feld Fest-Collecte of the congregation at Martinsville 413.28 and by the same of Past. Her, in whose branch parish at Lvckport, New York, collected, 43.00. C. A. T. Selle.

Report of receipts and expenditures for traveling preacher in Minnesota from July 28, 1872, to then 1873.

Receipt. From Mr. Pastor C. Schulze the former treasury 4'15.00. From the mission treasury of the Synod by Mr. Prof. Walther 415.00, by Mr. Past. Bünger 4165.(10. From Hril. Past. F. Johl's congregation 45.00, 43.00, 4'8.00. Mr. Past. F. Fischer's congregation 45.00, 4'10.60, 4'10.00. Mr. Rev. Rolf's congregation 42.00, 4'16.25. Mr. Rev. Bösche's congregation in Hollywood 4'1.55, in Lake Howard 42.00. Hrn. Past. Clöter's congregation 46.00, 413.00, 46.78. Mr. Past. Sippels parish in Faribault 4'2.00. Hrn. Past. Damms parish in Dryden 47.00 and 4'15.00. By Mr. Past. Krumsieg from F. Janzow 50 Cts, K. Janzow 41.50, W. Kastner, W. Richter each 4'1.00, from his parish 420.80. From Hrn. Past. H. I. Müller's congregation 43.00, missionary festival - Collecte 4'20.00. From Hrn. Past. I. Horst's congregation 410.25, 45.25, 45.15. Hrn. Past. Lchulze's Gem. near Hendersvn 415.00, in Arlington 43.20. Of the undersigned's Gem. 46.45, 4'13.60, 46.00, 416.00. Hrn. Rev. Kolbe's Gem. 48.60. Hril- Past. Stölpnagel's Gem. in Courtland 415.45. Hrn. Past. C. H. Sprengeler's Gem. 410.60, 4'6.75. Hrn. Past. H. Sprengeler's Gem. 4915. mr. pastor Rådeke's Gem. 49-90. mr. past. Schulze's Gem. in Cvurtland 4'11.50, 434.00. Hrn. Past. Herzers Gem. 46.55. Hrn. Pastor Ahners Gem. in Nicolet 44.00, by himself 4'1-00. by Hrn. Past. Schulze by A. Stvlt 425.00, by Teacher Elbrt 45.00. by Mother Herzer 41.00. Konrad Voß 25 Cts.

From Mr. Past. Stülpnagel down payment on a mission horse 420.00. For a mission horse of the undersigned 425.00. Summa -of the income 4634.03.

Expenditure. Travel expenses of Mr. Traveling Preacher H. Vetter from St. Louis here to Minnesota 424.50. Expenses for a borrowed carriage 49.00. For a horse 4,130.00. For a new wagon 485.00. For a new sleigh 438.00. For a new harness 428.50. To Mr. Traveling Preacher H. Vetter salary 4319.03. Total of expense, as of income, 4634.03. Wm. Friedrich, pastor.

With heartfelt thanks, the undersigned received the following works for the library of our Concordia Seminary from Mr. Dette, bookseller in St. Louis: Haas, Seelenhirte; Hartmann, evangelischer Glaubensgrund; Fresenius, Evangelien- und Epistelpredigten; Rudrauf, Erklärung des kl. Katechismus; Seidel, der würdige Kommunikant; Pfeiffer, Lutherthum vor Luther; Olrc- Aorii Dapao rttAulrro pusdoralis lider.

Likewise from Mr. bookseller L. Volkening here: Günther, Symbolik; Lassenius, 82 Trostreden; Eusebius, Kirchengeschichte; Spener, Katechismus-Predigten; Stock, Homiletisches Reallexikon. C. F. W. Walther,

d. President of the General Synod.

For poor students received through Mrs. Pastor Wüste mann from the worthy women's association at Cvlinsville, Ill, 8 pair lower leg clider and 6 pairs of stockings. Through Rev. F. Kleist from the werth women's association of his church at Washington, Mo., 410.00. C. F. W. Walther.

With heartfelt thanks, I hereby certify that I have received 125 Thaler and 25 Sgr. through Professor Walther and 100 Thaler through "Kasfirer" C. Eißfeldt for my support. The Lord reward the "dear" "giver" also for this new benefit!

At the same time, I hereby declare that from now on I am no longer in need of this support from my dear "American" fellow believers, since I have also taken over the pastorate of the congregation in Dresden again for co-administration as a result of the resignation of Pastor E. O. Lenk, and I hope to be able to suffice with the salary offered to me by "both" congregations, with God's blessing. This blessing and my heartfelt thanks in conclusion once again to all who have so faithfully and lovingly given me and my congregation a helping hand. Very special thanks also to the dear Synod of the Eastern District for the resolutions passed on this side. Although I personally am no longer in need of these gifts of love, my two poor congregations are; the Dresden congregation, which has to hold its services in an expensive rented hall, and the Planitz congregation, which is deeply in debt and has been forced to build costly buildings. I would like to entrust both of them once again to the intercessory and caring love of the honorable synod.

January 8, 1874, F. C. Th. Ruhland, pastor at Planitz and Dresde.

To the college household and for poor students i" Fort Wayne

From the women's club in Past. Sihler's parish 2 pairs of underpants, 1 undershirt, 1 bed sheet, 1 handkerchief. From Past. Stub- natzy's parish: from H. Kammeier 1 sack of wheat, 1 p. of "Kor", 1 piece of bacon, 12 lbs. of sausage and \$2.00 for D. Meyn. From Past. Bundenthal's parish: from Scherer 2 gall. Apsel butter, 6 lbs. sausage. From Past. Jäbker's parish: from E. Reesk, 1 p. wheat, 2 bushel beans, 3 gallons apple butter; from Homeier, 5 gallons di tto; from E. Eickhopf, 5 p. grain, 2 p. wheat, 1 peck beans; from the Women's Association, 18 towels, 14 busthemdrn, 4 quilts. From Past. Schumms parish in Willshire: 8 sacks of wheat, 1 p. of oats, 8 pieces of meat, 2 gall. Apple butter, 3 brooms; from Ch. Schumm 75 cts.; I. Bickner \$2.00; Elisabeth Zimmermann \$1.00; F. Schinnerer \$2.00. By Past. Fritze, collected from Ed. Ey's wedding, \$6.54; by G. Blank \$5.84; I. Nierenstein \$2.75; F. Melcher \$1.00; Mrs. Melcher 85 Cts. r Wiefeld \$1.00; Kükelhahn \$4.00. From Past. Evers' parish: from Mr. Jansen \$2.00 for Ph. Fritze. From Past. Jäbker's parish : from Ch. Prange \$2.00. from M. Sahner \$1.00. Mrs. Hengerer \$1.00. L. Götz 50 Cts. M. Reber 50 Cts. M. Re- ber 50 Cts. Ch. Hengerer \$1.00 for G. Johannes.

Ch. Hengerer.

Received for poor students: From the Sewing Association of the Triangular District in St. Louis, 4 dozen bust shirts, 18 petticoats, 18 undershirts, 8 pairs of socks, 6 buffs, 4 white neckerchiefs.

To the treasury of the Sewing Association; from Wittwe A. Freund \$15.00, from Mrs. Körner \$3.00.

For the "Lutheran" have paid: (Conclusion.)

The 30th year: The pastors: C. A. Germann \$39.00, G. Präger \$5.00, G. Tb. Gotsch \$9.00, L. Seuel \$6.00, G. D. Bernheim, W. Hudtloff \$6.00, M. Stülp- nagel \$10.50, H. Witte \$1.00, I. Rauschen \$12.00, E. Seuel, I. Bötticher, H. Mare \$9.00, C. A. Germann, Tr. Häßler, O. Solseth, B. Fälsch, C. L. Knapp, A. Krafft \$3.00, C. Börneke \$6.00, E. Christensen, I. Hjort, A. O. Sauer, Th. H. Dahl, C. Sallmann \$25.00, J. Hein \$2.00, E. Lemhuis \$13.75, O. Valde- land, M. Meyer, P. Seuel \$4.15, H. Steger \$21.00, T. Verlesen, C. Cleßler, O. Neß, H. Schöneberg \$64.00, A. Allwardt, L. Dulitz, E. I. Firckenstein \$7.50, C. Oppen \$3.00, G. Schaaf \$17.50, I. M. Köpplin, F. Brecht, I. G. Butz, G. E. Buchholz, F. Erdmann \$8.75, I. H. Sieker \$2.50, A. D. Krämer, W. Webrs \$11.25, G. Streckfuß \$2.00, Tb. Schöch \$18.75, I. Dörfler, G. Präger \$3.00, A. Rohrlack \$7.50, A. Ernst \$2.75, F. Dreyer \$6.00, C. A. Brüggmann, A. C. Kuß, A. Kenter, E. I. Gottlieb \$25.00, F. W. Brüggemann \$12.00, E. Multanowski, C. Dowidat, H. Luz, F. Kouig \$9.45, H. W. Querl \$18.75, I. Wilbrlm, F. Leyhe, G. Kranz. F. Reiß. B. I. Muus, A. Biewend \$13.00, B. F. Schillinger, C. Hartmann.

Furthermore: I. Otten, I. G. Wiedmann, I. Dehm, C. Harsch, H. Bilkmr, I. Auch, I. Scherer, W. Hubn, H. Ahrens \$3.00, F. A. Frerichs, W. Kemnitz, P. Thornsén, Ferd. Lüloff, W. Schirmer, W. Fischer, F. Weck, I. I. Hattstädt, G. Pfeiffer, F. Meier, W. LLtkemeier, I. G. Tröller \$15.00, G. Helm, B. Gotsch \$16.00, L. Walter, G. Scholz, I. Ritter, F. Sickert, A. Kiefer, M. F. Genemer, F. W. Schmidt, I. A. Bohn \$2.00, H. F. L. Rierner \$18.00, I. Klingler, I. L. Anschütz, F. Huchtdausen, H. Engel, C. Mever, W. Wegner, C. Heischmann, C. F. Lovekamp \$7.50, H. W. Hoppe \$27.00, M. Buchholz, W. Gudejahn, C. Beck, P. Nickel \$6.25, C. Blichfeldt 50 Cts, A. Paar \$33.75, S. Becker \$2.50, I. Minke, C. Brandt, C. Weidlich, A. I. Alberts \$8.10, C. Imme, H. Tiarks, H. Kaufmann \$2.50, I. Ehrhardt, C. H. Herrl.ch \$2.00, F. Bodemer \$7.50, C. W. Möckel, I. F. Auch, P. G. Meisenheimer, I. Eberlein, H. Jacobs, H. Augustin, I. Jlad \$2.50, H- Hile \$2.50, F. T. Lorenz \$2.00, A. H. Reuter, C. W. Trettin \$5.00, H. Scheer, G. M. Beyer \$12.90, C. Dre- bert, I. Oppel, H. Baden \$3.00, H. Büsching, H. Gerling \$2.00, H. Hanson, I. Jäger, W. Knoll, I. Wisch, F. Scheumann, I. Marggrander \$2.50, G. H. Grupr \$7.50, C. Senne, I. D. Block, Minna Schneider. M. C. Barthel.

Notice, regarding admission to Concordia - College at Fort Wayne, Ind.

It is hereby reminded that also at Easter "admission" of new students will take place in our institution. Applications for this should be made to the undersigned as soon as possible. Conditions of admission see "Lutheraner", Jahrg. LLIX, 1873, page 151 or last year's report of the institution.

C. I. Otto Hanser.

(Submitted.)

For Lent.

Go, my heart, and seek joy In this holy Lent In your JEsu's suffering.

Seek your pleasure in his love, Consider how your sorrow drove him To death, from the throne of joys.

You find nothing in this world, What satisfies your spirit. Its pleasures are nothing.

But in Jesus' suffering lies the best consolation, which outweighs the misery and suffering of sins.

That is a garden, full of adornment, There countless flowers bloom for you, With heavenly dew flowing around.

Look at these with silent joy, When you have shed many tears in your sorrow of sin.

Your friend, O heart, is white and red; He was obedient unto death, For your sins all.

He treads the winepress, to thee too well, Sullied is his garment with blood, For thy dress after the fall.

You lay in your blood, dead! He lies in blood and agony! His blood is now thy life. His toil and trouble is thy gain, Bring them to his father, Thou canst give nothing else.

Your Savior, sinner, calls to you I found no rest nor rest until I died for you!

So live no longer in vanity and defiance, You are so well earned!

Look at the sweat that dripped you too well To the earth, clear blood;

Consider my fear and lament, The spittle, blows, mockery and scorn; My purple robe and cathedral crown!

I wore it for you.

See how my mouth drinks the vinegar, And how my head sinks in death; Will your heart not soften?

With your burden of sin, With what you have prepared, Will you bow your head in death?

O, then thou shalt sink into eternal death, Without end thy misery shall endure! In vain have I endured, What thou in life ever and anon With thy wickedness wholly and utterly so wickedly owed.

Therefore, pray for my suffering! Let thy sin be bitter to thee, Burrow thyself in my wounds! My innocence be thy robe of honor, My suffering thy righteousness; So hast thou found salvation.

Immerse me in Your love, let Your suffering be my joy, O JEsu, my love!

Let me become a sacrifice to Thee, seeking Thy honor for and by Thy spirit's impulses!

.....f.
(Sent in by Pastor Köstering.)

Johann Friedrich Ferdinand Winter.

Winter's origin, youth 2c.

Johann Friedrich Ferdinand Winter was born in 1807, the 31st of March, at Friedrich Schwerz, in the Saalkreis, administrative district of Merseburg, Kingdom of Prussia. He received his first education in the school of his hometown, where he distinguished himself as a diligent, studious boy before others. His pious father, a simple master shoemaker, therefore ensured that the fiery boy was given private lessons during his last years at school, in addition to the daily school lessons. At the end of his school years, he had laid a good foundation in the truths of the catechism, and in elementary knowledge, in arithmetic, writing, drawing and music, he had made it so far that one could well assume from his achievements that he had talent.

When, after his confirmation, his father asked him, "My son, what do you want to do for a living?" the fiery boy answered without hesitation, "I want to be a schoolteacher. Since his father heartily agreed with this, he turned to a teacher friend of his to ask for advice on the

The father was advised to take his son to an institute that existed in Halle at the time. The council advised the father to take his son to an institute that existed in Halle at that time, the director of which was the superintendent and preacher at the Moritz Church, Guerike (father of the well-known Dr. Ferd. Guerike). Here Winter had to pass an entrance examination. But behold, what was not expected came to pass; the examiner judged that the boy's talent would hardly be sufficient for the school office. When the boy heard this verdict, he spoke quite frankly, but pleadingly: "Mr. Superintendent, with God's help I will study hard. He replied: "Well, my son, so be it! The fear of God and diligence can replace many things. Winter then entered this school. He stayed here for six years, during which time he not only grew considerably in all the knowledge that his later profession demanded of him, but he also grew in living faith in Jesus, which remained his heart's comfort and his portion throughout his life.

His first job as a teacher.

In 1827, our blessed Winter received his first school position in the village of Planena, parish of Ammendorf near Halle a. d.; Saale. It was only a small mixed school, which was assigned to him here, which he, however, with all the greater fidelity (as the available testimonies state) of a whole seven years board. His entire annual income from this school position was 10 Rthl. (ten Reichsthaler), plus free board, which he had to take in person, wandering from house to house. This was certainly not an enviable position, but one to which one had to bring a frugal heart, warmed by the love of Jesus, if he wanted to be otherwise satisfied with his lot. And indeed, our blessed confrere has been there for seven years, and would have been there for another seven years, if only he had not been persecuted for his faith and driven out of his office. But that is literally what happened; and here begins a section of his life that is probably more detailed.

deserves to be described. From it one will be able to see quite clearly what a faithful disciple and outspoken confessor and orthodox witness of Christ our Winter was. I hope to be of service to all readers, but especially to the many disciples of the immortalized man, among whom are also a number of preachers in our synod.

Winter recognizes that the Union is wrong.

As much as the Lutheran church had fallen into decay at the beginning of this century, it still had individual faithful confessors, who then also resolutely stood up for it when they wanted to couple it with the reformed church to form a universal church and bury it in silence. Indeed, the forced introduction of the Union opened the eyes of many that they recognized the danger threatening the Lutheran Church and that they would deny their Lutheran faith by accepting the Union. Blessed Winter was one of them. It is strange how God led him to this realization. The instrument for this was his former teacher, the Superintendent Guerike. Winter was on friendly terms with him and his son and often paid them visits. On this occasion, at the beginning of the thirties, it happened that the old superintendent said that the union was wrong and that he could not accept it; but alas! - he added with a sigh - what shall become of me, an old man! what shall I do in this distress! His son (Dr. Ferd. Guerike) tried at first to allay his doubts by saying that one could remain a Lutheran even in the Union; accepting it was not a matter of abandoning any truth, but only of changing one's name, and that was not of great importance. But what happened? The old Superintendent silently submitted to the Union; but to his son, and to our Winter, he had given cause, by his expressed misgivings, to think seriously about the actual tendency of the Union and about its consequences for the Lutheran Church; and behold! God led them to the realization that they could not accept the Union without denying their Lutheran faith, and that they therefore must not do so either. And what they had now recognized, they also confessed; but then the plague was not long in coming.

Winter's tenure.

At the beginning of 1834, our blessed confrere was called before his pastor to answer for his position on the Union. With what words he did this, we cannot say. But because his pastor also demanded a written statement from him, he gave it with the following words: . . . "In writing, too, I can essentially declare to you nothing other than that I am and want to remain wholeheartedly attached to the old Evangelical Lutheran Church, and thus can only celebrate the Holy Sacrament in its fellowship. At the same time, I only feel compelled to . . . I hereby pray that, so help me God, I will be ever more faithful and loyal to the highly important duties of the noble profession entrusted to me; and if I do so, I may do so as a subject of a just monarch, in whose states the principles and rights of the Lutheran Church have been fully recognized and approved for centuries.

Lutheran doctrine, however, has nowhere and never been forbidden, not even since the Union, but certainly does not fear a fate, the occurrence of which Your Reverence undoubtedly only indicates to me in your paternal concern. . . . But so far I do not even dare to imagine that the Protestant (Uniate) Church could persecute me."

But our dear friend was very much mistaken when he expressed the hope in the above that the Uniate Church would not persecute him! Already after one month, a rescript from the royal government arrived at the superintendent in Halle, stating "that the immediate dismissal of the children's teacher Winter is urgently necessary. Informed of this, Winter quickly turned to the ecclesiastical ministry (Alten st ein) in Berlin with a request to avert this verdict. In the letter addressed to the ministry, he briefly recounts that he had been asked to make an oral and written statement about his faith, and that as a result he would be removed from office if he did not want to deny his faith. Then he continues and says: "I cannot and must not deny, and at a loss as to how I would like to escape the extreme misfortune threatened me, which I am not aware of having caused by my conduct in office, as represented by the six testimonies enclosed in the original with most humbly requesting their gracious return, I know of nothing else than to confidently take my refuge in the justice and mercy of a High Ministry." But even before an answer arrived from Berlin, Winter was deposed from his office.

His appeal to the spiritual ministry.

Winter received an answer to his request to the ecclesiastical ministry for averting the sentence of dismissal from the royal government in Merseburg only after his dismissal had already taken place. In this answer, of course, his dismissal was confirmed, with reference to the claim "that the introduction of the (unirtheodox) agendas had brought about as little change in faith as the acceptance of the union", and "that the Lutheran church with its confessional writings had been preserved in its full dignity and continued to exist". Therefore, it was further said, he should "give ear to the voice of his legal authority" and not oppose the decrees "which our pious father of the country has found himself moved to make for the true good of the Protestant church.

Although Winter knew well that his appeal to the ministry would not be successful, he wanted to stand up for the good right of

the Lutheran church. Because the ministerial rescript had said that despite the union the Lutheran church had been preserved in its full dignity and continued to exist, Winter asked in his appeal, if this were so, why he, who seven years ago had been appointed by a Lutheran congregation to teach children in the Lutheran church, was being deprived of his office? Would such a course of action not be in obvious contradiction with the assertion that the Lutheran Church in Prussia had been preserved in its full dignity? In addition, it is quite notorious that many teachers in higher and lower educational institutions in Prussia, by denying and disputing the most essential Christian truths, have in fact

The church had decided that the poor Lutheran teacher, who could not possibly fulfill the duties of his responsible office, had renounced any historically existing Christian ecclesiastical community, and yet they were allowed to remain in office and dignity, even if a complaint had been filed; on the other hand, a poor Lutheran orthodox teacher, who was hardly given food and shelter by his office, was unjustly deprived of his office, even in spite of the fact that even the unchurched community, whose school teacher he was, had protested against it. - The answer was that the decision given must be the end of the matter, and Winter remains deprived of his office.

Winter appeals to the king.

On April 9, 1834, Winter wrote to King Frederick William III of Prussia, who was called "the righteous one. In his letter, the dismissed school teacher briefly tells his king about the course of his affair and how he had finally been deprived of his precious office, which he had faithfully administered according to the fortune God had given him, merely for the sake of his Lutheran faith. All appeals to the higher ecclesiastical authorities against his removal from office had been unsuccessful. And since he had already been threatened with violent measures of persecution, "there is nothing left for me to do" - he then concludes - "but to approach Your Majesty's throne on foot, with the most submissive plea for justice and protection..... May the almighty and merciful God bless Ew. Majesty with His richest blessings, so that the Most High may long, long continue to be the refuge of the afflicted and persecuted!"

To this most submissive address the following laconic answer was given: "The complaint submitted by you to the King's Majesty about the proceedings observed against you has, as is hereby made known to you, been remitted to the undersigned Ministry without the Highest Resolution, therefore the decrees issued to you by the Royal Government at Merseburg must remain in force. - Thus, our blessed Winter had found no refuge even in the "refuge of all distressed and persecuted".

Its more distant tribulations.

After his dismissal, Winter was appointed as a private teacher for their children by some fathers of the Planena school community, who had also recognized the godlessness of the union. And what happened? The entire Unirte Schulgemeinde, with the exception of one man, sent their children to Winter's school again. In doing so, they actually rejected the dismissal verdict of the united church authorities, which had already been pronounced and executed against their former teacher. She soon revealed her true character under the mask of her pretended love, forbearance and modesty. Because Winter had not forcibly expelled the unintelligent children from his school (although he had made serious representations to their parents about this), he was sentenced to a fine of 5 Rthl (half of his annual income as a well-paid Prussian school teacher), which was forced from him by executive order. The uneducated fathers of the families, however, were threatened with severe penalties in order to scare them into keeping their children away from Winter's school; and the Lutheran fathers of the families who had accepted Winter as a private teacher had to pay fines.

35 and were quickly seized if they moved away after paying the fines. Yes, they went so far as to have their children dragged to the Union school by police officers. But they did not allow themselves to be softened by all the hardships and tribulations they had experienced that they would have accepted the Union and denied their Lutheran faith; on the contrary, such experiences had to serve them to become better acquainted with the poisonous, persecutory spirit of the Union, and to fight it as such all the more joyfully and steadfastly.

Important piece of paperwork.

Because the Uniate Church Authority in all its rescripts made the assertion that despite the Union the Lutheran Church still existed in Prussia, and that therefore Winter, and those like him, were in a great error if they thought that by accepting the Union the Lutheran Church had been betrayed and sold - Winter and his co-religionists felt compelled to publicly state their well-founded conviction that namely the Uniate Church in Prussia still existed: by accepting the Union, the Lutheran Church had been betrayed and sold - so Winter and his co-religionists felt compelled to publicly state their well-founded conviction that the Unirte Landeskirche of the Prussian state was essentially different from our Lutheran Church. This important document, addressed to the Spiritual Ministry, in which they prove that the Unirte Landeskirche is a church essentially different from the Lutheran one, we leave here with a few (unessential) abbreviations. They say:

"We, for our part, are now convinced that the Unirte Landeskirche of the Royal Prussian State is essentially different from our Lutheran church, and that therefore the Lutheran church and its confession have been abolished by the entry of that Landeskirche; for

1. The other day, the (Unirte) Herr Bischof.... openly declared that this national church is a different one than the Lutheran one, and that of the members of the latter, the confessions of the latter would best be forgotten, forgotten....

2. only for the sake of his Lutheran faith and confession, our faithful children's teacher Winter was deposed from his office by the authorities of the united state church, from which fact the difference between the two churches follows quite irrefutably.

The Unirte Landeskirche follows a different pattern than the Lutheran Church. The Lutheran Church has always employed only Lutheran preachers in its congregations; the Unirte Landeskirche, however, also employs Reformed preachers in originally Lutheran congregations. Furthermore, the Lutheran Church has always had a separate church government from the Reformed Church, but the Uniate Church merges the Lutheran and Reformed Churches under one and the same church government.

4 The Uniate Church has a different name than the Lutheran Church; indeed, the name Lutheran Church is officially frowned upon. If the newly adopted name were just as peculiar as the old one, this reason would be null and void; the new name, however, now fits just as well and should fit just as well to the Reformed as to the Lutheran Church, and thus with the old peculiar name the old peculiar thing has also been lost.

5 The Uniate Church has different doctrine than the Lutheran Church. While the Lutheran Church has always rightly placed special emphasis on those of its doctrines that formed its peculiar character, while it thus, to emphasize only the most important thing here, has humbly accepted the

Doctrine of the presence of the true body and blood of Christ in Holy Communion , and the doctrine of

The new united church as such declares the different doctrines of the Lutheran and Reformed churches, although only one of them can be true and in accordance with Scripture, to be ecclesiastically indifferent, so that on entering it one may and must leave the inner point of faith completely undiscussed: An indifferentism that can never be so dangerous as in our time, in which the most diverse views of faith sway colorfully through one another, and in which, in the case of ecclesiastical indifferentism, the pure truth cannot be preserved at all unadulterated.

The Uniate Church has a different confession than the Lutheran Church. While the Lutheran Church has always held the ecclesiastical obligation to its purely scriptural confessional writings as a dam against tearing down error and delusion, the new Uniate Church places it in total uncertainty whether confessional writings are still ecclesiastically valid at all or not, at least in fact cancels the exclusive validity of the Lutheran ones; and, by committing to the confessions of both Protestant churches at the same time - which nevertheless contradict and reject each other in very essential parts - or here to one, there to the other, but mostly to none at all, and never to all Lutheran ones exclusively: In this way, it opens the door to unlimited arbitrariness, which is also well recognized by unbelief, which therefore welcomes with jubilation a union that at once grants it, too, ecclesiastical right and privilege, by allowing all theological and ecclesiastical directions that have only a scientific veneer to apply; with the sole exclusion of those who strictly and exclusively hold to the old pure doctrine itself and want it to be held by the church as a church.

The Uniate Church has a different worship service than the Lutheran Church. While the service of the Lutheran church has always been a beautiful whole, which constantly confessed the pure church doctrine with the voice of the congregation, and maintained the right sweet middle between the sober comprehension of the reformed cult and the lush sensuality of the Catholic; Thus we see the service of the new unified church - according to a church book, which in some of its parts fuses faith and unbelief in the most subtle way, and everywhere unites Lutheran and Reformed doctrine to the latter's favor - we see here a service whose normal form leaves the congregation as inactive as possible in everything, allowing it to sing only a few, normally watered-down verses, the sermon, the content of which is left entirely to the discretion of the congregation, is deprived of its proper place as the center of attention, all actual confession and private absolution is reformed, the celebration of the Lord's Supper is deprived of the free confession of the body and blood of Christ, doubt is placed on the altar, and thus the altar is stripped of its true dignity and its actual adornment.

The Uniate Church has a different constitution than the Lutheran Church. Whereas the Lutheran Church has always kept the spiritual and secular regiment separate and has been opposed to all papacy, the Uniate Church is a state church in the strictest sense, in which church and state are united into one, thoroughly secularized whole. Whole to In this state, the head of state is also the legislative head of the church, and the church is a handmaiden of the state; thus, instead of an earlier spiritual papacy, only a worse secular papacy has emerged, which also, as if it were the only beatifying church, by violating old canon law, by arbitrary encroachments upon the personal freedom of conscience, by the promulgation of unbelievable doctrines, by officially declaring contradictory things to be true, by imposing sanctions in the absence of reasons, and by all possible violence and cunning, it so consistently asserts its papist principles.

Finally, the Unirte Landeskirche has a different practical tendency than the Lutheran church. While the latter considers it its main goal to lead all its members through one doctrine on the narrow path of repentance and right faith, the Uniate Church as such, on the other hand, actually betrays through various new procedures the main striving to unite all only under a wide hierarchical net.

Winter and several like-minded people found a Lutheran congregation.

After these faithful confessors had taken the first step and had solemnly renounced the unrighteous national church, they necessarily had to go one step further: they had to join together to form a congregation, however small. Initially, they gathered in private houses, read a sermon from Luther's Postillen, and edified themselves as best they could. But only rarely could they complete their service undisturbed. Often they were driven apart by police officers, tried as criminals and punished. But all this was not yet what they felt so hard; the hardest thing for them was that they had to be without preaching ministry and pastoral care. They well understood that they could not exist - at least in the long run - without some annoying disorder, if they did not establish the preaching ministry among themselves. But where could they find a believing preacher? And where would someone be found to shepherd this poor persecuted multitude? But the Lord also fulfilled His word to these wretched and poor people, Ps. 12:6. They got in touch with some Lutheran Christians in Halle to jointly appoint a Lutheran preacher and pastor. In a meeting arranged for this purpose, they solemnly and unanimously elected a pastor in the person of Heinrich Ernst Ferdinand Guericke, Doctor of Holy Scripture in Halle. As is known, the latter had also resolutely opposed the acceptance of the Union, and as a result had been deposed from his office as professor of theology at the University of Halle. He followed the call of the Lutherans in and around Halle,

who were soon joined by a group from Naumburg, and became their preacher. For introduction and ordination they turned to the Lutherans in Silesia, who delegated Dr. Scheibel for this purpose. Now these persecuted had what they had so long and painfully lacked: the pure preaching of the divine word and the lawful administration of the holy sacraments; but the tribulations on the part of the unrighteous national church did not cease. No means, no matter how shameful, was left untried to destroy this small congregation or to make its continued existence as sour as possible.

Emigration.

As is known, in the last half of the thirties a society of Lutheran Christians formed in Saxony, which emigrated to America under the leadership of a certain Pastor Stephan. Our blessed Winter also joined this emigration society, and with him a number of Lutheran Christians from the area of Halle and Naumburg. It was not earthly considerations that moved him to take this step. Finally tired of the constant harassment from a false union, he acted according to the advice of Christ: "If they persecute you in one city, flee to another. Here he hoped only to find freedom of faith and conscience, and to be able to serve the Lord Christ in the school office as a faithful son of the Lutheran Church without governmental obstacles. With such a sincere attitude, far from the thought of finding human days in America, he left his fatherland and friendship and headed for his new home. And because his pastor, Dr. Guerike, did not carry out his intention to emigrate with him, he joined (as did the other Lutherans emigrating from Prussia) Mr. Pastor G. H. Löber from Eichenberg, who also emigrated with a part of his congregation, and in whose company he arrived safely in St. Louis in February 1839, as did the entire company that happily escaped the sea.

Winter as a Lutheran parochial school teacher in America.

After our blessed friend had held school provisionally for a short time in St. Louis, he was sent here with most of the company to Altenburg, Perry County, Missouri, because this region had been chosen as the place for the settlement; and here he was now definitely employed as a teacher. Of course, he was not laid on roses here, for he had to bear all the sufferings and temptations that fell upon the first settlers. Poor as they all were, there could hardly be any question of a salary. Therefore, he had no choice but to wander from house to house and take his meals from the community members. This, however, was made easier for him by the community, who made sure that he could stay with those who lived nearby. His first classroom could have been a model for a "Bethlehem stable". Because he had to live and sleep in it, it was not uncommon in winter that he had to remove the snow from his clothes and shoes in the morning before he could put them on; and on quite cold days he often had to take a break during the school hours so that he and his students could warm themselves with the neighbors. During the summertime, however, they often had to leave the house because of the oppressive heat and continue their lessons in the shade of the trees or under the roof of a wild vine. Occasionally there were amusing incidents, when a snake made its appearance under the school benches, or stretched its tongue and peered down from above through the vines, and caused a panic in the whole school, so that, filled with horror and dismay at such an occurrence, it hurried away and dispersed in wild flight. But our dear Winter did not lose his cheerful courage in these miserable times. If it could be done somehow, he got himself a horse on Saturdays, when his school week was over, and went for a ride.

In the company of some former students, he used to say: "Now let's ride properly," and then we went off at a stretched gallop, over hill and dale, for all that would hold. He was a very frugal man, content with his lot; which virtue was also expressed in his often used saying, as he used to say: "One must take it as it is, not as it should be." But what gave this virtue its right value was that it was a fruit of living faith in Jesus!

His performance in school.

Our blessed confrere was a man endowed with rich knowledge. Only he did not show off with it, but was scrupulously careful not to show off with it. For he considered everything to be a waste and dung, in contrast to the exuberant knowledge of Christ JESu, his Lord. With him it was said:

All wisdom's highest fullness lies hidden in you. Only grant that my will, too, may be delicately restrained, where humility and simplicity reign and lead me to the wisdom that is heavenly. Ah! if I only know and know Jesus rightly, then I have the perfect prize of wisdom.

But he did not neglect art. He was a skilled singer, and with his singing choir he could be heard. Only the best was good enough for him. As a calculator, he sought his equal. He was thoroughly at home in history, geography, drawing, calligraphy, and the like. How far he was in playing the piano and organ, I am not competent to judge. He was familiar with the theory of the basso continuo; yes, I believe that he had also attained a mastery in this, which I conclude from this, because he never made a big deal of it, and the full pots sound the least. When he was on the organ bench, he played with such zeal that sweat ran down his forehead. He knew how to elicit beautiful harmonies from the organ like no one else. It was the last time in his life that he was at the organ, when he played the song: "Rejoice greatly, O my soul!" at a funeral service, and he did so with such grace that my heart was deeply moved by it, and I would have gladly given my spirit into the hands of my heavenly Father under the sounds. In short, as little as I have heard the Blessed One play the organ in his life, and as little as I myself understand this heavenly art, I always knew it immediately when he was at the organ, even when I did not see him.

In his school, Winter practiced very strict discipline in earlier years. Although he was by no means a "cane master," he

nevertheless used the cane with proper emphasis where necessary and did not make any air pranks. That was the way it was. Fortunately, however, the world was not yet as "enlightened" in those days as it is in ours, when little "*ladies*" and "*gentlemen*" are "spoiled" without a cane, or he might have had many a trial thrown at him. But as strict as he was, he knew how to handle both, law and gospel, and how to share the latter. He himself had been in the school of the Holy Spirit and had experienced the killing power of the law and the life-giving power of the gospel in his own heart, therefore he could apply both rightly. He loved his school children dearly for Jesus' sake. This was also felt by

The children, as well as their parents, loved him tenderly and honored him highly, despite all his severity.

The main goal, which our dear winter always and firmly kept in mind and pursued with all diligence in school, was that he sought to lead his children to the knowledge of Jesus Christ, their Savior, in whose name they were baptized. Therefore, he also taught the small catechism and the biblical history with all fidelity and conscientiousness. Here he was a teacher with all his soul. Religious education was really his element. He had a special gift in presenting the biblical stories to the lower school classes in a way that was quite bite-sized, and in doing so, painting the great deeds of God clearly before their eyes. These were always my favorite lessons that I attended in his school. One could also see how carefully he prepared himself for his daily work. As for his methodology, by the way, I can't help but say that it was a bit cumbersome. As a result, he taught the children to read and spell very slowly and with a lot of effort. In spelling, too, his children fell short of the goal that could be achieved in a rural school without much effort. I believe, however, that if our blessed Winter had had the opportunity in earlier years to confer with fellow teachers at times, he would have learned many useful and expedient things concerning his method and would have become more practical in his way of teaching. For he was humble enough to accept better instruction even from the least. But what every Christian teacher who is faithful to his office and would like to perfect himself in it has to learn from this is told to him by his own conscience, so I do not need to do it.

His walk in the fear of God.

What especially adorned our blessed confrere was his pure Christian sense. This was evident in everything he did. He led a quiet life in all godliness and respectability. He was not a man of many words, but neither was he taciturn and secretive. On a Christian subject, on that which concerns our salvation and the welfare of the church, one could very easily start a conversation with him, and what he then said had weight. Otherwise, he did not wear his heart on his sleeve, as they say. Thus, for example, during my nine years of being with him (and our relationship was an intimate one, and, praise God, was not disturbed by anything), I hardly ever heard him say anything about his persecutions on the part of the Union; and everything that I am writing about his earlier life, I only asked his relatives after his death and gathered from the documents found in his estate. Already earlier I asked him once, he would like to bring the main moments from his life on paper and hand them in to me. He gave me the answer:

In me and my life there is nothing on this earth; What Christ has given me is worthy of love.

I then said: "Well, what Christ has given you, I just want to know, just write it down and hand it over to me! I hoped that he would have written something down, but no matter how diligently I searched for it among the dusty files after his death, I could not find it.

37 I found nothing at all. I am telling this because his attitude is expressed in it. With him it was said: "I forget what is behind and reach for what is in front. He did not take credit for the lives he had endured in earlier times for the sake of truth. His only endeavor was that he should not lose the crown. He practiced God's word day and night. He did not miss any service (and there are many held here), unless he had to stay in bed. In this he was a shining example to the congregation. He enjoyed Holy Communion several times a year, after having received private absolution each time. In his dealings he was, as much as he was, at peace with everyone. He was friendly and modest towards everyone. He honored his preacher very highly. His position towards the congregation, whose servant he was, was such as the position of a Christian teacher should really be. He was vividly aware that the congregation is the owner and possessor of all the goods, gifts, offices, rights and powers, privileges and liberties that Christ has acquired. Therefore, he was careful not to do even the slightest thing on his own initiative that would make it appear that he was interfering with the rights of the church and disregarding them. It was not something forced, but a matter of heart and conscience for him that he asked the community for its advice in all matters concerning his office, and what the community then decided, he carried out punctually. In this respect (I must openly confess that it is to my honor or shame) he was also my teacher, who with his faithful advice and praiseworthy example saved me from many an error in my official conduct. If, for example, I had discussed with him a change that we intended to make in the schools, or the church service, or the funerals, etc., and he had agreed to it, then he never forgot to say: "Isn't it true, dear Pastor, that you are so kind and tell the congregation beforehand?"

It is certainly not vain praise that I give to our blessed confrere when I say that he really led an exemplary life; here in the place where he lived, where his feet walked for 35 years, no one will contradict me. I have never heard that his conduct in earlier times aroused even the slightest suspicion against him. Although he was never married, without being shy about the married state, he lived so chastely and modestly in gestures, words and deeds that he was always a shining example for the youth. In short, our blessed friend was a salt of the earth. Where necessary, he was able to punish powerfully with few words, and he did so; but he was also able to comfort powerfully with few words, so that one's heart rejoiced in one's body. This was mainly due to the fact that he was such a zealous disciple of Luther. Luther's writings were his daily food, and he never tired of this food. When I sometimes recited whole sentences from Luther in my sermons, he could not sit still on his bench, so much was he excited by it. I have never seen the dear man in my life so joyful as at that time (*about* three years ago), when Professor Walther paired the great giant XX, who had spoken so mockingly of Luther, in the "Lutheraner", and gave the ver

Luther so brilliantly. He considered this to be such an extraordinary deed as had not occurred in this regard since Luther's death. He often and loudly praised God for it and blessed God's instrument (Prof. W.) for it.

His orthodoxy.

Blessed Winter was not only a true believer, he was also orthodox, i.e., sound in doctrine. He was a true Lutheran, i.e. a Christian of orthodoxy. He was a man who was firm in Lutheran doctrine, who did not allow himself to be swayed and swayed by all kinds of wind of doctrine, but stood firm like a wall and did not let himself be moved one finger from the truth. The pure doctrine was dearer to him than anything else. He often said: "Oh, what a precious treasure the pure doctrine is! And God has given this treasure to us unworthy ones! Oh, that we would esteem it more highly! O that our ingratitude would not destroy it! O that God would preserve it also for our children and descendants!" He took the most active part in all the doctrinal struggles that occurred in the field of the Church during his lifetime. That is why he had such a sharpened and accurate judgment and the delicious thing, a firm heart, which one might have envied him for. He was a man practiced in fighting for the pure doctrine. After all, he had personally fought many a battle himself! In Germany, as a young man, he had fought chivalrously with the false union and had not allowed himself to be caught in its gauze bag. And how did it go here in America? It is well known that soon in the early days a violent quarrel arose among the Saxon immigrants: for after their leader had been revealed as an unholy seducer, a bottomless confusion took possession of all minds, and a storm broke out which threatened to devastate everything at the first moment. But even in this hour of temptation, our winter stood firm and immovable on the side of truth. And when almost two decades later the disastrous Chiliast controversy broke out in the local congregations, it was Winter who again confronted the chiliast enthusiasts with the clear words of God and exposed their hopes of a future millennial kingdom of peace on earth as false dreams. Yes, in that dispute caused by Pastor Schieferdecker, which had such unfortunate consequences, Winter, with his decisive behavior and with his gifts and knowledge, rendered very great service to the local congregation. Happy is a community that has such a teacher!

That our blessed confrere was a tremendous zealot for the preservation of pure doctrine is something so rare in our unionist-indifferentist times that it deserves to be mentioned as something very special and to be written out in his memory for the descendants. - However, as determined a zealot for God's honor and for pure doctrine Winter was, nothing was further from his mind than to be a mosquito seer, who would have smelled a heresy behind every uneven expression. No; if anyone, he knew quite well that the heresy is not in the expression, but in the opinion, and that whoever does not lack in any word is a perfect man; but that among the imperfect on earth no one is so perfect that he does not lack once in a word, and therefore is not yet a heretic. That is why he was also very anxious.

He knew how to distinguish between the erring and the weak and how to make the right distinction between person and thing.

The last years of his life.

During his life on earth, our blessed Winter enjoyed considerable health, and only very rarely was his official activity disturbed by an intervening illness during the six and forty years of his school service. His most serious illness in his life was probably smallpox, which affected him about two years before his death. In the last few years, he also had several fiery attacks of fever, which weakened his already declining strength even more. He felt more and more something of the days of which we say we do not like them. He often jokingly said: "The blessed pastor Löber used to say: Whoever handles a lot of paper, becomes paper. And so it was with him. But although his outward man was decaying, his inward man was being negated day by day. The congregation asked him several times, because his strength was diminishing and he had already pulled himself wearily on God's chariot, to retire, because as faithful as he still was to his small school, he lacked discipline. As a result, complaints came frequently and he had to be asked to tighten the reins. About two years before his death, the community felt compelled to raise this matter at the community meeting. And what happened? Once again he mustered all his strength, and really! he succeeded in bringing discipline and order back into his school. But it was not for long; his strength was no longer up to the task. The congregation would have liked to see him retire, but it did not want to force the dear man, who had had children and parents and grandparents in the congregation as pupils, and who out of love for the congregation had turned down a call from the congregation in St. Louis and had remained faithfully with it for five and thirty years under various adversities and challenges, unless he himself voluntarily resigned. But the blessed brother found it so difficult to decide to do so. How could he, who had spent an age with children, have lived without them? With whom could he talk about the dear child Savior, whom he loved so dearly and about whom he told the children so gladly and whom only he could paint so sweetly? No, no, it was impossible for him to separate from his school as long as he could still get out of his bed. So it literally happened that when he closed his school for the last time, he immediately went over to his apartment and lay down in his deathbed, from which he did not get up again. And oh! how we rejoiced that when his departure came, we had not relieved him of his office, but his Savior had done so by a blessed death.

His last days.

It was on a Friday when he had to go to bed after school. Immediately afterwards, he sent for me and I found that he had developed a weak fever with a strong sputum. I advised him to call the doctor, but I also told him that, according to my opinion, he should be taken to bed.

38

that this would be his last illness and that the dear Savior would take him to Himself. To this he replied: "Oh, if that should be! It should be all right with me!" After I had talked with him for an hour in a Christian conversation, I finally reminded him of the school teacher who had comforted himself on his deathbed with the eleventh commandment *), which pleased him so much that he thanked me warmly for having reminded him of it. Thus he lay for ten days, without any considerable pain, without any particular challenges, frugal, patient and content, as he had always been, under the faithful care of his brother, with whom he lived. He could enjoy almost nothing more than a little wine, which I provided for him every day. The last day before his death I had been with him twice and at midnight I was called to him once more. He complained of anxiety on his chest, and I realized that death was already working in him; but when I consoled him, he became quite calm again. The next morning (it was Sunday) I went to see him before the service, but found him quite calm and comforted. After church I went to him again, and after I had talked with him for a little while, I said in farewell: "My dearest teacher, next Sunday you will celebrate with the Lord Christ in heaven. He replied: "Oh, if that were so! How I will rejoice then!" And behold, three hours later, in the presence of some members of the congregation, he was already gently and blissfully slumbering away, as when a child falls asleep in its mother's womb. That was on the Sunday of Septuagint, when the sermon about the workers in the vineyard was preached, February 9, 1873. He has reached the age of 65 years, 10 months and 9 days. On February 11, we buried his body in the ground with a large crowd following, and I preached the memorial sermon on 2 Timoth. 4, 7. 8. - But let my soul die the death of this righteous man, and let my end be like his end! Amen.

(Submitted.)

A word about Sunday catechism exams or children's teachings.

To exhort you, dear reader, to diligently attend the catechism examinations or children's teachings is the purpose of these lines. We have, thank God, the Word of God loud and abundant. This is a wealth that far surpasses all earthly wealth, and a treasure that is worth more than the whole world. But the more abundantly we have the word of truth, the more earnestly we must guard against satiety. The flesh is weak, and the cunning and wickedness of the devil is great! What the devil, unfortunately, has already done among us was already indicated at our General Synod in 1872. In the report of the synod on page 72 it says: "But what is the situation among us, especially in the old congregations? Once they still go to church, but that is enough for many. In the afternoon, people do not want to go. The children's lessons are not tasty."

This is what he called the final verse of Luther's hymn "These are the Holy Ten Commandments" 2c., which thus reads r
The Lord Jesus Christ, who became our mediator, helps us;
It is lost with our actions. But we deserve vain wrath. Kyrieleis.

Where does this exceedingly bitter perception come from? Because one has become full, - full. Oh, how terrible!" And has it become better since then? Would to God that that exhortation had been effective everywhere! But the complaints about the poor attendance of the catechism examinations or children's teachings on the part of adults are increasing here and there. One can see that it is necessary to testify more and more seriously against the increasing saturation. Yes, dear reader, many have indeed already become full! Are you one of them? Do you also no longer enjoy the catechism exam? Do you also only attend this instruction, which is still so necessary to you, at your own discretion? Or are you one of those who always stay away? Then you also no longer have the right love for God's Word! It is and remains true what is said about the love of Jesus in the hymn of our hymnal No. 258: "It satisfies, but without distress, hunger grows in abundance. The word of God also satisfies the heart; it satisfies the heart, satisfies its hunger, and makes the soul fat with lust; but the heart that is satisfied by God's word does not grow weary of it; but the more it is satisfied, and tastes its sweetness, the more the hunger for the same grows. The love of JEsu includes in itself the love of his word; for Christ says, "He that loveth me shall keep my word." (Joh. 14, 23.) Therefore, if you no longer like the children's doctrine, which is God's word, then you no longer love your Jesus, whose love alone you have to thank for the catechism doctrine. An example of satiety or weariness is given to you by the people of Israel, when they got tired of manna in the desert and said: "Our soul is disgusted with this loose food. (Deut. 21, 5.) Do you not follow this example when you are tired of the manna of the sweet catechism teachings? You think that what is taught in the catechism examination is too little and too simple for you; you would have learned that long ago; this teaching is for the youth, but not for the adults! If you think that, you do not yet know yourself. Can there be a word of God that is too small and simple for a Christian, even if he has come so far in salvific knowledge? Do you consider yourself wiser than the Holy Spirit, who has revealed everything in the Catechism in the Holy Scriptures? Does not the holy apostle Paul write 2 Tim. 3, 16. 17.: "For all Scripture, inspired by God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness; that a man of God may be perfect, furnished unto all good works"? Doesn't the Holy Spirit also want to teach you through the catechism truths, to punish you (convince you of the sin of unbelief, of the righteousness of Christ and of the judgment of the devil), to correct and chasten you in righteousness? Don't you also have to become more and more complete? Do you make

yourself capable of all good works by your reason and power? Is it not the Holy Spirit alone who does all this through the Word of God? - You think you have learned the catechism long ago! It may well be that you have memorized the words and can recite them without offense, but can you ever learn them? Note what the holy man of God Luther says about this: "Because God himself is not ashamed to teach such things daily, as he knows nothing better to teach, and always teaches such things and does nothing new or different, and all the saints know nothing better and different to learn and cannot learn.

Are we not then the very finest of fellows, which we allow ourselves to think, when we have once read and heard it, that we all know it and are no longer allowed to read or learn it, and can learn it in one hour, which God himself cannot teach, when he has taught it from the beginning of the world to the end, and all the prophets along with all the saints have had to learn it, and have still remained pupils and must still remain. (Luther's Large Catechism, Preface.) - You also think that the Catechism is only for the young, but not for the adults? But how does Christ speak? "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Match. 18, 3.) He said this motto when the disciples asked him who was the greatest in the kingdom of heaven. Do you therefore want to exalt yourself above the youth? Do you think you are something more, like them, in the kingdom of God? Don't you have to have and keep the same childlike and simple faith if you want to be saved? - Peter writes to all Christians: "Be eager for the sensible lukewarm milk, as babes that are born, that ye may increase by the same." (1 Petr. 2, 2.) Therefore, should you not also be eager for the sensible, lukewarm milk of catechism? How will you become eager for it, if you do not hear it? In the Epistle to the Ebrews, Cap. 5, 12.13., it says: "And you who should have been masters long ago, you again need to be taught the first letters of the divine words, and to be given milk, not strong food." Yes, we adults should have been masters long ago; that is why we also need catechism instruction from time to time. Therefore, dear reader, if you want to grow in blessed knowledge, listen diligently to the Word of God, and do not miss any children's instruction without need. But if you want to go backward, to decline in knowledge, to sink back into spiritual death, and thus become the last, then only despise the catechism; it will then come faster than you think! - Remember that the "catechism teachings" are Christ's voices, and that Christ says: "My sheep hear my voice." (John 10:27) Consider that he who is of God hears God's word, but that those who do not hear it, since they can hear it, prove that they are not of God. Finally, consider the serious misery that you give especially to the youth when you do not attend children's teachings. If the old do not come to church, what can be expected from the youth? Will it be possible in the future to get the youth to come to the catechism, if the parents, relatives, godparents, friends and other fellow Christians no longer come? Considering all this, can you still miss the catechism examination with a clear conscience? God grant that henceforth you will not be able to do so! Amen.

To the ecclesiastical chronicle.

I. America.

Exorcism. We find the following in the reformed "Evangelist": "As a human addition, some have added exorcism to baptism, a formula for the invocation of the devil and the expulsion of Satan from the child. Even such a pious man as Johann Arndt, the author of 'True Christianity,' once preferred to leave his parish and congregation rather than to

[39] that he had omitted the banishment of the devil at baptism according to the order of the Prince of Anhalt. But our children are joint heirs of the promise, holy branches, rich in God's blessing and, although not able to resist the devil themselves, by no means possessed by the devil. Therefore Christ did not command at the institution of baptism: Cast out the devil from them, but: teach them to observe all things whatsoever I have commanded you." - The writer of the "Evangelist" betrays great ignorance here. He does not understand what exorcism means in the Lutheran church and why Johann Arndt did not want to have it taken away. In our church, the use of exorcism has never been thought of as a physical possession of children. It has been regarded as a moving lament of the church over inherent corruption and as a testimony to the power of baptism, which the Calvinist denies. For the Reformed writer, such sayings do not seem to be in the Bible as: We also were children of wrath by nature, even as the others, Eph. 2:3; and: Who has saved us from the authority of darkness and has transferred us into the kingdom of His dear Son, Col. 1, 13. Arndt did not want to become a Calvinist. The abolition of exorcism in Arndt's time in Anhalt meant nothing else than the abolition of Lutheranism and the introduction of Calvinism, which soon took place. G.

Ungodly Scripture Application. About four months ago a certain Rev. Bond, belonging to the General Synod, came from Chicago to Beardstown, Ills. After his congregation had brought him to the parsonage with great pomp and ringing of bells, the same soon began to put up again his light, which had gone out in Chicago, and to give the interpretation of Lucas 14:21. "Lame and crippled," says Rev. Bond and congregation, "are the saloon keepers, Freemasons, and Odd Fellows, and of these the LORD JESUS says we are to compel them to come in. Since we now have a paragraph in our congregational order which denies these lame and crippled persons entrance into our Evangelical Lutheran congregation, we must, the word of the LORD compels us, delete the same." This was done at the next congregational meeting and the lame and crippled, i.e. the saloon keepers, freemasons and odd-fellows, were admitted as such as members of the congregation. - How might these people understand the word 1 Cor. 5, 11. and 13? And what does the General Synod, which wants to be "evangelical-Lutheran", say to such doings of Mr. Bond, who is always highly indignant when talking about the so-called lager Germans? Of course, saloon keepers and the like should also be invited to enter the kingdom of grace, but they should not be told that if they want to enter this kingdom, they must give up their sinful activities and follow Christ. M. Töwe.

From the Iowa Synod. In the DutLsran Obsrvsr a certain G. Löffler in the state of Iowa reports the dedication of the new church of his congregation. He writes among other things: "present were the ministers D. M. Ficken of the Iowa Synod, Rev. Dippel of the (unirten) "Association of the West, Rev. Brinkema of the Presbyterians. We had a very pleasant time together. I hope - to be able to be to build our Lutheran Zion out here." - According to Brobst's calendar, Mr. Löffler belongs to the General Synod and Mr. Ficken to the German Iowa Synod. Certainly this procedure of a member of the latter synod is only a fruit of its teaching. The shaking of the confession, the defense of great doctrinal freedom cannot lead to anything else. You shall recognize them by their fruits. It is not difficult to see that this does not build up Lutheran Zion. G.

Canadasynod. The gentle editor of the Canadasynod church bulletin deeply regrets that just from luth

The author of the book is not aware of the fact that the alliance that took place in New York is being rebuked from the side of the church. He calls it a "monkey disgrace" when secessions take place in the church, and seems to understand by this also secessions because of pure doctrine. Of course, we never expected that the said editor would make a firm confession against the Union, but that he should speak so carelessly as a leading member of the Canada Synod, we were astonished. - E. S. (Columb. Kztg.)

II. foreign countries.

Brandy is currently also being tackled in Russia, where it has unfortunately played an all too important role up to now. The Kreuzzeitung reports: "The peasant communities are taking vigorous action against drunkenness. In many it has been decreed that no brandy may be drunk in the tavern, and that whoever is found drunk on the street will be punished by the municipality." This report read't admittedly better than the reports of women's processions, which the saloonkeepers want to drive away by their praying and singing in front of their doors or in their parlors like bees with smoke and thus make the dear prayer of all the world a mockery and disgust. W. [Walther]

Religious fraud does not seem to have its home only in America, even in Russia it has appeared now. Thus the Kreuzzeitung writes: "A monk Seraphinus in the governorate of Pskov founded a religious sect for women, whose followers had to have their hair cut off when joining. He sent them to his brother, a hairdresser, who traded them profitably. But the police interfered and put the founder in prison. It almost seems as if in the Roman church fasting by means of fish instead of other meat was also invented by fishermen. W.

Progress in Rome. In Rome, two Jewish women were employed by the city authorities as teachers in a Christian school.

Announcement.

The undersigned can inform the Synod of the pleasing news that Pastor W. Arendt has withdrawn the ban in question and that the publicized suspension has therefore been lifted.

Detroit, Mich. 16 Feb 1874.

I. A. Hügli.

The Western District of the Missouri Synod, Ohio and other states

will hold its sessions this year, God willing, at Holy Cross Parish in St. Louis, Mo. from April 29 to May 5.

C. S. Kirppisch, d. Z. Secretär.

Notice in relation to the Synod of the Western District commencing on the 29th day of April next.

I. The dear congregations are to be reminded of the resolutions passed by the General German Lutheran Synod of Missouri, Ohio, etc. in 1872 concerning the establishment of the Delegate Synod. These are thus:

In relation to voting municipalities:

1. that from two to seven congregations shall be entitled to send a pastor and a deputy as their representatives, in such a way that not less than two, and not more than a maximum of seven congregations should be united in this.

2. mode of election. The election of such a deputy and preacher shall take place in such a way that they are appointed at the respective district synods preceding the delegate synod by the congregational deputies and pastors entitled to vote sent for this purpose for the respective circle of congregations that want to unite. If a congregation has not sent a deputy and has therefore been excused, it is free in this case to commission someone in writing to co-select the deputy for the delegate synod.

L. With respect to advisory members of the Synod:

(1) These shall also participate in the synod of delegates in their own order. There shall always be one from each seven advisory pastors and one of each seven school teachers shall be elected as advisory members for the same.

The election of these shall take place on the occasion of the district synod, which first precedes the delegate synod, and the consulting preachers and teachers shall have the right to elect their representatives from among themselves at the synod.

II. The subject of this year's proceedings is the continuation of the theses on the paper: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one."

Anyone who wishes to bring any other matter before the Synod is requested to report it to the undersigned in due time.

J. F. Büniger, d. Z. Districtspräses.

A golden book

has just left our press. His title is:

Johann Gerhard's Tägliche Uebung der Gottseligkeit.

The booklet was published for the first time in 1612 in the Latin language and has experienced thereupon almost innumerable editions in the most different places. It was soon translated into many languages, e.g. German, English, French, Italian, Polish, Dutch, Finnish and Modern Greek, *) held in high esteem even by many pious non-Lutherans. This booklet first came out at a time when many thought that strict orthodoxy and serious godliness did not get along with each other; only enthusiasts pushed for inner life in constant, intimate contact with God. This dangerous error was refuted by the great, truly pious theologian Johann Gerhard in his booklet "Tägliche Uebung der Gottseligkeit" ("Daily Exercise in Godliness"), in which the wonderful processes in a believing Christian heart filled with the Holy Spirit are described in healthy, sober, chaste biblical language. Whoever desires a booklet, through the reading of which he will be drawn away from the service of sin and the vanity of this world by means of divine grace and into a blessed intercourse with his God, will find here what he is looking for. Of course, it does not want to be read through quickly; rather, it is necessary that the reader stand still at each sentence, ponder the rich content therein, thereby, so to speak, becoming absorbed, and with heartfelt longing, pray to God. If a Christian has been distracted or carried away by his affections and thus lost something of God, and if he then takes our booklet in hand, he will, if he reads devoutly in it, soon have collected himself again, the restless waves of the mind will subside and he will again enjoy in his God the peace which this world cannot give him. By the way, it is for young and old, for the most simple as well as for the most learned, since they all, if they want to become blessed, must go one and the same way. Besides the beautiful *Communion Book* by Seidel, which Mr. F. Dette in St. Louis has reissued, and besides the "Timothy" published in our printing house, there is probably no lovelier and more suitable gift for *confirmands* than Gerhard's "Tägliche Uebung der Gottseligkeit".

Although Gerhard himself provided a German translation of our booklet right at the beginning, this edition, as Löscher writes, was already almost impossible to find at his time. Although various German translations have been made and published later on, the new edition now produced in our printing house is not a mere reprint of an earlier one, but one that has been carefully improved in many places according to the Latin original, although it is based on the translation by L. de Marees. The improvements are the faithful work of our colleague, Prof. M. Günthers here.

The booklet contains 133 and 14 pages in small paperback format and costs, pleasingly bound, the copy 25 cents, with postage 30 cents. To be obtained from our general agent Mr. M. C. Barthel.

W. [Walther]

Choral preludes and interludes for use in public worship. Composed by C. F. Baum, organist in Buffalo. First volume.

In this collection, the renowned composer for organ playing and church singing, Mr. Baum, again offers the church 15 chorale preludes along with interludes for the organ. Since there can never be too much of a good thing, all organists who buy this booklet will certainly be grateful to Mr. Baum for this new contribution to church organ playing. The preludes offered here are very diverse in character. In particular, however, those who have a preference for the melodic and for the prelude will find special satisfaction here.

*) This is reported in Löscher's Unschuldige Nachrichten, Jahrgang vom 1.1720 S.. 1111, and in Gerhard's Leben by E. R. Fischer p. 447 ff.

the chorale in the prelude. Even incompetent for this, we abstain from any further judgment, but look forward to such a judgment from an expert without concern for a success, which is to be granted to Mr. Baum for his diligent work with all our hearts. The collection is published by Mr. L. Volkening in St. Louis (No. 22 south of 5th Street) and can be obtained from his address by sending 35 cents for the copy, plus 2 cts. for postage. W. [Walther]

Display for the Passion season.

To be obtained from the undersigned:

1. liturgy for a Char Friday service,
2. the choral songs for this liturgy, both performed by Pastor Friedrich Lochner.

The undersigned also takes the liberty of referring to the verdict of Prof. Walther in the 28th volume No. 12 of this journal: "The music given here, a legacy of the time when truly ecclesiastical music was still being created, increases the already powerful effect of this liturgy of the Holy Friday by a significant amount.

Price of liturgy: 5 cents the booklet, 40 cts. the dozen. Price of choral songs: 10 cts. the booklet, 41.00 the dozen.

L. Volkening.

22 South 5th St., St. Louis, Mo.

Reminder.

Those brethren who still have shares for the construction of the new printing office building in their hands and who have no prospect of placing them, are hereby requested to send such shares to the undersigned. I. F. Schuricht, d. Z- Cassier of the General Synod.

Notice, regarding admission to Concordia - College at Fort Wahne, Ind.

It is hereby reminded that also at Easter new students will be admitted to our institution. Registrations here should be made to the undersigned as soon as possible. Conditions of admission see "Lutheraner", Jahrg. XXIX, 1873, page 151 or last year's report of the institution.

C. I. Otto Hanser.

Received in the Western District treasury:

To the synod treasury: from Pastor Grupe's congregation in Champaign, Ill., 46.45. Collecte in Past. Eirich's Gem. in Minden, Ill., 428.00. Past. Zimmermann's Gem. in Rosehill, Texas, 49.00. Past. Gräbner's Gem. in St. Charles, Mo., 426.75. Past. Hahn's Gem. in Staunton, Ill., 411.50. Past. Stephen's Gem. in Echester, Ill., 45.05. teacher Heiter in St. Louis 42.00. Collecte in Past. Pröhl's Gem. in Darmstadt, Ill., 4'9.15. Von Past. Kleist's Gem. in Washington, Mo., 48.10. Of Trinity District in St. Louis 429.15. Of Past. Biltz's comm. in Lafayette County, Mo., 428.00. of Mr. Tiarks in Monticello, Iowa, 41.00. of Immanuel's District in St. Louis 414.50. of Past. Roeder's Gem. in Dunton, Ill., 414.50. Past. Döderlein's Gem. in Chicago 450.00. Past. Pissel's Gem. in Matteson, Ill., 413.50.

To the college maintenance fund: from Past. Ramelow's comm. at Prairietown, Ill., 435.50.

To the Synod Mission Fund: Collecte of the congregation of the Past. Matuschka in Neu Meile, Mo., 411.00. Collecte of the congregation of the Rev. Wangerin at Bethlehem, Effingham Co, Ill., 49.30. Of Mrs. Schuckar at Wilderten, Ill., 41.00.

For inner mission: Collecte of Pastor Gräbner's congregation at St. Charles, Mo., 45.00. From N. N. by Pastor Kleppisch at Belleville, Ill., 4'2.00. From Immanuel's District at St. Louis 4'4.30.

On the new seminary building in St. Louis: From Jakob Scherer through Past. Carpenter in Rosehill, Texas, 45.00. Past. Stephen's Gem. in Echester, Ill., 413.00. Past. Beyer's Gem. in Pittsburg, 472.15.

For Past. Brunn's Institution: By Rev. Zimmermann in Rosehill, Texas, 4'7.50. From N. N. by Rev. Link in St. Louis 415.00. By Past. Gräbner's comm. in St. Charles, Mo. 45.00. By Ad. Frerking in Lafayette County, Mo., 41.00.

On the emigrant mission in New York: By Past. Zimmermann in Rosehill, Texas, 47.50. From Teacher Heiter in St. Louis 42.00. From I. Rodekoher in Lafayette County, Mo. 41.00. From Past. Biltz's comm. there, 410.00. From Heinrich Wieking in St. Louis, 41.00.

On the Hermannsburg mission: Collecte der Gem. des Past. Eirich in Minden, Ill., 421.25. From Marg. Hoffman in Jefferson City, Mo., 45.00. Collecte of the Gem. of Rev. Gräbner in St. Charles, Mo., 46.50. Of Past. Tirmenstein's Gem. in New Orleans, 4'2175. past. Toewe's Gem. in Arnzville, Ill., 45.75.

On the Leipzig Mission: Collecte of Pastor Eirich's Gem. in Minden, Ill., 4'21.00. From Gottfr. Theiß in Rosehill, Texas, 50 Cts. Georg Dehm in Havana, Ill., 410.00. Pastor Tirmenstein's Gem. in New Orleans 4'21-00.

To the seminary household in St. Louis: from Jakob Tisza by Past. Carpenter at Rosehill, Teras, 45.00.

For the congregation in Memphis: Subsequently from Past. Gräbner's Gem. in St. Charles, Mo., 46.65.

For poor students: Through Past. Carpenter in Rosehill, Teras, 410.00.

To the orphanage in Boston: From Mrs. Vogt through Past. Biltz at Lafayette Cognty, Mo., 41.00. From Ad. Frerking through same 41.00. E. Roschke, Cassirer.

For the Lutheran orphanage zum Kindlein JEsu near St. Louis

The following gifts have been received since December 24, 1873:

From Borcharding L. Richter in St. Louis 45.00. From Father Homeyer in Tonawanda, N. A., i?). Chr. Krüger there 38 cts. Mrs. Karoline Bender in St. Louis 41.00. Jgfr. Christine Si^r grist there 4'1-00- H. Wehking there 41-00. From Trinity - District there, by H. Blumenberg collectirt, 43.00. From Mrs. Strübing there 4'2.00. From Mrs. Louise Wolter in Randolph county, Ill., Gratitude offering for happy delivery, 4'5-00. From M. in Immanuel's District in St. Louis 42.50 gold besides 20 yards of calico and a parthie want of yarn. From Mrs. Marie Pfeiffer in St. Louis 45.00. Communion Collecte at Christmas in the parish at Lowell near St. Louis 47.75. From the sewing and HLkcl school of Mrs. Franziska Schmidt in the Immanuel's District in St. Louis 4'6-75. From the werth women's association in the St. Jacobi parish at Quincy, Ill, a parthie of girls' dresses, from the Concordia District in St. Louis, collected by Student Böttger, 42.60. From Fr. Streutker in St. Louis 45.00. From Maria, Eduard and Heinrich Kuhlmeycr in Vincennes, Ind, 42.30. From Lucie, Reginr and Eduard there 41-50. From Mr. Schneiderwind's children at Litchfield, Ill, 43.00. From I. Winke in Hampton, Ill, as a Christmas present 45.00. From Jost Jüngel in St. Louis 50 cents. F. Köhn in Sheboygan, Wis. 41.00. Wedding collecte at Mr. Meinz's in Eisleben, Mo. 4'2.00. From the school children Helene Häckel and her brothers and sisters in St. Louis from their piggy bank 45.00. Christmas Day collecte at the parish of Mr. Past. Fackler in East Minnapolis 43.40. From the school children of Mr. Lehrer Glaser in Indianapolis 44.65. Christmas Collect in Mr. Past. Herrmann's congregation in State Lentre, Iowa, 45.00. Of the Virginians' Association in Mr. Past. Brauer's parish in St. Louis 411.00. By Mr. Rev. Pohlmann in Lanesville, Ind. 45.00. By Mrs. Anna Pirl in Columbus, Ind. 41.00. By her son Eduard 75 Cts. By Mr. Past. I. M. Hahn in Staunton, Ill, 413.00. From Zion Parish in New Orleans 460.00. Collected at the silver wedding of Mr. C. Schumann by Mr. Past. L. Frese 46.37. From an unnamed person in Collinsville, Ill, 45.00. Through

Hrn. Past. Vomhof, collected under the Christmas tree in the church at Mount Carroll, Ill, 47.70. From the congregation at Olean, N. I., 45.46. From the congregation at Allegany, N. A., 47.05. From Mr. Gottlieb Wiedemann 41-00. Marie Stotschky at Allegany, N. Y., 50 Cts. A. Sch. in St. Louis 43.00. Collected at infant baptism at the home of Mr. Karl Sepmeycr in Missouri Bottom 43.75. From the piggy bank of little Jakob Hauelsen in St. Louis 43.00. From Jakob Weier in Danville, Ill, 42.00. From N. N. in Zions District in St. Louis 4'15.00. From Mr. Past. Knoll's congregation in Beardstown, Ill., 410.00. From the Concordia District in St. Louis, collected by Stud. Böttger collected, 4'4.20. From Jakob Scherer in Rosehill, Texas, 4'5-00. From I.

Rodekoher in Lafayette County, Mo., 41.00. From the school children of Mr. Lehrer Backhaus in Vencdy, Ill, 45.65. Collected at the wedding of Mr. Geo. Herrig in St. Louis 49.10. Bequest of the blessed Mr. Johann Dobler because, in Baltimore by his Erecutor Mr. Joh. Jenkins Dobler 4100.00. Gratitude offering of Mrs. Andr. Schlie- through Mr. Nickel 410.00. From the piggy bank of the children of Mr. Lehrer Steigleder in Alleghany 41.00. From Anna Kranacher 41.00.

Sincerely thanking the kind donors on behalf of the orphans

St. Louis, Feb. 21, 1874. I. M. Estel, Cassirer.

For poor students

I have received: From Past. Jox's congregation 46.50. Pastor Beyer's congregation in Pittsburg 42.95. Through Past. Daib from A. Plötz 5.00. Through Past. Partenfelder 15.00. From Th. Neinhart 2.00. Teacher F. Fathauer 2.91. From Teacher Diersen's male choir 6.50. Mrs. Pastor Schuster 2.00. From Kassirer Eißfeldt 12.46. From Kassirer Birkner 9.75. On Teacher Rudolph's baptism of children collected 7.20. From W. Buchholz from L. Stükel 5.00. On Kenker's wedding collected 7.75. From Past. Wagner's parish 12.00. From the women's club in Past. Bartling's parish 5.00. By Past. Dorn, collected at Meier's and Muhme's wedding, 14.60. By H. H. Niemann 9.00. By Past. Oestermeier 7.50. Collected at Mr. Beier's wedding 12.05. By teacher Brase in Bloomington 14.10. By Kassirer Eißfeldt 13.55. By Past. Sauers Gem. 16.15. Through Past. Dorn: collected at Wilke's wedding, 8.70, collected at Thies' wedding, 15.00. By teacher Gerstenberger, collected at Everding's wedding, 7.35. By Past. Riedel from Marie Richter, 5.00. Through Past. Steege, offering money, 15.00. By Past. Daib: from N. N. 1.00, from A. Plötz and Fr. Wollangk 50 cts. each. By teacher Arndt 5.00, by Past. Werfelmann 5.00. From the Virgins' Association in Past. Beyers Gem. 8.00. From Past. Weyels Gem. 38.00. By Past. Schumann, collected at Fr. ischreiber's wedding, 2.50. By Past. Buszins Gem. 8.15. Past. Hallerberg's Gem. 10.00. By Teacher Koch, on Lindner's wedding collected, 3.55. By Teacher Heinecke, on A. Tegtmeier's and A. Rasche's wedding collected, 6.00. By Past. Tirmenstein 5.00. By Mrs. Lehrer Pott, thank offering, 10.00. Past. Berner 1.00. By Past. Reinke's Jünglings- und Jungfrauenverein 10.00. By Mr. H. H. Niemann in Pittsburg 16.00. By Rev. Conrad 1.00. Pentecost Collecte from Past. Steinbach's congregation, "for the school teachers' seminary in Addison" 9.18. From Mr. Oelrich 10.00. Mr. W. Buchholz 5.00. From the men's choir in Past. Döcklein's congregation 18.35. By teacher Grauer, collected at Hemmeter's wedding, 12.70. By teacher Steinmeyer, collected at Past. Klindworth's wedding collected, 9.60. By H. H. Niemann from Past. Beyers Gem. in Pittsburg 8.25. From the Women's Association there 10.00. Through Pastor Schwensen 40.75. Through Kassirer Eißfeldt 69.08. Through Past. Schumann by H. Wetzet 2.00. By Past. Pissel 15.00. By teacher Steinmeyer from Zions-Gem. in New Orleans 30.00. By Past. Jüngels Gem. 35.75. teacher W. Beck 1.50. Thanksgiving - Collecte in Past. Röders Gem. 416.00. By Past. Pissel 18.25. By Past. Nuoffers Gem. 6.00. By Dr. Prögler, collected at Mr. Asche's wedding, 20.00. By Past. Jox from his congregation in Goodland, Ind. 12.00. By

Kassirer Eißfeldt 47.87. From the Young Women's Association in La Porte, Ind. 5.00. From the Young Women's Association in Pittsburg 4.00. From the Young Women's Association in Past. Reinke's congregation 5.00. From the Young Men's Association there 5.00. From Past. Beyers Gem. in Pittsburg 12.25. Past. I. G. Sauer's congregation. 18.38. Rev. H. Walker's congregation 10.00. By Rev. Jor from his congregation at Delphi 8.00. By Teacher E. Lutz 5.05. By Past. Succop 13.00. By Rev. H. Walker 9.64. Collecte at the school jubilee in Addison 29.97. By the Young Men's Association in Rev. Wyneken's congreg. in Cleveland 20.00. By Rev. N. N. 2.00. teacher N. N. 1.00. from the congregation in Addison 15.00. by Past. Bergen 3.50. From the Young Men's Association in Grand Rapids 6.00. By Rev. G. Mohr communion collecte 1.50. By Rev. Germann, collected on Jordan's infant baptism, 3.60. From the Women's Club at Fort Dodge 6.00. From Past. W. Friedrichs Gem. 20.00. By Teacher A. Brauer from N. N. in Washington 10.00. From N. N. there 5.00. From Mrs. Rosseau as thank offering 5.00. H. C. Zutermcister 5.00. From Women's Club in Past. Wagner's church 12.00. From teacher Brackmann as a thank offering 4.00. By Mr. Raasch in Milwaukee 8.60, 13.40, 10.00, 28.50.

Linen and bedding received: From the worthy women's association in La Porte, Ind., 21 bust shirts, 14 pairs of stockings, 12 handkerchiefs; later: 3 shirts, 1 undershirt, 1 pair of underpants, 1 pair of woolen stockings. From the Worthy Sewing Society of Trinity Parish in Milwaukee: 24 bust shirts, 6 pairs of underpants, 6 undershirts, 9 sheets, 12 pillowcases, 12 towels, 18 handkerchiefs, 12 pairs of socks. From the werth women's club in Indianapolis, Ind, 14 bust shirts, 9 undershirts, 8 undershorts, 8 pairs of stockings.

Sincerely thanking J . C. W. Lindemann.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following" submissions during the month of January 1874:

1. contributions:

Teachers Erck and Heider 42.00 each, Pastor Steege 43.00. Pastors Gräbner, Landgraf, Lohr, Johannes, Hartmann, John, Thurner, Kothe 44.00 each.

2. gifts:

From Mrs. Wittwe Hahn in Dwight, Ill, 41.00. From I. Ott- manns through Mr. Past. Winter at Hampton, Ill, Christmas present, 45.00. By Mr. Past. Besel at Cape Girardeau, Mo., 42.35. New Year's Collecte of the congregation of the Rev.

Strikter in Proviso, Ill, 412.00. Collecte of the congregation de- Mr. Past. Sieving in Lincoln, Mo., 49.00. Collecte in Mr. Past. Achenbach's congregation in Venrdy, Ill, 416.35. Collecte in Mr. Past. Heinemann's congregation in Neu Gehlenbeck, Ill, 47.25. Collecte in Mr. Past. Baumgart's congregation in Warsaw, Ill., 4'6.25. Collected in Mr. Past. Love's parish in Randolph . County, Ill, 415.00.

St. Louis, Feb. 12, 1874. Oskar E. Gotsch.

For the Preachers' and Teachers' Wittwen and Waiseu Funds (Middle Districts).

The undersigned hereby acknowledges receipt of the following submissions:

1. contributions:

By the pastors Weyel, F. W. Brüggemann, I. G. Kunz 44.00 each.

2. gifts:

From the congregations of Past. Weyel 415.35. From Mr.'Ferd. Grote through Past. Brüggemann 50 Cts. Collected at the jubilee wedding of Mr. Wilh. Piel in Indianapolis 411.50.

I. G. Kunz, Cassirer.

For poor students received through Pastor A. Wagner from the werth women's club of his congregation in Chicago 415.00.

For Rev. Brunn's proseminar by Rev. Hügli in Detroit from Mr. Bieth 45.00. C. F. W. Walther.

Received in the Northern District treasury: (Suppl.).

Kindtauf - Collecte at Mr. Göks in Town Milwaukee 42.50. From the congregation in Hillsdale for traveling preacher Torney 43.00. Wedding Collecte at A. Falk in Frazer, Mich. for student Becht- hold 45.70. From the congregation of Past. Roesch in Ccdarburgh sfor Past. Sippel's parish in Faribault 412.50.

C. Eißfeldt, Kassirer.

For the seminary household in St. LouiS:

From the congregation of Mr. Pastor Achenbach in Venedy, Ill, 3300 pounds of flour. From the congregation of Mr. Pastor E. Lehman" in New Wells, Mo., 4 sacks of flour. By Mr. Rev. E. Cbristensen (Norwegian) Collecte on the 4th Sunday of Advent at Bergen Manigfod, Dacotah, 418.00. By Mr. Klingsiek and his friends of Prairie City, Mo. 1 barrel of meat and sausage. From Mr. P. Schwarz in St. Louis, 4 sacks of flour. From Bro. Nothdurft of Past. Jungk's parish in Jackson, Mo., 3 pr. stockings, 1 peck of apples, 19 sausages and 43.00. By Mr. Past. Knief 4'5.00. From the parish at Collinsville, Ill. a quantity of meat, fat, sausage, potatoes, apples, flour and 43.10. From F. Koehn L Son at Sheboygan, Wis. 1 barrel of fish. From the women's club in the parish of the Rev. Biltz in Concordia, Lafayette Co, Mo, 2 quilts, 5 pairs of underpants, 4 pairs of stockings, 3 pieces of butttt. From T. Mueller of Mr. Past. Holtermann's parish 1 hog. From F. Klauenberg in East St. Louis 6 dozen eggs, 2 shoulders, 1 sack of potatoes, 4 lbs. of butter, 2 gallons of lard. A. Waschilewski.

Changed addresses:

"I. D. Dmriolr, teacher, lox 268th Delcio, 111th.

D. Hilpert, Teacher,
Oor. ol Olrestmit 8t. Oampau ^v., Detroit, Uiolu

Mission songs.

(S. Jahrg. 1873, Nos. 10-12.)

4. the death sentence.

(Mel r O eternity, thou word of thunder.)

In the high council a colorful turmoil, And false witnesses lie play At JEsu's holy silence! The high priest summons him by the living God worthy to declare the truth:
"You are the Son of God, the promised Christ?"

"You said it! It is !! Now it shall come to pass: the Son of Man you shall see seated at the right hand of God!" - The high priest tears his garment: "O blasphemy,
unshaken, not to be supported by testimony! What thinkest thou to do with him?" "He is now guilty of death!"

My JEsu, in the night of martyrdom,

At the mockery of all hell's power, Lamb of God, quietly patient! O sore face, made into a pitiful image. You remain guilty of death!

That I may be free from the curse of sin, Suffer the sentence of death!

(Hasta.)

The Löhians and the Doctrine of the Antichrist.

As is well known, the Chiliastes all deny that the Pope is the Antichrist proclaimed in God's Word, especially in 2 Thess. 2. Already in 1850, Pastor Löhe wrote in reference to the Schmalkaldic Articles, in which the Pope is declared to be the right Antichrist (ipsum *verum antichristum*): "Nevertheless, one will have a just concern to agree: The pope is the antichrist. ... One will therefore have to take the concrete language of Luther in this way: The papacy and every pope, as it has become in the Roman church, has something antichristian; every pope can be called an antichrist; but the antichrist is missing.

yet." *) The lowans, who are known to be Löhe's faithful disciples, therefore also agree with Löhe on this. They, too, wrote in their synodal report in 1858 with regard to the Schmalkaldic Articles: "Thus that sentence only wants to express: the Pabstacy is anti-Christian. Furthermore: "It should not be denied from afar that the papacy is antichristian, or that many popes can be called antichrists, in the same sense in which 1 John 2:18 speaks of many antichrists. But the man of sin mentioned in 2 Thess. 2. is a definite human personality, and for that very reason still future." Furthermore: "This apostasy" (2 Thess. 2,3.) "in the antichrist we also have to expect as still future." (pp. 17. 19. 28.) Therefore, as late as 1867, the lowans, on behalf of their synod, on the occasion of our public colloquy with them, made the statement in writing: "But Antichrist in the strictest sense is a single person, and will appear in the end to be destroyed by Christ in his future." **)

It would be foolish to be surprised about this, chiliasts cannot judge otherwise. According to their view of the millennial kingdom, they cannot assume that the papacy is the prophesied great "apostasy" and that the prophesied actual "Antichrist" has therefore already come. If, however, they want to be considered good Lutherans, they are urged to believe that the doctrine that the pope is the true, real, actual Antichrist is a clear doctrine of the Lutheran confessions, what do they do then? Then they usually take refuge in the pretense that the doctrine of the Antichrist is only an "open question" or only an unimportant secondary doctrine, yes, the doctrine that the pope is the Antichrist can "not be drawn from Scripture, but only from history and experience", †) therefore one is a quite good, confessionally faithful

*) See: Löhe's writing: Our ecclesiastical situation. Nördlingen 1850. p. 60.

**) See: Oeffentliches Colloquium 2c. Milwaukee, 1868. p. 24.

†) See: Oeffentliches Colloquium 2c., p. 31.

Lutheran, even if one does not consider the pope to be the actual prophesied Antichrist with the Schmalkaldic Articles, but expects him only in the future (i.e. immediately before the millennial kingdom). This pretense is groundless, but in any case not as outrageous as if one waits for the actual Antichrist and thus rejects the Lutheran teaching on this point, and yet claims that one wholeheartedly accepts what the Schmalkaldic Articles confess about the Antichrist! This is such a blatant deception that it undoubtedly calls down God's punishment upon itself. We can therefore only rejoice that the Löhians in Germany have recently, at last, come out honestly with their language and decisively rejected the teaching of the Schmalkaldic Articles, that the Pope is the actual Antichrist, without hypocritically professing loyalty, as an "outmoded delusion. After the Löhische "Freimund" of January 15 of this year rejected another (erroneous) doctrine of the Antichrist, he continues: "But there is another interpretation of the Antichrist, which is found even more frequently; that is the interpretation that the Antichrist is nothing other than the Pope. This interpretation was general during the Reformation, Luther often and most forcefully expressed it, and it has even passed into our confessional writings.... Such an opinion is not in accordance with Scripture and is not in harmony with the truth. We find it understandable that at the time of the Reformation, when the antagonisms were strained to the utmost, one wanted to find in the pope the antichrist himself - one wanted to confess the truth that there is much antichristianity in the pope's ministry; but we consider it contrary to Scripture if one still today calls the pope 'the antichrist himself'. Whoever loves the Scriptures and pays attention to the prophetic word should beware of such an outdated delusion, which can no longer be offered to the people in our time." -It is true that it is frightening that men who want to be regarded as Lutherans loyal to the confession can speak so disgracefully of a part of our confession; but, as I have said, we must be glad that the Lutherans have little to say about it.

42

In Germany, at least, they no longer want to "play under their little hats," as Luther used to express it, but honestly state their rejection of a clear confession. It is easier to fight with such honest enemies than with false brethren who think just like that, but give themselves a better appearance and, while they teach the opposite of the symbolic doctrine, pretend to hold it firmly. Those brazen contradictors do by far not cause as much damage and confusion in the church as those who are only concerned with making the water turbid, in order to then be able to throw the hinges of their false doctrine out at the poor souls.

By the way, the latest omission of the Löhians in Germany about the doctrine of the Antichrist is also of value because they testify about the importance of this doctrine. In the number of their "Freimund" shown here, they write, among other things, as follows:

The apostle Paul writes in 2 Thess. at the 2. "The Lord does not come, unless the man of sin has been revealed first" and gives us with it a sign, that we do not deceive ourselves, as if "the day of Christ is present", but understand to pay attention to the signs of the time with a sober look. The future of Christ presupposes the future of the Antichrist, the coming of the Lord must be preceded by the coming of the last (?) enemy, of the "adversary", and whoever speaks of the coming of the Lord without focusing on the Antichrist, follows his own thoughts and does not pay attention to the apostolic word, which gives us the appearance of the Antichrist as a sign of the appearance of Christ. Should we not be under the illusion that it is unnecessary for us and our congregations to know anything more about the Antichrist and his future? Or do we no longer know how Paul held it in Thessalonica? The apostle stayed here only for a short time, and if we take a closer look at 2 Thessalonians 2, we hear that the apostle talked about the Antichrist a lot and in detail during this short time, that he interpreted the prophet Daniel, about whom so many do not want to know anything anymore, to the young Christians and suggested it to them, that he taught this young congregation in many ways completely different than it is common practice today. The apostle Paul, who wrote the Epistle to the Romans and the Epistle to the Galatians, certainly placed the core and star of Scripture, Jesus Christ crucified and righteousness in Him, above all else; but the same apostle also spoke to this young Christian congregation about the Antichrist and his future, as well as about Christ's kingdom and his appearing, in such a way that we should seriously consider whether we do not also have to learn from the apostle in this matter."

Of course, one can see from this that the Lutherans in Germany declare the doctrine of the Antichrist to be so important only because they want to use this doctrine for their Chiliasm; however, it is of a certain value that they also confess that this doctrine is by no means such a minor side doctrine as so many now make themselves believe. For if the false doctrine of the Antichrist is so important to the Chiliastes, how important our pure doctrine of it must be to us Lutherans! How important it is either to remain with the doctrine of our symbols or to depart from it! There is no doubt: also with regard to this doctrine, which has been opened up to us by the Reformation

The doctrine of Christ, which was given to us and laid down in the precious confession of our church, therefore applies to us Lutherans: "Hold on to what you have, so that no one takes your crown. Rev. 3:11.

W. [Walther]

Letters from Steeden by Pastor Brunn.

The turn of the year reminds me to once again send news from here to my beloved brothers and friends in America. Looking back on a year that has passed, especially in these turbulent times, reminds us of so many things of which our hearts and mouths want to overflow. Here in Germany, for example, the waves began to rise again in 1873, especially in the ecclesiastical sphere. After the glorious end of the French war and the re-establishment of the German empire, a new war has begun, the Roman one; emperor and pope are fighting again, as once in the Middle Ages, for precedence, and perhaps it is the last act of this great spectacle that is now being played out and in which the question is being brought to a conclusion as to which of the two has to rule in the kingdoms of this world, the authority ordered by God, or the supposed governor of Christ, the Antichrist at Rome. Certainly, however, it cannot be calculated and judged on merely human grounds whom one should prophesy victory in this struggle, whether the emperor or the pope; after all, each of the two rulers has a terrible, seemingly indomitable power at his disposal. In the end, the only question will be whether the hour has come when God, in His eternal counsel, has decided on the well-deserved judgment of the pope or not. That in the deprivation of the pope in Italy, in the settlement of the until then strongest Roman Catholic world powers, Austria and France, a judgment of God on the papacy has visibly begun, therefore one might also be inclined to expect the continuation of this judgment in the dispute of the German emperor with the pope, is not to be doubted. - But the dispute with the Pabst has also had the most important consequences for the Protestant Church of Germany in the resulting enactment of the well-known Prussian church laws. These laws, on the one hand, threatening the church with the most severe encroachments on the part of today's liberal state, on the other hand, the ever more powerful encroachment of unbelief into the church, as it showed itself so powerfully especially in 1873, partly in the public reinstatement of notoriously unbelieving preachers in their offices, of Pastor Sy- jvw in Berlin, Pastor Schröder in

Nassau 2c., while nan deposed believers, such as Pastor Kötz in Hesse, Heils in the introduction of liberal ecclesiastical congregational and synodal constitutions, as in Prussia, Hesse: >These are all storm bells announcing to our German national churches the outbreak of the fire which will soon bury them and their old rotten building completely in rubble and ruins. And in our German national churches, the call of these storm bells is also very well missed; the hearts of most of the faithful are overcome by fear and trembling and an anxious waiting for the things that are to come.

In the face of this anxious, depressed mood in most of Germany's secular circles, we here in Steeden were able to close the year 1873 quite confidently and cheerfully. We separated Lutherans had our fight 25 years ago, in which we fought against our national church and state. Therefore we now have peace

and sit quietly and happily in our boat, foam out into the world around us, as the waves and waves go so high there, and praise all the more our faithful God and Lord, who has given us such a quiet safe haven. This was especially our song of praise and thanksgiving here in Steeden at this year's turn of the year: "The Lord covers me in His hut in evil time, He hides me secretly in His tent, and raises me up on a rock." Ps 27: Yes, our part of the cross we have certainly had again in 1873 according to Christian rule, but we must nevertheless boast and confess: The ways are pure grace and goodness, which the Lord has walked with us. We separated Lutherans are only a few in Nassau, about 800 souls in total, divided into 3 parishes. My parish in Steeden has about 350 members within a four hour radius of Steeden. Steeden is very conveniently located with our small, but lovely, beautiful little church in the middle. But even more beautiful and lovely is the sweet peace in which the Lord has been building us for years. And what more do we want, or what better can there be on earth, than a small group of Christians, closely united in faith, love, and peace, gathered around the pure and truthful Word of God? The world may rage around us like a wild sea, war and violence may rage on earth, so that the mountains give way and the hills fall, but we, the city of God, are always happy at our little fountain, in the dwellings of the Most High. So we in Steeden have already sat in the wars of 1866 and '70, so also now during the ecclesiastical storms of 1873. Praise be to God for this.

The Lord has also graciously carried on with our institution here in Steeden until the end of last year, just as He began. Even though, as I reported earlier, I had to lay down my hoe and shovel for a while because of my illness and had to be content with writing, the Lord did not let our work stand still, but gave us help. The complete physical rest that I have had since then seems to have had a very favorable effect on my health, so that my strength is gradually beginning to rise again. The nightly sleep has returned, and if the winter is over happily as before and without bringing a relapse, then I can hope for even more visible strengthening in the spring. Once a week, in the catechism lesson on Sunday afternoons, I have been allowed to speak publicly again for some time without feeling any harmful consequences. So the Lord, as it seems, does not want it to end with me yet. - By the end of the year, our institution had 17 students, but with the New Year, this number has increased by one. With God's help, I think I will be able to send a larger number of Sendlings to America from here in the coming summer than last year, at least the larger majority of our students. In the past year, the Lord has kept and given peace, blessing and prosperity in our entire house, among all our housemates. Yes, we have been able to sit under the shadow of His wings and live safely. We have not been lacking in bodily necessities either. Our annual income this time was just 2400 Prussian Thaler. Thaler, half of which came from Germany, half from America, not quite as much as in the previous year, but the number of our last year's

43 Sendlings to America also somewhat smaller and thus the expenditure for this purpose lower. However, we also had my new helper, our dear Pastor von Brandt, with his family more. But in short, the great heavenly arithmetic master had, as always, weighed the matter very well and we had just enough in total. However, the world is not usually without its challenges, so we consider it very fair and right that we also had to suffer a little in the great financial crisis, which has certainly been hard on so many of our brothers in America lately. It was the reason that we could not receive any money from America for a long time, so that we had to resort to making debts here. But behold, every year, like every day, has its own plague and that should be enough; therefore the Lord give us before the end of the year, just at Christmas, the long awaited bill of exchange from St. Louis, which happily covered all our debts and helped us to happily celebrate New Year. Thus everything must come and go with us Christians, so that in everything God's gracious guidance may stand out all the more visibly and His name may be praised and glorified.

The ecclesiastical event that has had the deepest impact on our hearts and lives in the past year is the split between us and the Immanuel Synod in Prussia, which has now definitely come to light. It has been difficult for me, unspeakably difficult, so that my heart almost broke over it. After all, many pastors of the Immanuel Synod were my closest and most intimate friends, and they had given us such a decidedly faithful testimony against the Romanizing heresy of Breslau that one would have thought that it would be impossible for us to go our separate ways. And yet it has now happened. But this is the fifth separation that I had to go through, one that cut deeply through my whole life! Five times separated, five times chased through the sieve, with shocks and pains, the dear friends in America should not be surprised if the strength begins to break before the time and the hair turns color. And especially here in Germany, such separations are more difficult than over in America, where everything is more alien to each other. But here in the old German fatherland we are so closely and closely linked by a thousand ties from long ago, the common fatherland with all its relationships, the whole former life together, all that binds us so closely together that here in Germany we are like trees that have grown firmly together in the old familiar soil inherited from the fathers and now have to be hewn and torn away from each other with axes and wedges. - I had to separate for the first time as an eighteen-year-old youth at my conversion. At that time, Nassau was still quite dark and sad, naked rationalism prevailed everywhere, and I only got to know Christ at the university in Leipzig. There I felt like Abraham, I had to leave all my friendship, had to separate myself from all the people in Nassau, in order to go my way alone as a believing Christian and as the only believing preacher at a great distance. But God's grace soon gave birth to a large group of children to my lonely preaching. Then came the second separation, namely from the united Nassau state church, where it was not only necessary to preserve faith and loyalty under severe external persecution for several years, but this separation from the union was also for us a very deep rift in our whole life. In the whole

At that time, there was no confessional Lutheranism in western Germany; for many years, I was completely isolated with my small, separate Lutheran congregation; Pastor Löhe in Bavaria was my closest friend and neighbor, with whom I was able to find encouragement, advice and comfort. I therefore joined him closely, we got to know each other personally and there was a time when rarely a week passed without an exchange of letters between Pastor Löhe and me. In the beginning he drew me quite naturally into his ways, also externally we received a lot of support from Bavaria and we dreamed a lot that Löhe's ideals of liturgy, ministry and constitution of the church should be realized here with us in Nassau. But God had other plans, He humbled me and led me into the wilderness of the cross, which gradually brought me to sobriety and clarity in doctrine, and thus our whole church life broke away from Löhe's direction. When Löhe warned me "not to trust in Lutheran doctrine of man" and I modestly told him that what is Lutheran is not doctrine of man, and again doctrine of man is not Lutheran, he turned his back on us without ever giving any further answer, and we made the first bitter experience of new separation in the bosom of the Lutheran church/itself. After the break with our Bavarian friends, we believed all the more closely and firmly that we should adhere to the Breslau Synod as to the ecclesiastical circle of life assigned to us by God! That false doctrine ruled there, too, was not suspected at that time; the so venerable personality of many individual members, both of the High Church College and of others in Breslau, the splendid gifts and the great merit of individuals for the church, the memory of the struggles and sufferings that the older fathers of the Breslau Synod went through for the sake of the Lutheran confession, won my heart very much. But still - faith and conscience forced us again to separation, when the false doctrine got the rule in the Breslau Synod, and so that this new cup of suffering would become quite bitter and heavy for us, the devil managed to mix in a special drop of wormwood for us in Nassau. I had to experience what the Lord once said of Judas: "He who eats my bread tramples me underfoot"; through the unfaithfulness and deceitfulness of one of my own disciples, whom I nurtured in my house and heart for many years and educated for the ministry, one of my branch churches was torn away from me and played into the hands of the Breslauers against their own knowledge and will. Thus, after this fourth painful separation, only the Immanuel Synod remained for us, as the last ecclesiastical community in Germany where we could hope for a connection. Witty because of the bitter experiences we had made, we held back for the time being until the doctrinal differences, which had been apparent between us and the main representatives of the Immanuel Synod from the beginning, would be completely clarified. But we confidently hoped for an agreement in this, since our differences seemed to be based more on ambiguity, and in many other important matters we were so completely of one mind and spirit. (It is only a mistake and misunderstanding, however, when Pastor Diedrich recently stated in his village church newspaper that I had promised the Immanuel Synod complete fellowship with denial of our doctrinal differences. I can confidently refer to the testimony of my conscience as well as to the obvious fact that I have never approved of the doctrinal position of the Immanuel Synod in the questions of church and ministry.

but have testified on every occasion to seeing in it a deviation from our symbolic Lutheran doctrine).

Our hope for unity with the Immanuel Synod, however, has been sorely and painfully deceived; the negotiations conducted with it have rather had the result that the error in it has only come to light more clearly and more decisively, and so there has again been separation. Without complete harmony and unity in doctrine, no ecclesiastical unification is possible. Clearly and distinctly, however, the following three differences in doctrine have now been established between us and the Immanuel Synod. I. In the doctrine of the Christian office of preaching, the Immanuel Synod (at least its vocal leaders, who of course can only be mentioned here) denies that the ministerial authority is "conferred" on the pastor by the church in his calling. In order to finally bring our doctrinal dispute, which had been going on for years, to a decision, I publicly put the question to our opponents in my Steedener Blatt: Where does the pastor get the authority or power of the keys which he publicly administers in his office? Does he have it from himself, i.e. in such a way that it is given to him directly by Christ and placed in the office of preaching, or does he have it from the church, as transferred to him by the latter? The former is the view of our present-day Romanizing Lutherans, the latter the doctrine of our Lutheran symbols, according to which the church has the keys, the pastor therefore cannot receive them in any other way than that the church gives them to him, i.e. transfers them. I hoped that this conclusion should be so clear that no reasonable person could contradict it. But behold, our opponents reject both; on the one hand, they do not want to know anything of that Romanizing doctrine that the power of the keys is only a special privilege, which is placed only in the spiritual office, but they emphasize at every opportunity that they completely confess the proposition of our symbols with us, that the church has the keys, and on the other hand, they reject just as sharply and obstinately every thought of transfer, i.e., as they say, "that the church has the keys. i.e., as they say, "that anything of spiritual power is transferred from the congregation to the pastor at his call. The "Immanuel" (the ecclesiastical journal of the Immanuel Synod) explained that because the church has the keys, the pastor already has them by himself, inasmuch as he is also a member of the church. On my objection to this, however, how it stands there with a godless unconverted pastor, the "Immanuel" had to admit, such a one has the key power admittedly only by his appointment of the congregation. And yet there should be no transfer at all! That rhymes, who can. For my part, I can only consider it a gross deception when the Immanuel Synod, on the one hand, says with us that the church has the keys, that the pastor acts in his office "in the name of the church," "on behalf of the congregation," "on behalf of the congregation," and yet nothing of an official power is to be transferred to the pastor by the church or congregation. It is certain once and for all: to whom the church does not confer any authority, he cannot do or exercise anything in its name or in its place. One dresses up in the expressions of the symbols, but rejects the thing contained in them. It is quite the same deception when the Immanuel Synod says that the church, all Christians, have the keys, but to the pastor alone and exclusively is the power of the church.

public exercise of the power of the keys given by God. The latter is admittedly also confessed by Luther and the old fathers, and we with them. But the Lutheran church understands by the public administration of the power of the keys only that the pastor stands and acts in his office as a servant and instrument of the church, of community ways, in the name and in place of the whole community on the basis of divine order.

II. Only in the course of our dispute about the doctrine of the ministry did it become increasingly clear that our entire difference with the Immanuel Synod had its deeper cause in a second error of the latter, in the doctrine of the marks of the church. According to the opinion of our opponents, Word and Sacrament are not to be the marks in such a way that in every place, i.e., in every local congregation where Word and Sacrament are widespread, there is an actual church, a community of believers, however small and hidden; rather, it is assumed that the preaching of the Gospel could possibly remain unfruitful in one place, that even the orderly ecclesiastical administration of Word and Sacrament could be in one congregation, and that possibly there would be no actual church, no true Christians. We appealed with Luther to the baptized infants in the cradle, who are always in grace. But even this was completely rejected by our opponents, and one of them even went so far as to claim that even infants could despise and reject the grace of God at their baptism, so that even infant baptism could not make us certain and certain everywhere that a true church, i.e. members of the body of Christ, existed. According to the opinion of the Immanuel Synod, there remains only the general empty idea that word and sacraments are the marks of the church, because in general and, as it were, summarizing all places on earth where the gospel is preached, divine grace can quite naturally be only where its means, word and sacraments, are. But is it not once again the case, as I said above, that the appearance and name of Lutheran doctrine is held fast, that Word and Sacrament are the marks of the church, but the thing itself is destroyed? For what is the sole purpose of the doctrine of the marks of the church? But without doubt only that, that although the church is invisible in its essence, I nevertheless become sure and certain where it is, where, in which place I can find it, if I seek it and want to adhere to it, likewise where and in which place the true works of the church are going on in the swing, the right absolution and the right ban, the right vocation of a preacher 2c. Then I know that in every congregation, where pure Word and Sacrament are, there is also a true church, which binds and loosens me, which also has the power to install and remove preachers 2c. Well, all this ends when I can never be sure whether there is always a true church in a local church of the right faith. The church, the congregation of believers, always remains a completely intangible, veiled thing, hidden behind the clouds, which moves around invisibly on earth, but if I want to grasp it here or there in a certain place, it says: no, stop, you can never be sure whether it is here, and so it escapes from my hands. - For many years I have been reproaching Pastor Diedrich, the main leader of the Immanuel Synod, for this, that he does not understand the invisible spiritual essence of the church very beautifully and correctly, but the bridge is hidden from him, on which it goes over from the invisible church to the visible, between invisible and visible church remains for him an insurmountable gulf 2c. But in vain, the Immanuel Synod has now settled in its wrong view, Pastor Diedrich even declared it to be the "sick and dark point in the Missourian conception" of church, that we see in the doing of a right-believing local congregation a doing of the church; it is to him, he says, an unjustified and unmediated "jumping over from the invisible church of the pure believers into the mixed heap". Quite logically, therefore, the Immanuel Synod does not want to know anything about synods and congregational meetings of the Missourian kind. It is of no help to us if we refer to the fact that we attribute ecclesiastical authority to the mixed visible group only to the extent that its actions are based on and guided by the Word of God and thus prove to be the work of the true church hidden in the group. Nevertheless, this is proclaimed to be the rule of the Lord *Omnes*, i.e. of the blind, unconverted crowd in the church; it is said that perhaps not a single believing Christian is present at such a congregational meeting, and that what the raw, godless crowd then decides must be spoken from heaven, as if it had been spoken by the infallible, holy church. Therefore, the Immanuel Synod does not elect any congregational deputies to its synods, but its pastors come together and laymen are invited whoever wants to come. Of course, members of distant congregations come very seldom, but at most some from the local congregation in whose midst the synod takes place. This does no harm, since there is no question of voting rights, etc., at the Immanuel Synod; one does not know, one thinks, who is a Christian, who may or may not vote. Thus, in the end, it is not the *Omnes who* decide and govern everything, but rather the pastors, who actually hold the synods and do and arrange everything, while the congregations sit quietly at home. As a consolation and substitute for everything that is lacking, the Immanuel Synod gives us the information that where the Word of God is preached, we should only stand by confidently, where we should see the voice of the church, right absolution and right banishment, right calling of the preachers, even if possibly no actual church exists there, but rather, as Pastor Diedrich says, "is 1000 miles and 1000 years away.

But what separates us most hopelessly from the Immanuel Synod for the time being is, in Summa III, the different position toward doctrine that it has toward us. This is the great fundamental evil of our time, the indifference to doctrine. It is absolutely impossible to accept that doctrine should be held so precisely and strictly down to the smallest detail as the old Lutheran church

recognized and presented it from God's Word. It is true that one boasts very highly of the conformity with the Lutheran symbols, with Luther and the Fathers, but because the spirit of our time lacks the right sense for pure doctrine and the right understanding of it, there must always be excuses for not taking it so strictly and exactly with our good old Lutheran doctrine. Thus the Iowa Synod invokes the theory of the "open questions" in order to avoid, in spite of all the calls for Lutheran

The Immanuel Synod, however, does not call it "open questions," but rather accuses us of going beyond the symbols and following all kinds of ideas of our own. The Immanuel Synod does the same thing, only it is not called "open questions," but we are accused of going beyond the symbols, of demanding only "theological forms," of not wanting to be content with real "unity in confession," but of demanding a "dogmatic unity" that kills life in the church and goes beyond mere literalism. The "Immanuel" in its preface of this year therefore thinks that the Missourians are on the best way to make the church a "mummy". Pastor Diedrich in particular, however, cannot find words enough to condemn and heresy at every opportunity this "Missourian spirit." *)

In spite of this, we have recently attempted to initiate private negotiations about our doctrinal differences with the Immanuel Synod and have offered to participate in a colloquium. But our opponents lack so much understanding for our striving for a clear and firm grasp of pure doctrine that they openly declare to our face that they cannot see a "fight for the truth" in our actions. The majority of the doctrinal council of the Immanuel Synod has therefore rejected our request for a colloquium, so as not to strengthen our perverse unchristian activities, which they consider to be the case; we should first acknowledge, they demand, that our doctrinal differences are only insignificant, which do not affect the symbolic Lutheran doctrine, and thus also the Lutheran church and communion. But we will never be able to give this acknowledgement, nor be content with an apparent confession of the Lutheran symbols, without a completely definite and clear explanation of the right meaning and content of our Lutheran symbolic doctrine. As long as the Immanuel Synod does not have a real sense and understanding for this demand of our unity and harmony in pure doctrine, but is so deeply inwardly repugnant to it, we have no prospect and hope of understanding and uniting with it.

Thus, our relationship with the Immanuel Synod, like that with the Breslau Synod, was resolved after many years of struggle. After that, our dear friends and brothers in America can get an idea of our church situation here in Germany. How small was the circle of truly like-minded people who gathered last summer at our pastoral conference here in Steeden! There were only so many of us that we could say that the Lord has not let it end with us! And where is the prospect and hope for the increase of our small church community? We still have a number of individual faithful friends scattered here and there in Hesse, Bavaria, Hanover and other German countries. But who knows how long it may take before the crumbling edifice of the regional churches in these countries completely collapses and a free Lutheran church rises up with which we can unite! And if separation occurs here or there - how cautious we will have to be, after so many grave dismal experiences we have had in our German Lutheran

*) The words of a blind, truth and justice denying zeal, which Pastor Diedrich pours out against Missouri, reminiscent of a Cochläus, need no repetition here, since our Iowa friends already take care to decorate their "Kirchenblatt" with a flower reading from it. D. R.

45 Free Church, so as not to plunge into new difficult struggles and entanglements or into connections which we might later have to sever again with much pain! When our dear brethren in America consider the almost constant struggles we have had to devote our lives to up to this point, they will be able to understand why we do not move too quickly with every new ecclesiastical phenomenon, but rather gladly and thoughtfully allow each thing time to prove itself before we accede to it. But this is the general situation throughout Germany: every newly forming separation will first have to go through many clarifications and purifications before we will be able to fully and joyfully unite with it. In America, too, it took many years before the Missouri Synod could happily join hands with its sister synods.

Thus, we must continue on our way in patience and silence, ready to receive with love anyone who proves to be a true fellow believer and spiritual companion, but on the other hand, always vigilant and anxious to hold on to what we have, so that no one will rob us of our crown. The greater our ecclesiastical abandonment here in Germany, however, the more we praise the divine grace that has given us faithful friends and brothers so close to us over there in America, to support and strengthen us in our loneliness. May the Lord continue to strengthen our union with the Missouri Synod and make it a rich source of blessing for us and for many others.

(Submitted.)

Something from the history of the free schools here.

The superintendent of the free schools in the city of Belleville, Ill., had recently invited the parents in an English paper to visit the schools from time to time, because through such visits teachers as well as pupils would be spurred on to greater efforts, etc. The editors of that paper, however, printed an invitation, signed by A. B. C., to the effect that the pupils of the free schools should accept the invitation of the superintendent. Immediately following this invitation, however, the editors of that paper printed a request signed by A. B. C. to the effect that the pupils of the free schools should submit the invitation of the superintendent to an examination and then indicate which violations of the language rules were to be found in it. Already in the next issue of that paper, a nosey and impudent free school boy, perhaps with the help of adults, complies with the request and reproaches the superintendent in short but biting terms for his language mistake.

This much is clear from this: Whoever wishes to have his children taught the fourth commandment, which commands the children the owed honor towards their parents and all superiors, and whoever himself wishes to be honored by his children according to the fourth commandment, has only to place them under the influence of the local free schools and of those who are enthusiastic about them; In this way the children are generally, if God does not prevent it by special grace (humanly speaking), made so clever and discerning that they consider themselves just as high as those to whom they owe filial honor according to God's commandment, and that they therefore in their imagination no longer think they need a fourth commandment. The poor

Children! and - the poor parents who do not realize this! Truly, it means a lot if, in view of such incidents as the one just mentioned, one nevertheless exposes one's children to the great danger which attendance at the local free schools gladly entails. And yet, there is still so much lack in this, because so many parents, who want to be living Christians, have made the physical welfare of their children their life's work and are less concerned about the care of their children's souls. This cannot have a good end.

The children do not actually belong to the parents, but they belong to God. God has appointed the parents as his representatives only as temporary caretakers of their children and they are to enjoy them as long as God wants, but he himself retains the right of ownership. Therefore, at the last judgment, he will call all parents to strict account and ask them: Where do you have my children? Have you diligently seen to it that they have been brought up in discipline and admonition to me? Did you plead and sigh diligently to me for the salvation of your children and did you do your part so that they could be saved? And how many parents will then have to fall silent! If parents, therefore, are aware of the great responsibility they have for their children, they cannot thank God enough for the parochial schools with which the great God, in His unspeakable love, has graced the Lutheran church in this country in these last times; For besides the elementary subjects, which generally occupy no small position in these schools of ours, Christ the Crucified reigns in them; in them the children in general, but especially through instruction in the Lutheran catechism and in biblical history, receive wholesome nourishment for their immortal souls. In them, through God's Word, they are made poor and grace-hungry sinners, which work God must also do on our children, if they are to take hold of Christ their Savior in faith and hold on to him, appropriate the consolation of their baptism, acquire a willing heart for all good and one day become eternally blessed with us, their parents. But already by the one circumstance that the fourth commandment: "You shall honor your father and your mother" is practiced in an evangelical way in a school, it has such a rich treasure that it cannot be paid for with all the gold and silver of this world. What a great mercy it is from God that our children are allowed to learn sayings in the home board, such as: "Young people, be subject to the elders, and hold fast to humility, for God resists the arrogant, but gives grace to the humble"? In short, religious instruction makes a school a green pasture, even a paradise; but a school without religious instruction remains a barren sandy desert. But who would want to send his inexperienced child into the desert? And if one thinks that the danger is not so great, that the matter is not so bad as it is made out to be, then take his son or daughter once before, when they come out of the free school, and ask them: What have you learned in the catechism? What have you heard today from God's Word? What have you heard about Christ? And it would be strange if a Christian father or mother did not feel a little uneasiness in his or her heart about the fact that their children are growing up so completely without God's Word and are so ignorant of divine things. But you, dear reader, will perhaps say: But who will

also present such questions to a child who goes to the free school? That's right, but isn't it scary that you can't do that?

As is generally known, even the most godly parents have neither the time nor the skill to instruct their children in the one thing that is necessary. And the sad consequence of all this, as can be seen before our eyes, is that so many, who have been confirmed with only the most rudimentary knowledge of spiritual things, then gradually fall away, become fond of the world and fall prey to hell. That is why God's Word, among other causes, attributes the apostasy to ignorance, when it says, Eph. 4:18: "Whose minds are darkened, and are estranged from the life that is of God, through the ignorance that is in them, through the blindness of their hearts." In the future, many parents could save themselves many a heartache, many a tear, and many a gloomy hour on account of their children, if they now, even if it might already seem too late to them, still began to do their part, as God's Word demands of them, for their children and to pray for them to God unceasingly. This is highly necessary, especially since even with the greatest faithfulness and care the children of true Christians sometimes fail.

But the guardian of Israel watches over that which he has built among us by grace, and maintains in church and school pure doctrine and good discipline, that it may be known that the right God is in Zion.

A lover of good Christian school discipline.

Strange example of how God still gave a scoffer grace to repent on his deathbed. (From a layman.)

It was in 1862 when a young man who had just arrived from Germany and was a carpenter of his trade asked me for work. Since I needed a worker in my store, and he declared that he could fill the position, I gave him a job; I also took him into my house at his special request, because he did not want to go to a public boarding house. He soon showed himself to be an industrious and skillful worker, and also in his external dealings he was reasonable, and kept away from debauchery and coarse vices! But there was one thing he lacked: peace with God. He was an unchristian, even a mocker.

In our house, where by God's grace Christianity reigns, he soon felt uncomfortable. When I held devotions with my family, he could not stand it any longer at the table, so he lit his pipe every time, sat down in the corner, and clearly showed his displeasure through all kinds of movements. If, on the other hand, he was able to vent his unbelief somewhere, he always showed himself to be tremendously animated, and one could clearly see what great pleasure it gave him to be able to hurl scorn and jokes at God, His Word, and His servants. Since our congregation was building a new church at that time, he took particular occasion to give vent to his unbelieving heart by truly blasphemous speeches about this work.

In our workshop, where several more of God's children were working, he always found the rebuke he deserved. If he had not been so capable in his trade, I would have dismissed him long ago. Also left

46

I never gave up hope that a word would eventually get through to him. In the spring of 1863, however, he stopped his work, traveled to St. Louis, where his relatives lived, and where he hoped to make his fortune better; however, he returned disappointed in the fall, and again sought employment. This time, however, he declared quite openly that he would no longer go to board with me because he could not stand reading and praying. It was already feared that he was suffering from emaciation, but he did not believe this. He subsequently married, and now worked for himself. He stubbornly refused to have the little son born of this marriage baptized. "I can baptize it myself!" he replied to his wife when she asked him to do so.

His health was already declining, and his business was not progressing well, so he began to grumble more and more against God and man.

Once again he reported to me for work, also brought his handicraft utensils and wanted to start the next day; however, he did not come. After eight days, his wife told me that he was ill. At the same time, I learned that he wanted to sell some of his tools. I visited him and bought some from him. However, he did not want to take the money. He said I should just keep it, I could make him a coffin for it. He said in the most definite way that he would probably not hear the Kukuk calling anymore. I was frightened and was seized with heartfelt pity against the poor man. My heart sighed to God that he might help me to save his soul. "Fritz!" I said, "is that really your conviction?" "Yes!" he said with a lighthearted smile. I replied: "But Fritz, what will happen to you if you go to eternity with your unbelief? For that is what your conscience tells you, that there is an eternity, a righteous God, and also a judgment." I also pointed out to him, as much as God gave me grace, his unbelieving life and the wrath of God. He looked at me attentively with his big eyes, and after a while he answered with obvious restlessness: "During my illness I have already thought about whether there is another life after death. When I was a schoolboy, I also believed it, but later I stopped believing it, because it is so contrary to reason! I can't believe it; I wish I could recognize and believe it like you do. I said, 'Fritz, have you already asked God to give you His Holy Spirit, to enlighten your blind eyes, and to give you faith?' He replied, touched: 'No, after my confirmation I believed differently and never went to Holy Communion again.' I replied that this was indeed terrible, but that he should confess his sins to God in all seriousness and ask Him to give him the grace to believe His word firmly, but that he should do so in all seriousness and perseverance. He then gave me his hand and said, 'I will try, I will do it.' I wished him God's blessing and went home. About eight days had passed - I had just come home from work in the evening - when our pastor came to my house and told me full of joy how Fritz... had called him, how he was ready to repent of his previous unbelief, how he consoled himself with the grace of Christ, and how he would like to have a Bible; I would like to get one for him this evening. I was told about

I was so pleased with this news that I did not take time for supper, but immediately brought him the Bible. When I entered, he shook my hand, called me brother, and immediately asked me if I had brought the Bible with me. I pulled it out and, handing it over, asked him what he wanted with it. He kissed it and said, "I want to take comfort from it." In his joyful haste he did not know where to start reading. I first referred him to the part of the New Testament that dealt with the suffering of our dear Savior, which he carefully noted. When I asked him what had actually happened to him, he replied: "Oh, August, I cannot thank you enough for all eternity that you have so faithfully warned me of hell and shown me the way of salvation. That very evening, when you gave me the advice to ask God for faith, I immediately tried it. I confessed all my sins to God, especially my unbelief, and asked Him not to cast me into hell. I got so into prayer that I became loud and jumped up in bed. It cost me a lot of struggle at first. It was as if a voice was mockingly calling out to me: What, you pray? and you have already lived so long in contempt of God. I realized quite clearly that it was the devil's temptation, and strengthened myself with the word: 'Get thee away from me, Satan!' The faithful God has now given me the certain assurance that I am his child." He told me how he had gradually fallen into unbelief after his confirmation, how often he had been admonished by his parents and brothers and sisters in letters to remain faithful to the dear Savior, and how he had carelessly thrown such admonitions to the wind. He asked me to forgive him for having offended me so often by his crude mockery of divine things. I should also ask my wife to forgive him for having once asked her so scornfully whether she was still so stupid and believed that there was a God. I assured him that everything was already forgiven, that he should only ask God for forgiveness. "Thank God, I have found it," he replied. He was also particularly sorry that he had spoken such shameful words about our church. "Alas!" he often sighed, "if only my wish could be fulfilled that I could once come to your church to make my repentance known to everyone, and to give thanks to God for His fervent love, which He has shown to me, a poor sinner." Of course, this wish was not granted to him. Our pastor visited him diligently, gave the child holy baptism, and after he had convinced himself of the sincerity of his repentance, he also administered Holy Communion.

He had now become a completely different person. Instead of his former sullen and discontented nature, he showed only patience and surrender to the will of God. He longed with all his heart to be redeemed and to be with Christ; indeed, in joyful hope he could hardly wait for the hour of his redemption. In his thoughts, he occupied himself much with the sayings and songs he had

learned in his youth, some of which had been preserved in his memory and now refreshed in his heart. The hours I spent at his camp were a source of great edification to me. Repeatedly he said to me: "O! the faithful God has brought me in the eleventh hour like a fire from the

fire. For all eternity I have much to do to thank him for it." He often talked about his old father and his brothers and sisters in Germany. "Oh!" he said, "how they will rejoice when they hear that I am still converted." He gave me the order to inform them of this after his death. When I asked for the exact address, he asked for a piece of paper, put it on the Bible, and with a weak, shaky hand, wrote a few words about the conversion that had taken place with him to send to his parents.

His former unbelievers also heard about the change that had happened to him and wanted to make him crazy again. You are not dying yet, Fritz," one of these comforters told him, "when I was also present. He answered that he hoped to be with Christ soon. When the latter laughed and mocked his faith, he said freely to his face: "You are an emissary of Satan, and if you want nothing more than to rob me of my Lord Jesus, on whom I stake my salvation, I must ask you to leave me rather. He often told them that they would go to hell if they did not leave their unbelief. Of course, they thought he was crazy and blamed the priest, or explained that it was due to the illness. I once asked him to tell me on his conscience whether he had been so sure of his cause during his unbelief, and whether his conscience had not told him differently than his mouth had spoken. He answered me quite frankly that he had never had a free conscience, and that I could confidently believe that all unbelievers were not sure of their cause. Once I spoke to him about the resurrection, that this body of ours would come forth glorious and transfigured. "Oh," he said, a joyful smile coming over his face, "what a joy it will be when I pick you up; I will be the first to meet you, and then we will sing hallelujah."

The day before his death, I also asked him if he was quite sure of his bliss. He said joyfully, "Yes!" I asked him further on what he based his blessedness. He answered: "Only on the merit of Jesus Christ. That was a glorious testimony! The next morning he gently fell asleep. The reader can well imagine that I fulfilled his wish and faithfully reported everything to his old father and brothers and sisters. This was an effort that was soon richly rewarded, for I received a letter written by the sister, overflowing with joy and thanksgiving to God, who had so wonderfully answered her unceasing prayers for the salvation of her lost son and brother. For me and many other Christians, this experience served to greatly strengthen our faith, for we recognized in it not only a clear example of the merciful love of the Savior of sinners, but also of the power of believing prayers that rise up in the parental home for a prodigal son.

To the ecclesiastical chronicle. I. America.

"American" Lutheranism. A certain Lutheran pastor, H. C. Grossmann, recently preached a sermon in the Lutheran church at Tremont, Pa. on the relationship of Oddfellowthum to the church. His text was 1 Cor. 13, 13 (faith, love, hope). He wanted to prove that the principles of the order were not contrary to Christianity. - Doesn't that mean abusing the name of God in a terrible way?

47 Another Lutheran pastor, G. W. Schmucker, belonging to the "Pennsylvanian" Synod, is agent for a life insurance company, and the "*Lutheran Observer*" recommends him with his loose business to its readers. In a Lutheran church in Dayton, O., the Ouäker Miss Smiley preached recently. - This is where it must come to those who depart from God's Word, they get deeper and deeper into rapture. G.

f

The Doctrine of Justification. In the *Lutheran and Missionary* of February 10, the following pertinent statement by a correspondent is reported: "When the Colloquium is held, I would be glad if the discussions were begun with a thorough consideration of justification by faith. All profess to agree on this, and yet, in my opinion, this is the fundamental error of the liberal Lutherans. They teach wrongly about the sacraments, because they do not understand the doctrine of justification clearly." The "*American Lutheran*", an organ of such "liberal" Lutherans, is not at all satisfied with this judgment. He says: "The mere assertion that we are in error in the doctrine of justification by faith does not make it so; and if they do not prove their assertion, and show wherein the General Synod is in error in this doctrine, we must charge them with the transgression of one of the ten commandments, namely, that: Thou shalt not bear false witness against thy neighbor." - If the "*American Lutheran*" knew the writings of Luther, he would not demand vivid proofs. Luther has proved in the most convincing way that the sacramentalists - and these are also the General Synodists - by their doctrine of the means of grace 2c. overthrow the doctrine of justification, even if they also "prate" about Christ and allow the sentence to apply according to the wording that we are justified by grace alone through faith. For those who desire a compilation of Luther's most beautiful testimonies on this matter, we recommend the paper by Professor Walther: Die lutherische Lehre von der Rechtfertigung. *) G.

Temperance agitation of praying women. We can see from the "Fröhlicher Botschafter", the organ of the United Brethren in Christ, how even enthusiasts judge this. In the number of February 17 it says: "Of course we wish these women every success, but we doubt very much whether the success will last. It is also a question whether such a way is not similar to what the Scripture speaks about, that one should not give the sanctuary to the dogs and not throw the pearl before the swine. If these women trust in their prayer for remedy, it should have the same success at home or in church as if it were done in a beer saloon or whiskey bar. In spite of the successes so far, the way to make the saloons close down is somewhat doubtful to us.

Enthusiasm. In the "Congregationalist" of February 12 it is asserted that the wine at Holy Communion is very dangerous for morality. "Why should we," it says among other things, "put into the sanctuary those things against which we otherwise fight?" - Here one can see quite clearly what kind of people the enthusiasts (also the temperance enthusiasts) are, namely people who want to master the Lord Christ and his word. The mentioned case is not an isolated one. Here it is quite obvious what they do in all articles in which they deviate from God's Word.

G.

The new temperance movement is still on the rise and is giving rise to all sorts of previously unheard-of things. On February 26, a meeting of all the local clergy took place in Worcester, Mass. The Roman priests, who were still

*) Available from M. C. Barthel. Price 20 CtS.

who had refused to participate in such a meeting a year ago, appeared. Father Mathew, the great Irish "Temperance Apostle," found his most zealous collaborator in a Quaker preacher. The most beautiful harmony prevailed among those present, and the arch-Roman Father Mathew and a Quaker preacher, Roman priests and Protestant clergymen united in prayer. The end justifies the means; doesn't it, Father Oertel?
Ad. Vol.

York, Pa. We find the following in the "Pilgrim" from Reading: "In York, Pa. a German Lutheran congregation is forming which will join the Missouri Synod. The "Lutheran" of St. Louis is more read there than the "Kirchenfreund" of Baltimore. Missouri's standing in the East is quietly increasing significantly. This may be due, among other things, to the fact that Missourians are and remain good Germans. The impetus for the York congregation came from an old "Lutheran." A German farmer in Maryland sent butter to York and wrapped a pound in a "Lutheran." The grocer in York "accidentally" became aware of the wrapper, read it, liked it, shared it with acquaintances, and today there is a Lutheran German congregation in York.

American Pilgrimage. In May, a number of Americans intend to organize a pilgrimage to Rome to see the Pope. A steamer is to be rented for this purpose. Whoever wants to participate must deposit a certain sum of money. The pilgrims want to visit the holy (?) grotto of U. L. F. of Lourdes and ask the holy (?) father for blessings for themselves and America.

G.

Rightly so. In Bloomington, Ill, a Roman priest has recently been prosecuted for running a lottery for the benefit of his church. That Roman priests do such things is not to be wondered at; but how congregations that want to be Lutheran can still do such things is quite incomprehensible.

Ad. Bd.

II. foreign countries.

We learn from the German newspaper "Bayerisches Vaterland" what the papists are reading the mass for now. In it it is reported that Roman priests have read masses even for the good failure of the Reichstag elections on January 10!

W. [Walther]

The Evangelical Lutheran Secondary Citizen School and the associated Secondary Daughter School

to St. Louis, Mo.

After Easter, new pupils will again be admitted to the institutions mentioned in the heading. Those who intend to send children are asked to notify the undersigned some time in advance.

As a result of the steady increase in the number of students, the need to hire more teachers became apparent, first of all for the girls' school, because it was no longer possible for the one teacher of female handicrafts to keep all the students continuously active. So the board of directors met and decided to hire a second teacher for female handicrafts. With God's help, they succeeded in recruiting a capable teacher for this subject in the person of Miss Maria Steinmeyer. Thus, there are two male and three female teachers at the secondary school; one of the latter, an American, teaches English and the other two teach female handicrafts.

O. burgdorf,

Xc>. 2103 Jackson Ltrsst, 8t. Douis, Llo.

Inauguration.

Rev. John Her was installed in his new office on Sunday, SIXDAYSIME, Feb. 8, 1874, by Praeses C. Gross, at Cohocton, Steubm County, N. Y.

Address livv. Her,

Oodocton, Lttzudsn Oo., Eng. 1.

Church dedications.

The congregation of the Rev. Runkel at Aurora, Ind. solemnly dedicated their new church on the Sunday of SIXDAY. The church is of brick, 45 by 85 feet, built in ecclesiastical style. The 105 foot high steeple is adorned with a gilded cross. Th. Wich when.

On the 22nd Sunday after Trinity in 1873, the Emanuel Lutheran congregation at Charlotte, Iowa, dedicated its new church (30 feet wide and 50 feet long).

L. Stiegemeyer.

For your kind attention.

All who intend to attend the Western District Synod to be held in St. Louis from April 29 to May 5, pastors as well as parish deputies and school teachers, are hereby most respectfully requested to notify me of their intention to come as soon as possible and no later than 14 days beforehand, so that the necessary preparations for their hospitality can be made. Those arriving will be taken to the school hall on Barry Street; from there they will be taken to the apartments intended for them.

St. Louis, March 11, 1874, Th. Brohm, Duster looi.

Notice in relation to the Synod of the Western District commencing on the 29th day of April next.

I. The dear congregations are to be reminded of the resolutions passed by the General German Lutheran Synod of Missouri, Ohio, etc. in 1872 concerning the establishment of the Delegate Synod. These are thus:

With respect to voting municipalities:

1. that from two to seven congregations shall be entitled to send a pastor and a deputy as their representatives, in such a way that not less than two, and not more than a maximum of seven congregations should be united in this.

2. mode of election. The election of such a deputy and preacher shall take place in such a way that they are appointed at the respective district synods preceding the delegate synod by the congregational "deputies" and voting pastors sent for this purpose for the respective circle of congregations that want to unite. If a congregation has not sent a deputy and has therefore been excused, it is free in this case to commission someone in writing to co-select the deputy for the delegate synod.

L. With respect to advisory members of the Synod:

1 These shall also participate in the delegate synod according to their order. One out of every seven pastors and one out of every seven school teachers shall be elected as advisory members for the synod.

The election of these shall take place on the occasion of the district synod, which first precedes the delegate synod, and the consulting preachers and teachers shall have the right to elect their representatives from among themselves at the synod.

II. The subject of this year's proceedings is the continuation of the theses on the paper: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one."

Anyone who wishes to bring any other matter before the Synod is requested to report it to the undersigned in due time.

I. F. Bünger, d. Z. Districtspräses.

So just appeared:

Sermon on the Gospel on the 1st Sunday of Advent in 1873 preached by C. F. W. W. Printed by Louis Lange. St. Louis, Mo. 1874.

A sermon that should be widely distributed in our congregations. The subject of it is: Zeal for the happy progress of Christ's kingdom on earth, a necessary characteristic of his true kingdom companions. It is shown 1) what such zeal consists of and how it manifests itself, and 2) why it is such a necessary characteristic of Christ's true kingdom comrades. Any net profit is intended for the purposes of the Kingdom of God. It is available from the publisher, Mr. Louis Lange, Oorvor
cek Olar" L Llianai 8ts., 8t. Doms, Llo. the copy at 5 cents. G.

Conference - Displays.

There will be no monthly pastoral conference in St. Louis in April and May. C. S. Kleppisch, Secretary.

The Baltimore Districts Conference will meet, s. G. w., April 14-16, at the home of Rev. Frincke at Baltimore. Items of discussion are: 1) theses on the doctrine of original sin; 2) theses on tradition; 3) a catechesis.

F. Dreyer, Secretary.

The Cincinnati Preachers' and Teachers' Conference will meet, s. G. w., at the church of the Rev. Nützel in Columbus, Ind. from April 9 to 13. H. Fischer.

The North - Nebraska Specialconference will meet, s. G. w., April 14, 15, and 16, at Stanton, Stanton Co. nebr. at the home of Mr. Past. I. G. Bürger. I. C. Rupprecht.

The Grand Rapids Specialconference gathers April 14 and 15 in Grand Haven, Mich. N. Sturgeon.

The Southern Michigan Pastoral Conference will gather, Lord willing, in Detroit on April 14 and 15 at the church of Hm. Rev. Dankworth. I. A. Schroepfel.

The Southwest Indian Districts Conference will hold its next meetings, s. G. w., from the 8th to the 10th of April, at noon, at the home of Mr. Past. Mäurer at Grayville, White County, Ill.

All members of the conference are hereby kindly requested to register their appearance with the aforementioned pastor in good time.

F. W. Brüggemann, Secretary.

The New England Pastoral and Teachers' Conference will meet, s. G. w., April 8-10, at the church of the Rev. A. Biewend in Boston Highlands, Mass.

The Fort Wayne Preachers' and Teachers' Conference will hold its next meeting, s. G. w., from April 7, afternoon 2 o'clock, to April 10, noon, at Fort Wayne. Papers will be presented 1) on the connection of the doctrine of justification with the other articles of Christian doctrine; 2) on Article V of the Formula of Concord.

To preach: on Easter Tuesday evening Past. Niethammer on one of the pericopes of the day; substitute: Rev. Grüber; on Thursday evening Rev. Zucker on the third piece of the VI main section of the Catechism; substitute: Rev. Hiebei.

A. Krafft, Secretary.

The Cleveland Districts Conference will meet, s. G. w., April 14, 15th, and 16th, at the home of Rev. Lothmann, in Akron, Ohio.

Each member of the group has to deliver a written catechesis on the third commandment and send it to Mr. President Schwan at least four weeks in advance. In addition, a translation from Chemnitz, concerning the difference between advice and commandments, is to be submitted for discussion. Pastor H. Crämer is appointed as preacher, Pastor Horst as his substitute. I. Rupprecht.

Received in the Northern District treasury:

For poor students in Fort Wayne: From Pastor I. F. Mueller's church in Amelith -3.70.

For Pastor Brunn's institution in Steeden: From Past. W. Friedrich's congregation from the collection bag -10.85. From Mr. Klemm in Saginaw City -1.00. By Past. Böling, collected in Missionstundcn, -10.00. By Past. Multanowski's Gem. in Waterford -6.00. Past. Mueller's Gem. in Amelith -10.80. New Year's - Collecte of the Gem. in Frankenmuth -22.53. By Konrad Seidel in Saginaw City -5.00. By N. N. in Grand Rapids, Mich.

For Brunn'sche Zöglinge: From Fr. Keith -1.00. Wittwe Eva M. Schmidt 50 Cts. Mrs. Reuter 50 Cts.

For emeritus preachers and teachers: By Past. Präger -1.00.

For poor students in Addison: From Past. Müller's Gem. in Amelith -3.25. Wedding Collecte at Louis HM in Waconia -8.60. Don Fr. Eggers -5.00.

For Albert Dorn in Addison: From Past. H. Meyers 2 parishes in Kirchhayn -8.50.

For inner mission: From Past. Clöter's congregation in Aston -8.00. Past. Bernthal's congregation in Richville -4.25. From Rev. Müller's congregation in Amelith -9.10. From Rev. Büchele's Gem. in Grafton -10.08. From Immanuel's congregation in Milwaukee -2.50. Mission F. Coll. in Past. C. Markworth's parish -25.00.

On the Emigrant Mission in New York: From Past. Hahn's congregation in Sebewaing -4.00. Past. Wuggazer's congregation in Richmond -4.00. Joach. Piepkorn in Freistadt -1.00.

For the building fund: From A. Denke in Frankenlust -1.50.

To the orphanage near St. Louis: By T. N.

-4.00. By Past. Bauer's children Clara and Lieschen -1.00. Past. Müllers Gem. in Amelith -7.10.

For the community in Planitz, Saxony: By L. E. Familien Collecte -4.10.

On the new college building in St. Louis: From Pastor Müller's congregation in Amelith -7.50. Past. Hudtloff -5.00. Whose congreg. in Town Berlin -10.00. From Past. Schumann's Gem. in Freistadt -10.00. Past. Moll's parish in Detroit -20.66. From Frankenlust: by A. Denke -5.00, I. G. Sturm -2.00, I. W. Kernstock sen. -4.00, E. Müller -4.00, C. Müller -2.00, M. Ziegler -4.00. From Past. Jos. Schmidts Gem. in Saginaw City first broadcast -32.00. From St. Stephen's parish in Milwaukee, subsequently, -7.25.

For poor students in St. Louis: By Past. Präger by Mrs. Fr. Schwarz -5.00. By T. N. -4.00. Past. Tornev -2.00. whose Gem. in Ludington -2.80. Past. Rohrlack's Gem. in Reedsburgh -8.00, in Wonewoc -2.50. Wedding Collecte at Just. Krause -5.65, at H. Ortlip -7.75. DrSgl. at Karl Ludgin and Wm. Dommer -7.00. by Heinr. Hassel -5.00. whose wife -5.00. C. Fink in Mequon -2.00. For Brunn'sche students from Past. Röschs Gem. -5.00.

To the synodal treasury: From Past. Präger's St. Peter's congreg. in Town Granville -4.79. whose St. John's congreg. in Town Milwaukee -4.47. Mrs. Past. Präger -1.00. Past. Clöter's congreg. in Aston -18.00. Past. Strasens Gem. in Watertown -41.04. Past. Rohrlack -1.50. Past. E. G. C. Markworth's Gem. in Schroeder's Corner -1.35. Past. I. Horst -1.00. Whose Gem. in Hay Creek -5.00. Past. Böttings Gem. in Waldrnburg -16.38. Past. G. Markworth's comm. in Wyandotte -2.00. Past. Multanowski -2.00. Of Past. Daib and his Gem. in Oshkosh -12.00. Past. Hahn's comm. in Sebewaing -6.64. Past. Bernthal's comm. in Richville -5.75. Past. Müller's Gem. in Amelith -6.00. Christmas Collecte of Gem. in Frankenmuth -26.78. Of Past. Hattstad's Gem. in Monroe -15.30. Past. A. E. Winter -2.20. Whose Gem. in Logansville -8.30. Past. Aulich -1.00. Whose Gem. in Howards Grove -7.00. H. Hassel in Town Granville -1.00. Past. Koch's Gem. in Grand Rapids, Mich. -14.00. Past. Wuggazer -1.00. Past. Hudtloff -2.00. Past. Lemke -5.00. Past. Schmidts Gem. in Echester -11.15. Past. Keller's Gem. in Mequon, Christmas Collecte, -5.17, New Year's Collecte -3.07. From Past. Wambsganß' upper Immanuel's congregation -11.50. Of its lower Jmm. congregation -9.34. Whose Johannis congregation in Sherman -10.05. Pastor Schumann's congregation in Freistadt -13.82. Past. Werfelmann's congreg. in Milwaukee -4.70. Past. Rohrlack -6.50. Past. Ah- ners Gem. in Frankentrost -8.68. Of Past. Daib and his Gem. in Oshkosh to pay off debt -25.10. Past. Moll's congregation in Detroit -17.32. By Mr. Spieß on H. Neu- mann's child baptism -3.04. Collected at Reinhold's wedding, by Mr. Conrad -5.06. Collected by Past. Lemke's Gem. in Manistee -5.00. From Frankenlust: collected at Eichhorn's wedding -7.65, at Engelhard's infant baptism -2.01, at H. Pound's infant baptism -1.69, Christmas Collecte -20.75, for teachers' salaries -14.32. Aon Fred Pape in Reedsville -2.50.

(Conclusion follows.)

C. Eißfeldt, Kassirer.

For the Lutheran Orphanage near St. Louis

the following gifts of love have been received:

By Mrs. Pastor Weyel, 3 quilts, ^bed sheets, 1 pillow, 1 jacket, 1 pair of woolen pants, 12 padded caps, 20 girls' shirts, 12 boys' shirts, 3 children's pants, 8

pillowcases, 2 sackcloths, 5 pairs of cotton stockings, 6 pr. of woolen stockings, 9 children's dresses, 1 pair of worn children's shoes. From the women's club at St. Charles, Mo. 2 quilts. From Mrs. B., 2 quilts. From Gottfried Mertz 2 bushel of sweet potatoes, 40 cabbage heads. From Mrs. Papendorf 1 basket of soap, some bacon and some cabbage. From H- Niebrügge 1 bush. Apples. From C. Rauscher 1 keg of vinegar. From Joh. Lochhaas 1 basket of apples. From H. Hoffmann some cabbage heads. From Andr. Popp 4 pairs of shoes for girls. From Mrs. Ellersick in Neu-Bremen 2 quilts. From Andr. Bopp 3 pairs of children's shoes. From Wittwe Koch 40 cabbage heads. From W. v. Eime 2 gall. of fat. From Gottfried Mertz 20 lbs. sausage, 10 lbs. pork. From Past. Flachsart's branch in Scotia -3.50. From D. Wegner in Past. Sieker's parish in St. Paul, Minn. -2.00. From Past. Mennicke's parish thank offering from Mrs. Kath. Kurz -5.00. By Past. Gräbner by Mrs. B. -2.00. From Mrs. Papendorf -1.00. From the Women's Association in St. Charles 5 pr. cotton flannels - underpants, 3 woolen petticoats, 6 pairs of woolen socks, 2 aprons, 1 pillowcase, 1 girls' shirt. From N. N. through Mr. Estel 1 package of children's stuff. From Mr. Dänmer 1 box of shoes and boots. From Mr. Sauer 3 woolen caps, 4 pairs of stockings, 4 pairs of gloves, 8 shawls, 5 neck ties. From Andr. Bopp 1 quart of beef. From Valentin Bopp 2 gall. Fat. From Michael Mertz 2 Bush. Apples. From Herm. Niebrügge 1 bush, ditto. Don Wittwe G. Mertz 1 lot of sausages, 2 pieces of pork. From Mrs. Pastor Kleist in Washington 4 pairs of woolen stockings, 1 jacket. From Mr. Haas in St. Louis 3 boxes of soap.

Warmly thanking the kind donors A. Lehman".

In support of Wisconsin sophomores

Since September 1873, the following has been received by the undersigned: By Mr. Past. C. Markworth: collected at the wedding of Mr. Teacher W. Engelbert, -4.30; collected at Mr. Bürger's wedding in Bloomfield, -2.00; collected at the wedding of Mr. Karl Drews in Winchester, -4.60; from his Zion congregation in Caledonia and Winchester -3.16; by the same from "Unnamed" -2.00. By Mr. Past. Löber in Milwaukee from the worthy women's association of his congregation -8.00. From the worthy women's association of the congregation of the undersigned -20.00. From P. D. -4.79.

In expressing my heartfelt thanks for these gifts on behalf of the recipients and wishing God's rich blessing, I must at the same time ask for further contributions, since the treasury is now empty. Gal. 6, 9, 10.

Oshkosh, Wis. the 21st inst. 1874, I. L. Daib.

Dstterdox 410-

Received for the church building of the poor Lutheran congregation in Stevens Point, Wis: By Mr. Pastor Stute -5.00. By Mr. Pastor Rohrlack -3.00. By Mr. Past. Winter -2.00. By Mr. Kassirer Eißfeldt -5.84. By Past. Daib -1.00. By the congregation of Mr. Past. Löber in Milwaukee -13.50. From Christ Church in Bloomfield, Wis. by Mr. Past. Markworth -13.75. From Mr. Past. C. Markworth's congregation at Amherst, Wis. and by himself -5.00, by his Zion congregation at Caledonia and Winchester -4.55.

God's rich blessings to the lenient givers! I. L. D ai b.

Received **for the Lutheran Hospital in St. Louis** with heartfelt thanks: From Mrs. Rodekohr in Lafayette County, Mo., \$1.00. From an unnamed person through Past. Nie* del in Homewood, Ill, \$10.00. Mr. Hülsekötter in Venedy, Ill, \$5.00. Wittwe Weinhold in Perry County, Mo, \$5.00. C. Burgdorf in Red Bud, Ill., \$1.00. F. Nagel there \$1.00. Thanksgiving. Collecte d. Immanuels parish at Pively, Jrffer- son Co, Mo., \$5.25. Of Mrs. Takle in Lee, Ill., \$2.00. From Mrs. Strübing there \$2.00. From the Women's Association of the Jmma- nuelS District in St. Louis \$10.00. Bon Mr. Finke \$1.00. Mr. Meyer 50 Cts. From Mr. Haas 1 box of soap. Hrñ. Vie- nup 8 lbs. coffee, 8 lbs. sugar, 50 lbs. flour, 5 chickens. Of droge 7 jard towelrr stuff, 5 jard calico. Bon Kölling 6 aard calico. From Wiebracht 3 ppl coffee, 4 ppl sugar. From Twitmryer L Co. 50 lbs. flour. From Twitmeyer N. 7 ppl sugar, 6 ppl dried apples and wash blue. From Mr. Field 8 lbs. of sugar. From Mr. Richter 2 towels. From Herm Steinmryer L Co. 2 dozen fruit cans. Bon David Steinmeyer 6Z ppfd. coffee, loHfd. sugar. From Christian Brockmryer 4pd. coffee, 8pd. sugar, 6pd. beans, 5pd. peas. From Frdr. Rohlfing 2 lbs. coffee, 2 lbs. sugar, 2 lbs. rice, 2 lbs. oat groats, 2 lbs. barley. Bon Hrñ- Sauer 4 pairs of woolen socks, 2 handkerchiefs, 1 pair of gloves, several jard of calico. From Mr. Past. Sapper's parish \$2.55. By the same, collected at the wedding of Mr. Bosse, \$5.00. From Martha Richter in Homewood, Ill, \$5.00. Bon the Herrm Kalbfleisch L Lange \$23.85. Bon the Herren Leonhardt L Schuricht \$18.12. Bon Hrñ. Past. Prost in Texas \$2.00. Bon J. Rodekohr in Lafayette County, Mo. \$1.00.

F. W. Schuricht, Kassirer.

For poor students received through Pastor Buehl in Mas- sillon, O., from members of his congregation (for Stud. Ph. Schmidt) \$15.50. Through Pastor Henkel in Coldwater, Mich. from his congregation \$6.50.

NL. The gift of \$15.00, which was acknowledged in ^previous number as having come from the women's club in Pastor Wagner's congregation, was a gift from the dear JünglingS- verein of that congregation. L. F. W. Walther.

With heartfelt thanks to God and the dear givers, the undersigned certifies,

To have received the following additional gifts of love for the church building in Iowa City r

From Past. G. Kunz' congregation \$7.00. Past. I. G. H. Hild's congregation \$6.75. Past. F. Böling's congregation \$10.00. Rev. H. Holtermann's congregation \$5.00. By Mr. Rev. Wunder of Past. P. Nuoffers Gemeinde \$10.15. By the same of Past. E. Riedel's congregation \$11.85. By Rev. H. Horst's congregation \$6.00. Past. H. Gümmers Gemeinde \$6.50. Pastor L. Crämers Gemeinde \$12.35.

Since I have had to resign from my office for a while due to a chest ailment, I ask you to send any further gifts of love to my successor at the following address r

Lov. L. Lruorovr, Lox 122-Iowk Oitv, Iova.

H. Cämmerer, Pastor.

To cover the church debt of St. Paul's Lutheran Parish in Padutah, Kentucky, the following gifts of love were also received:

From Past. Bock's congregation in Housers Spring, Mo, \$4.90. Rev. Neichhardt's St. John's congregation in Columbia City, Ind, \$9.60, from his Zion congregation \$4.40. Rev. Storm's congregation in Pleasant Rldge, \$10.56. Past. Reuschrl's congregation in Logan, Ontario, \$4.00. Past. Brandt's congregation in Flora, Canada. \$1.00. Of DrririnigkeitS congregation in Washington, D. C., \$18.90. Of Past. Rohrlack in Reedsburgh, WiS., \$2.00. From the congregation of Mr. Past. Knoll in Beardstowiy' Ill, \$8.00.

Many thanks! . I. Ansorge, Pastor.

With heartfelt thanksgiving to God and the kind givers, I acknowledge the receipt of the following contributions for the purchase of teaching materials.

for science teaching at our ^school teacher - seminar:

By Mr. Teacher Nix \$5.00. By Mr. Past. Plehn \$3.00. By Mr. Teacher Walt 50 Cts. By Mr. Teacher G. Steuber, solved by the sale of Christ pictures, \$18.50. By Mr. Teacher Weigle, deSgl, \$8.00.

Addison, 20 Feb. 1874. H. Dümiling.

For pupils of Hrñ. Pastor Brunn here and in St. Louis, as well as for other poor pupils received: by Hrñ. Peter Grub \$10.00: by teacher Haffner, collected at Krückeberg's wedding, \$6.60; by Pastor Bode \$30.10; by Pastor Schönebera \$20.00; by Pastor Evers \$15.00; by Pastor Budenthal \$5.17; by several members of my congregation \$18.75.

Fort Wayne, Ind, Feb. 9, 1874, W. S. Stubnatzy.

For the Wisconsin sophomores, the undersigned has received rm: By Rev. Daib \$15.18; by Rev. Markworth \$5.00; by Past. Aulich \$7.25. G. Link.

Correction. -

In No. 4 of the "Lutheraner", page 32, column 1 read in the receipt "for poor students" instead of "\$19.00" from the congregation in Altenburg: \$10.00. G. M. Beyer.

The receipt of Mr. M. C. Barthel will follow in the next issue due to lack of space.

Changed addresses:

Lov. D. Lrasmsr, Lox 122- lo^va Oitz^, lov".

Rov. 0. Drwterdaed,
Lox 29 DooreeoninA, ^Ilo^dan^ Oo., Nä.

I. Lieäel, 196 L "rr 8t., l'ort Inä.

Easter song of the church.

Hallelujah! Jesus lives.

As hero and prince of victory He gloriously rises from death and grave; Not the hostile powers were able to hold Him, the Lord, He took His life as He gave it.
Death, devil, sin and world the strong hero conquered, Hallelujah!
He has accomplished it and now swings with power to the light from dark night.

All is subject to Him, He lives and reigns as eternal King; O! blessed, who rightly recognizes Him! He preserves and protects His own As head of the faithful community, Which loudly calls Him its Savior. Yes, what He has won here, He shares all with His members, His wreath of victory In bright splendor also shines around His church completely.

She goes with Him into suffering, She is sold with Him at all times, betrayed and mocked; Is scourged and beaten, Must groan under a thousand plagues, And is crowned with thorns rich. To the cross she is condemned by the false priesthood, Yes the enemies, they now think After her deeds, she will rest in the grave forever.

But since the Easter sun

And Jesus lives, as man and God, Would His church lie in the dust?

The bride, the one, His dove, She would be mocked before the enemy? No, as the bridegroom took life again after death, So she rises to a new course After every heavy baptism of suffering.

Hallelujah! God's church is risen, from the bands of the enemies her head makes her free!

May they lock the tomb and seal the stone, may their guard stand: The church of God lives, The army of the enemy trembles. Must learn. That all cunning has been put to shame at any time.

Hallelujah! it sounds also today, The church lives to our joy With her exalted head; Yes, in word and sacrament she reaches us her mother's hands And blesses everyone who believes. She lives in eternity And after all strife will triumph, There she will stand beautiful in splendor, And eternally exalt her Lord".

Hallelujah! Praise and honor, Lord Jesus, the choirs of men and angels offer You, You were dead and live again, And with You your body's members, the holy church, that is true! Our heart rejoices in all earthly pain: You, You are victorious, And Your bride, who trusts in You, She boasts loudly of Your victory.

F. Weyermüller.

Who are the monks?

Among the various evil titles with which the enemies of religion in our days use to honor or rather insult the preachers of the gospel, a very common one, as is well known, is the title "priest," hence those who use the service of such preachers are now usually scolded by them as "priest's servants." So it is not unnecessary to examine who is actually rightly to be called a priest and a priest's servant. Well, let us deal with the question: Who are the parsons?

The word "priest" originated from the Greek word papas, from which also the Latin word papa has its origin, and thus actually means a father. Originally, therefore, the word "priest" was not a dirty word at all, but rather a title of honor, which was initially given to the priests in the Roman church to indicate that they were respected as spiritual fathers. In the course of time, however, the word, without thinking of its original meaning, came to be taken simply as synonymous with priest. Without wanting to insult the pope and the bishops in the least, in the fourteenth century Jeroschin, in the Chronicle of Prussia translated by him, called the pope the "supreme priest," and the author of the Swabian Mirror from the thirteenth century called the prince-bishops the "prince priests." Yes, still in 1521 the well-known zealous pope Hieronymus Emser declared: "Luther did not start his reformation because of the Tetzelian indulgence, but to exterminate the parsons", *) whereby Emser of course understood by the "parsons" nothing else than the priests, who were considered by him to be especially holy. Even Luther took the word "Pfaffen" for a long time in the good meaning of spiritual priests. He writes e.g. still in 1533: "The Holy Spirit has diligently prevented in the New Testament that the name Sacerdos, priest or priest is not given to any apostle, nor to some other offices, but is only the name of the baptized or Christians, as an inherent, hereditary name from baptism; for none of us is born in baptism an apostle, preacher, teacher, pastor, but vain priests and parish priests are we all born; after which one takes from such born priests, and appoints or elects them to such offices, who for the sake of us all shall perform such office." **)

Unfortunately, however, very soon among the papal priests, especially since the introduction of the celibacy (that is, the celibacy of the same), such a great mis

*) See: Löscher's Innocent News of 1720. p. 206.
S. Luther's Works XIX, 1536.

50

The peasants realized that the word "priest" was gradually losing its original good meaning, and that it was finally used to describe a person who was indeed ordained as a priest, but who abused his sacred office (for which the papal priesthood was considered) only to satisfy his carnal desires, his greed for money, and his lust for honor and power. When already at the end of the fifteenth and at the beginning of the sixteenth century a peasant revolt broke out in southwestern Germany and the peasants joined together in a union, which they called "Bundschuh" after their badge, they had made the question: "What kind of being is that?" and the answer to be given to it: "One cannot recover before monks and clergymen", their distinctive sign. *) In Luther's time, everything that was then called monks was in such bad repute that in 1530 not only Emperor Carl V. is said to have said: "If the monks were pious, they would not need Luther." but even the Cardinal Archbishop of Salzburg Matthias Lang, after reading the Augsburg Confession, broke out into the words to Melancthon: "Oh, what do you want to reform us monks: we monks have never been good." Already earlier, in 1517, Emperor Maximilian, after reading Luther's 95 theses against indulgences, said to the Electoral Saxon Councilor Pfeffinger: "What does your monk do? His theses are not to be despised. He will start a game with the priests." The Elector may well take care of the monk, it might happen that one would need him." †) This emperor was, as can be seen from this, convinced that the ruin of the church had its seat above all in the "clergy".

Thus it came about that the word priest was finally used only in an evil meaning. In the holy scriptures Luther used it Is. 19, 3. to describe the Egyptian idol priests and otherwise not at all and in the apocryphal book Baruch he attached this name to the deceitful pagan priests of Babel (Baruch 6, 9. 48.); but where Luther otherwise speaks of priests in an evil sense, he usually means the false teaching and the idolatrous sacrifice of the mass for money offering papal priests together with the pope and the bishops, but he sometimes gives this title also "evangelical" preachers want to be. Matthesius, for example, relates that when Luthern was told of horrible cases of sin by so-called "evangelical" preachers, he declared that he would have to "ask the Elector for a priest's tower" so that preachers who desecrate their sacred office through godless living could be thrown into such a prison as just punishment for it.

It is true that there are preachers, there are servants of the church, who deserve to be called not preachers of the gospel, not servants of Christ, not pastors, not reverend lords (or reverends) and the like, but apostles, and that in the worst sense.

Usually the papists blame the peasant wars of the sixteenth century on Luther and his Reformation, but history teaches that long before Luther the insatiable avarice and tyranny of both the clergy and the nobility had incited the hard-pressed people to revolt.

**) See: Luther's warning to his dear Germans of 1531. XVI, 1987. f.

†) See: Heinsius' Church History, II, 140.

But who are such clergymen? - They seem to fall into four main classes.

First of all, all false teachers who overturn the foundation, who, while claiming their teachings to be the word of God, preach the word of men, thoughts and poems of their own heart, their self-made laws and dreams, belong to the clergy. For all such are priests of a false god and, as blind guides for the blind, lead the souls following them into hell, pretending to make them blessed. For of them Christ says: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." Matth. 7, 15. And John writes of them, "He that transgresseth, and abideth not in the doctrine of Christ, hath no God: he that abideth in the doctrine of Christ, hath both the Father and the Son. If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." 2 John 9-11.

The second class of preachers includes those who preach God's word but, out of fear or complacency, do not fully share it and apply it wrongly. These are those preachers who preach only what people like to hear from God's word, but keep silent about what might anger them and make them enemies. They neither punish false doctrine nor ungodly life seriously. If they do punish publicly, they are careful to hit the rich and noble and those who are favorable to them; but they do not dare to say to an obvious sinner, like Nathan to David, "You are the man," especially if the sinner is rich, respected and influential. If faithful pastors and stewards of God's mysteries suspend unrepentant, unforgiving, slanderous, drunkards and the like from Holy Communion, such ministers will inevitably hand them the body and courage of the Lord. If those who have been punished by a faithful shepherd from God's Word separate from him, they will find the most willing reception and the richest consolation with such priests. If unrepentant sinners escape church discipline somewhere, these priests welcome them with open arms. If justly banished persons come to them, they are quite welcome guests to these parsons. That in truly Christian congregations those who are members of secret societies are admonished to renounce them, and therefore prefer not to join those congregations, is quite dear to such clergymen; for they gladly accept such secret allies without ever weighing down their consciences with warnings and punishments from God's Word. If parents bring ignorant children to them, whom a faithful pastor could not confirm for the sake of conscience, then such clergymen immediately show themselves ready to lay hands on the children and solemnly confirm their ignorance. If a righteous servant of Christ cannot marry a couple because they are related in a degree that prevents marriage, or because one or the other is not validly

divorced according to God's word, or because they lack parental consent, or because the alleged bridegroom or bride is already validly engaged elsewhere, etc., then such priests do not make the slightest difficulty for such a couple desiring marriage, but bless it immediately. If the relatives of a deceased person who has been married up to death

If a person who has despised God's word and sacrament or has lived in sins, in open avarice, in drunkenness, in all worldly vanity, etc., does not attain Christian burial with a conscientious servant of Christ, then such priests have no hesitation in delivering a touching eulogy to the unrepentant departed, even praising him as a good man who had many a good thing about him. Where God's servants punish, they comfort; where they curse, they bless; where they bind, they loose. The door of their congregation opens to everyone; the only necessary key is the promise of a regular monetary contribution. If such priests see that their parishioners lack the love to sacrifice something for church and school and other purposes of the Kingdom of God, they arrange lotteries, booze and food parties, dance festivals and the like, in order to cover the necessities from the net profit of these impure means. Since such priests have no conscience with regard to pure doctrine and right confession, they also change their pulpit with preachers of other faiths when the opportunity arises, and they also accept people of other faiths into their congregation without demanding that they abandon error and the false church; by placing love above faith and outward physical peace above inward spiritual peace, union with all that wants to be a believer is their rallying cry. Such priests do not demand that anyone who wants to go to Holy Communion first register for it; rather, they admit anyone who comes to the table of the Lord without examination. Besides the fact that such priests hold the public office of preaching, they also practice underhandedness by trying to ingratiate themselves with the members of their neighbor's congregation by being especially friendly, like Absalom in 2 Sam. 15, 4-6, and by trying to draw them over to them, and thus, as real thieves, murderers and evildoers, they take hold of someone else's office. 1 Pet. 4, 15. That this kind of preachers are not faithful servants of God, but really apostles in the worst sense, there can be no doubt. For thus says the Word of God: "And the Lord said unto me, Take unto thee the instruments of a foolish shepherd. For, behold, I will raise up shepherds in the land, who will not visit the faint, nor seek the broken, nor heal the broken, nor feed the sound; but the flesh of the fat they will eat, and rend their hoofs. O idolatrous shepherds who leave the herd. Let the sword be upon their arm, and upon their right eye." (Zech. 11:15-17.) "Thus saith the LORD; Woe unto you that put pillows under men's arms, and pills for their heads, both young and old, to catch souls. When ye have caught souls among my people, promise them life; and desecrate me among my people for a handful of barley and morsels of bread, that ye may condemn to death souls which ought not to die, and condemn to life souls which ought not to live, by your lying among my people, which love to hear lies." (Ezek. 13, 18, 19.) St. Paul admonishes his Timothy against such priests: "Endeavor to show God a righteous, blameless worker, rightly dividing the word of truth." (2 Tim. 2:15.) "Preach the word, stop, whether in season or out of season; chastise, rebuke, exhort with all patience and doctrine. For there will be a time when they will not understand the sound doctrine."

They will not suffer, but according to their own airs, they themselves will charge them with teachers, after their ears are gnawed". (2 Tim. 4, 2. 3.) Such priests are of course highly respected by the world; they are presented to the faithful stewards of God's mysteries, who do not seek people's money and favor, but their souls and salvation, as good men, for whom one must still have respect, as a model. But let the mob fall upon them and come to them with heaps like water - woe to them! For it is written: "Woe to those who call evil good and good evil, who turn darkness into light and light into darkness, who turn sour into sweet and sweet into sour. Is. 5, 20. Even if they preach something about the crucified Christ, they are still "enemies of the cross of Christ", who in their whole administration aim at "not being persecuted with the cross of Christ, which end," writes the apostle, "is the condemnation to whom the belly is their god, and their glory is put to shame, of those who are earthly minded." Phil. 3, 18.19. Gal. 6, 12. Deplorable churches that have such priests as their preachers!

The third class of priests is formed by a type of preachers who claim to be the most powerful fighters against all parochialism and for light, enlightenment, freedom and progress. These are the rationalistic priests. They do not believe that the Bible is God's Word, they do not believe that Christ is the true, only begotten Son of God, they do not believe that Christ is the Redeemer of the world, who reconciled the world to God by the shedding of his blood on the cross, and that therefore man becomes righteous and blessed before God solely through faith in Christ's merit, so dearly acquired, they do not consider Christianity to be the only true and only beatifying religion revealed directly by God, they do not believe in the miracles and prophecies reported in the holy scriptures, they do not believe in the triune God, they do not believe in the regenerating and beatifying power of holy baptism, they do not believe in the mystery of the presence of the body and blood of Christ in holy communion, they believe that one can be saved in all religions - and yet they appear as Christian preachers and take up Christian pulpits only to eat the bread of the church; Yet they baptize, yet they hold a supper which they call the Lord's Supper, yet they pretend to bless engaged couples in church, to confirm the baptized youth in their baptismal covenant, to bury the dead in a Christian manner! They regard the Christian ministry as a trade, a craft, a business by which they can make their living most easily and comfortably. Some say outright that the Bible is not God's word, but only a human book, which contains many good things, but also many false and superstitious things; that Christ, though an exceedingly wise and virtuous teacher, was only a man; that God is not triune, and that man is his own redeemer; they therefore no longer baptize in the name of the Father, the Son, and the Holy Spirit, and thus form so-called free congregations; others, however, do not go out so freely with the language; in order to deceive and catch even simple-minded, ignorant Christians, they also speak of God's Word, of God's Son, of the Savior and Redeemer of the world, and baptize according to the wording on the triune God, and give it only to their confidants to understand,

that they still have to speak and act like this for the sake of the stupid rabble. It is difficult to say which of these two types of so-called preachers is the worst. In any case, both of them are nothing but worthless belly-achievers, the most despicable. The real country and people deceivers, the most miserable spiritual jugglers and conjurers, the most fond of religious charlatans, quacks and counterfeiters are without doubt those rationalists who believe just as little as those "spokesmen" of the so-called "free churches", and who nevertheless pretend to be not only Christian, but even Protestant, evangelical, even Lutheran preachers, and therefore, in order to give themselves a semblance, make use of even more Christian, pious, orthodox phrases and forms. They call those hypocrites and apostles who believe in God's word from the heart and therefore preach it faithfully; they do it like those pickpockets who, in order not to be recognized and to divert attention from themselves, when their theft has happened in a crowd and is noticed, shout loudest to the crowd: "Stop the thief!" What in the Old Testament was the calf service that Jeroboam had set up among the ten tribes and for which he had made special priests, that in the New Testament is the so-called worship service that these rationalist clergy hold. As Jeroboam said of his two golden calves, "Behold, there are thy gods" (in Hebrew: thy Elohim), "Israel, which brought thee out of the land of Egypt" (1 Kings 12:28.), as Jeroboam thus passed off his idolatry for the service of the true God of Israel: so now the rationalistic clergy pass off their naturalistic cultus for a Christian service. - —

Finally, however, it cannot be denied that there is a class of preachers who really preach the pure Word of God, who therefore cannot really be counted among the clergy, but who are nevertheless not free from a sneaky nature. These are those who, in the administration of the right office, seek themselves, a leisurely comfortable life, money and property, and especially their honor. They preach rightly, but in practice they forget and deny what the apostles wrote: "Feed the flock of Christ, as ye are commanded, and see well, not compelled, but willingly; not for shameful gain, but of the heart; not as lording it over the people, but becoming examples of the flock." 1 Pet. 5:2, 3. "Not that we are lords over your faith, but we are the helpers of your joy, because ye stand by faith." 2 Cor. 1:24. "We preach not ourselves, but JESUS Christ: that he is the LORD, and we your servants for JESUS' sake." 2 Cor. 4, 5. "I do not say that I command anything." 2 Cor. 8:8. "Rebuke not an old man, but admonish him as a father; the young as brethren; the old women as mothers; the young as sisters with all chastity." 1 Tim. 5:1, 2. They forget and deny in practice the words of the Lord, "Ye know that the worldly princes rule, and the overlords have power. It shall not be so among you; but if any man will be mighty among you, let him be your servant. And whosoever will be chief among you, let him be your servant." Matth. 20, 25-27. "They (the Pharisees) like to sit above tables and in the schools, and like to be greeted in the market and to be called rabbi by the people. But you shall not call yourselves rabbi.

For one is your Master, Christ; but ye are all brethren. And call no man father on earth: for One is your Father, which is in heaven. And ye shall not be called masters: for One is your Master, Christ. The greatest among you shall be your servant." Matth. 23, 6-11. There were already in the apostolic time such pastors, in whose teachings one could not find fault, but who in practice - acted offensively. John writes about such a one in his third epistle to Gaius: "I have written to the church, but Diotrephes, who wants to be held up among them, does not accept us. Dam, when I come, I will remind him of the works he does, chattering evil words against us, and not being satisfied with that. He himself accepteth not the brethren, and rejecteth them that would do it, and casteth them out of the church." 3 John 9.10. It is frightening to read when Paul writes already in his time about those who offered themselves to him as assistants: "I have no one who is so much of my mind, who cares for you so heartily (as Timothy). For they all seek their own, not that of Christ JEsu." Phil. 2, 20, 21. (Cf. Apost. 15, 26.) It is something peacemaking when the preacher always sees to it that his person is honored; when he does not come among his congregation as a brother among brothers, but as a person of special holiness and mysterious power and dignity among sinners; when he does not receive his congregation members in a friendly manner, but mostly in a gloomy and sullen manner; when he immediately flares up as often as he is contradicted; when he demands obedience even in matters that are not decided in God's Word, but are ordered on the basis of Christian prudence and experience; when he does not show mercy, patience and long-suffering toward the ignorant and fallen, and does not want to bear the wicked; when, as soon as he has admonished, he immediately expects and demands obedience, and as often as this is lacking, he grumbles and scolds; in short, when he thinks that modesty and humility toward the members of the congregation is something degrading and shameful for him, and not a virtue that should adorn him in front of everyone. Luther writes: "There are many anxious and hot-tempered preachers, who burn and are hot-tempered and want to get through with their heads; they do not know that it is another thing to plant and water, and another thing to prosper, 1 Cor. 3:6, 7. As soon as they have said it, they want it to be done; they are not so much concerned about wanting to be heard because they speak God's word as because they are speakers of the word; they want the instrument to be praised more than the one whose word they are to preach purely, without all their pleading. Of the same are these also a piece, who with choice and well-considered words pretend to themselves, now to prick and bite these, now to bite those, and soon to convert; since it is then by the wondrous counsel of God that they accomplish and create nothing less than the very thing which they have thought. For man by nature feels that the word against him and on him is prepared with a sack and smeared with human dung. (On Psalm 8, 3; IV, 763. f.) It is remarkable what Luther wrote to the Coburg pastor Balthasar Thuringia shortly before his death: "Help, where you can, these vices (among the preachers), and admonish both of them, so that they, what serves to edification, may be lime.

and smoothly, namely, the doctrine of repentance, faith and good works; that they administer the office of the Lord without vice and their own petition and affect, without anger or vindictiveness. It is a wretched thing that almost all of our people revenge their own grudges and things like this in the church. We reproach the adversaries (the papist priests) that they serve the belly, but ours are hard and hang on to anger. I ask you, therefore, for God's sake, to make every effort that the Gospel be taught in a modest way." (XXI, 1348.)

But that all this, as I said, is something sacrilegious, we see from the fact that this is also listed in God's Word as one of the characteristics of a wicked priest or priest. For thus we read of the false shepherds: "The weak you do not care for, and the sick you do not heal, the wounded you do not bind up, the lost you do not holet, and the lost you do not seek; but strictly and harshly you rule over them." Ezek. 34, 4. "The land is terrible and abominable. The prophets teach falsely, and the priests rule in their office; and my people love to have it so. How will you fare in the end?" Jeremiah 5:30, 31: It is true that it is an abomination when preachers flatter the people and behave in a lascivious manner in order to curry their favor; but it is no less abominable when he who is supposed to be the servant and steward of the church behaves like the master of the house.

By the way, it is rare that a preacher, in whose life and practice all kinds of saucy things tend to occur, then remains completely faithful in teaching. Not only will he not easily preach that, by which he would reveal himself, he will thus "deviate" somewhat from God's Word in this respect, but, if the impious sense prevails with him, God's grace and Spirit will finally depart from him completely, and he will then be intent on embellishing and justifying his impiety, whether it exists in his way of life or in his official practice, by distorting God's Word, that is, by false teaching. Luther therefore writes concerning the life of preachers: "If a preacher seeks honor and riches, it is impossible for him to preach or believe rightly, as the Lord Christ Joh. 5. also says, when he says: How can you believe, who seek honor among men? He that seeketh honor in preaching, and desireth to be great and honourable and wise in the sight of the world, believeth not. If he himself is unbelieving, how can he preach rightly? He must keep silent about everything that may harm his honor and reputation with the people; and he will always mix his leprosy and poison into the wine and adulterate it; if this is the case, the preaching ministry is not pure. (On Matth. 21, 1538, Erlanger Ausgabe, Vol. 44, p. 266. f.) It is the same with the practice of the ministry; an unfaithful preacher will finally try to cover it up with false teaching, even to justify it, and finally, together with the Pharisees, make his human orders and commandments equal to God's commandments, even to abolish God's commandments with his human essays. Matth. 15, 1-14. In this way, preachers with a priestly nature finally become perfect apostles. By the way, one must not think that only those preachers are on the way to becoming apostles who make their orders and commandments out of shameful

No, those who in their delusion think that the preachers must have this authority for the sake of the salvation of the church also belong to this category. Luther therefore writes to Ecclesiastes 1:14, 15: "With these words Solomon wants to ward off the thoughts of wise people when they do something without the fear of God in regiments or in church matters, as first happened with some statutes under the papacy, and then say that it is truly good and well meant. For it is not always good that it is well and truly meant to help the country and its people. For what is not done by God's command and word and in faith, even if it seems to be a good and noble thing, often turns out very badly and does great harm. (V, 2060.)

Before we now close this article, two more remarks!

As important as it is that a Christian does not take a priest for a true servant of Christ, follow him, and thus become a priest's servant; it is equally important that a Christian does not, on the contrary, take a faithful servant of Christ for a priest, be ashamed of him and reproach him with the world, and thus become a persecutor of faithful servants of God. False Christians are usually quick to call a pastor a priest when he tells them the unvarnished and therefore often very bitter truth, and that they already call that a priestly imperiousness when a conscientious preacher does not want to deviate from God's word even one letter. But such false Christians should know that it is a terrible sin to call a preacher a priest because he sticks unbendingly to God's word and punishes all false teaching and all ungodly being without asking for the favor of men. Whoever gives a servant of Christ the title of a priest for this reason should know that he is not only insulting and blaspheming a Christian man, but the Son of God Himself, and that he will learn on that terrible day what an abominable sin he has thereby loaded on his conscience; for Christ says of all pure teachers: "He who hears you hears Me, and he who despises you despises Me; but he who despises Me despises Him who sent Me." Luk 10,16. Unfortunately, this has happened at all times even in the orthodox church. In 1541, when the faithful Lutheran preachers in Nuremberg had to severely punish the godlessness, especially the avarice, that was spreading among the "Lutheran" citizens, they also had to learn that their own Lutheran parishioners called them "apostles. The godly Wenceslaus Link complained about this to Luther in a letter, to which Luther replied, among other things, as follows: "I have often wondered why John the Baptist and Christ himself were not killed for the sake of the first table, but for the sake of the second, namely, because the former had punished the incest (of Herod), but the latter the avarice (of the Pharisees), while the apostles and later the martyrs were killed for the sake of the

first table. perhaps we also will suffer not for the first table, which they will confess with us, but for the second, concerning which they will not be punished. But you be strong and persevere against those words 'sheep' and the like. For so

Those who consider our words to be the words of men, by which they testify that they respect neither the first nor the second tablet. But it will be very shameful for Nuremberg, if it comes out by word and scripture, that they consider the gospel, which they have confessed, to be the word of men, since we have swept out all the word of men in such hot battles. If they do not hold it to be God's word, it is all the more shameful that they set out to remove the ban which is God's word, to despise and hate the ministers of God's word, and to blaspheme God, whom they have confessed, in His ministers so nefariously as 'apostles.'" *) May God graciously preserve our Lutheran Christians, again afflicted with the pure doctrine of the Gospel, from such grave sin. For persecutors of faithful servants of Christ, especially if they wanted to be Christians at the same time, have never been at ease, and their sin has gone unpunished. As it is said, "That they may do it with joy, and not with sighing; for that is not good for you." Ebr. 13, 17. Even a righteous preacher, who is free from all priestly rule, may at times, because he still has flesh and blood, appear somewhat impetuous. A godly Christian must not immediately use this to accuse his faithful pastor of at least being "impious." Rather, he must point it out to him as a sinful weakness in love and gentleness and then try to cover it up. In these atheistic times, preachers must suffer great disgrace from the world for the sake of their difficult service to the congregations and allow themselves to be looked upon everywhere as hypocritical priests who themselves did not believe what they preached and only sought to keep people in the darkness of past times for the sake of money: righteous Christians should gladly bear this disgrace with them and be as little ashamed of them as of Christ, whose servants they are. As the apostle Paul warns his Timothy: "Therefore do not be ashamed of the testimony of our Lord, nor of me, who am His bond-servant, but suffer with the gospel, as I do, according to the power of God." 2 Tim. 1:8,

W. [Walther]

The inner mission in the state of Minnesota.

The undersigned has received a request from the Committee for Inner Mission within the boundaries of the Northern District (see Synodal Report of 1873, pg. 60), which was established at the last Assembly of the Northern District, to provide information in this paper, based on a report received by the said Committee from Pastor Vetter, who is active as a traveling preacher in the said state, about the work of inner mission already being carried out there, and - since the work has now become a synodal matter - to call for generous support on the part of the Synod.

The field of work of Pastor Vetter, who up to now has worked in the Minnesota Pastoral Conference, is located in the northwest of the state and includes the following counties: Wright, Meeker, Kandigohi, Stearns, Benton, Morrison, Todd, Becker, Otter Tail, Douglas, Stevens, Pope, Bigstone, Swift, Chippewa, Renville and Redwood. In this wide area our co-religionists are found partly quite isolated, partly however also in larger settlements.

See: Luthers bisher ungedruckte Briefe, mitgetheilt von Dr. G. Schütze. Leipzig, 1780, Vol. I, p. 165. f.

[53] living together. In the past year, our dear traveling preacher visited a round total of 500 Lutheran families and brought Word and Sacrament close to them. These, however, are distributed over no less than 42 individual places where the Word of God has been proclaimed to them. Already in the past year, four appeals for preachers from this area have been sent to St. Louis, but only two of them could be considered because of the still existing lack of workers for this work. - The places which have become parishes in their own right are: Fergus Falls and Elizabethtown in Otter Tail County and Atwater in Kandigohi County.

There is a pleasant prospect that this year again several groups will submit applications for their own preachers. I hope that these requests can be granted quickly. Although some work has been taken from the dear traveling preacher by the ministers who have already been working there for several months, and although, as I said, it is to be hoped that in the course of the year a few more workers will come and share in the work, for the time being no expansion of the area to be visited can be undertaken, but when the traveling preacher has once visited his various stations, then it is high time that he hurries back to the first ones, so that the seed that was first sown does not wither away again because of too little care. In any case, there is no lack of obstacles to this blessed work. Apart from the natural hardness of heart, which is also found in those listeners who are visited by the traveling preacher, there are also many other obstacles, especially due to the wandering sect preachers and false spirits who creep in and intrude, especially in Lutheran families, so that such small groups or families must not be left alone for too long. The devil can do great harm quickly enough through his false prophets. But in spite of all obstacles, hardships and weaknesses, the Lord has already richly blessed this work and, since it is His work, He will not withdraw His hand and lay rich blessings on the work of His servants. He will also provide the right people for such work and will not lack the means necessary for the maintenance of such work.

Therefore, I now also address you, dear Lutheran fellow believers, consider how necessary, how pleasing to God, how beneficial such a work is. Behold, to clothe a naked man, to feed and water a hungry and thirsty man, to take a homeless man into one's house - done in faith and for the sake of the Lord - is a glorious work, crowned with delicious promises: - But now to clothe the spiritually naked, who stand before God in the shame of their nakedness, with the robe of honor of Christ's righteousness through the saving gospel and through the faith thereby wrought, to clothe the spiritually hungry and thirsty, whose souls are weary and have not enjoyed anything until now, or at least not for a long time, to nourish and refresh those who are spiritually hungry and thirsty, whose souls are weak and have not enjoyed anything until now, or at least not for a long time, but the bearers of this world and of false doctrine, with the pure, tasty and powerfully nourishing bread of heaven and with the water of life, to bring and gather the spiritually homeless back into the house of God, under the protective roof of the church and of a true-believing congregation, - this is certainly a work that is just as delicious and richly blessed by the Lord. Therefore, dear Lutheran fellow believers, who already enjoy the benefits of an orderly church system, joyfully help in this work as well,

that also in that far northwest the Lutheran Zion will be built, God's vineyard will be diligently cultivated, and congregations will be established for the salvation of many immortal souls of the present and future generations, in which the Word of God will be preached purely and the holy sacraments will be administered properly. Yes, dear brothers, help also in this work and remember the word of St. Paul: Do not be sluggish in what you should do. A rich recompense of grace in time and eternity is promised to us, who is "faithful and true". Amen. G. Kühle.

NB. Gifts for this purpose would be , to the Cassirer of the Northern District,

Mr. C. Eissfeldt,

280 L. ^Father 8tr, Milwaukee, ^Vis.

to be sent in.

To the ecclesiastical chronicle. I. America.

A new volcano is currently forming in North Carolina, according to newspaper reports. On February 10, a thunder-like roar was first heard inside Bald Mountain, which lies between Crooked Creek in McDowell County and the Broad River, and on Feb. 22 it reached such a pitch that it became truly terrifying. The mountain began to tremble in its foundations, so that it seemed as if the whole mountain mass was about to collapse. On the latter day the consternation of the local population was so great that at 12 o'clock at night the people gathered for miles around, assembled in a house and called upon God's mercy. The crowd then sent out for known Baptist and Methodist preachers in the vicinity, imploring them to preach and pray. This was done. Sixteen days and nights were spent praying, singing and listening to sermons with little interruption, while the mountain audibly continued to shriek. According to the latest news, the top of the mountain has already sunk in and a crater (a funnel-shaped maw) has formed, from which smoke and fumes are coming out. The newspapers of the unbelievers cannot refrain from mocking even at this and from ridiculing the unenlightened people for believing that they hear God's voice calling them to repentance in this terrible natural event. But let the mockers laugh at such harbingers of the great day:

It is certainly time,

That the Son of God will come

In his great glory, to judge the wicked and the pious.

Then laughter will become their, when everything will vanish in fire, as Peter writes about it.

W. [Walther]

Dr. Moldehnke. In its latest issue of March 12, the Herold brings the beginning of an essay by the aforementioned gentleman on the doctrine of the office. The first thesis and antithesis already suggest what the further numbers will bring. The latter reads: "The Missouri doctrine is thus rejected that the office of preacher is the fruit of the spiritual priesthood. Since the doctor does not bring forward any new evidence against the Lutheran doctrine, but only old, well-worn objections that have been refuted long ago and many times, and since anyone who knows only a few of Luther's writings can see at first glance that Mr. Moldehnke does not represent the whole of Luther in his quotations, we will not go into this further here. When we read such attacks as those of Dr. Moldehnke*), we must think of the words of Luther, in which he describes the way of struggle of his

*) By the way, our other opponents do no better.

describes his opponent. He says: "It reminds me of the spirit, as if a mad man had a crossbow and took the winches with great shouting and being, and cocked the crossbow, threatened with excellent words to split the iron nail in the blade, and with great haste and Jech did not put an arrow on it and thus pressed it, and when he heard the strings click, threw the crossbow around and said: There it is, the nail is broken; and where the others laughed and said that no arrow had been there, he scolded them for not wanting to consider it an arrow. This spirit also does the same: with great splendor he pretends that he wants to answer and hit, and always poisons the arrows, so that he does not even answer correctly. But nevertheless he likes the flap of his mouth and wants to think that it was an arrow that shot the nail in the leaf. But we are used to such foolish shots; yes, even if they put arrows on the crossbow, we still want to be sure that they should shoot into the ashes or three cubits over the rampart before they hit us. (Erl. 30, 190.)

G.

Church lotteries meritorious. In the last number of the "Lutheran" it was mentioned that a Roman priest in Illinois had been prosecuted for running a lottery for the benefit of his church. The "Catholic Messenger of the Faith" thus states: "In the state of Illinois the grand jury recently indicted a Catholic priest for allegedly arranging a kind of ecclesiastical lottery, the proceeds of which were intended for the benefit of the church. The purpose of this indictment is allegedly solely to subject the legality of such lotteries for ecclesiastical purposes to scrutiny by the existing state courts. We are principally always opposed to the raising of funds for church purposes by such means as fairs, picnics and lotteries, and the fact that it is becoming more and more fashionable among Catholics to resort to such means is not particularly pleasing to us. We ourselves wish that Catholics would once refrain from all such means of raising money for ecclesiastical purposes and try to see if it could not be done in a different way and by better means. It does not look nice when such things, as is now happening in Illinois, are brought before the secular court and in the end condemned by it as a violation of existing state laws, and the Catholics could quite well spare themselves such things and do the same and perhaps even a little more and in the end something more meritorious in other more suitable ways without such means than is all too often the case with the use of such means. - So the papal theologians do not consider it "nice" if they are to be taken to court because of their lottery swindle for the sake of their church, which is the only one that can be saved; nevertheless, they consider it a meritorious work among themselves; for if, according to the words of the "Messenger of the Faith" cited above, another way of raising money is only more meritorious, then, in their opinion, even the lottery swindle, if it benefits their church, is a meritorious work. Note this example of Jesuit morality. G.

The "Weltbote". Our "Schulblatt" recently drew attention to the fact that the "Christian principles" according to which this political paper is supposed to be edited are not far off the mark, namely that in a "Word to Young Men" the living God is set aside and the young man is instructed to idolize himself. The "Weltbote" is quite upset about this. One sender takes over the defense, in which, however, he only repeats what the paper had been reproached with; namely, he attributes the fulfillment of the divine commandments to the power of man. It says: "The same abominations that are immanently attributed to the messenger of the world can also be attributed to the Lord, who is the

Cooperation (cooperation) of the people reason of the powers given to him by him presupposes, if he says: 'Thou shalt not murder; thou shalt not steal; love thy neighbor; go and do likewise; give me thine heart, and let thine eyes be well pleased with my ways; work because it is day; resist evil; strive toward the goal; take hold of the shield of faith!' - The words with which he concludes, "O, ye Pharisees!" apply only to himself. - A political paper that is supposed to be edited according to Christian principles and yet brings such things is more dangerous than another of which this is not claimed. G.

The "*Lutheran Observer*" reports that a Presbyterian preacher in L., Indiana, has spoken out against the temperance of women, referring to the fact that the Apostle Paul forbade the Corinthian women to speak in *the church*, but he (the *Observer*) adds reprovingly: "But a drinking place is not a church, and the women in L. are of a very different rank than those in Corinth. - The American ladies may well like this flattery of the Herr Doctor, but it does not annul God's commandment, which applies "in all the commons of the saints" to all women, even the finest ladies: they are to be subjects and not to come out publicly and teach in the presence of men. G.

The Uniate and Reformed Presbyterians. At the convention recently held in Pittsburg for the purpose of working towards the recognition of faith in God and in the Lord Christ in the Constitution through the so-called religious amendment, the above-mentioned communities were especially prominent. The Pittsburg paper, the "*Methodist Recorder*", is rightly astonished about this, since these communities never use the name JEsu in their church hymns. "That people," says the aforementioned paper, "who will not sing the name of Jesus in their pews and pulpits, should insist that it be written on state papers, is one of the most difficult contradictions of recent days to explain." G.

Rome shows its claws. In Ahualulco, in the state of Jalisco, Mexico, on the morning of March 8 (Sunday), a Roman priest preached a sermon of blood in which he declared himself in favor of the extermination of all Protestants. This sermon had such an effect on the minds of his listeners that an armed mob of two hundred people gathered in the evening of the same day and went to the home of the Congregationalist preacher there, John Stevens. Shouting, "Long live the priests," they broke into his house, seized the preacher, smashed his head to a pulp, and hacked his body to pieces. Then they ransacked his house and took everything of value. Only after a long delay was the riot suppressed. The government sent a detachment of troops there and issued orders to arrest all the Roman priests in Ahualulco, as well as those of the neighboring city of Teshitan; but the murderous spirit of the antichristian sect will remain in it until the tiger loses its thirst for blood. Ad. Bd.

Mexico. On March 7, a mob of Catholics attacked the Protestant chapel in Pueblo, breaking the windows, destroying the church equipment and Bibles, and stoning the clergyman, Antonio Corral.

Father Oertel is not satisfied with the fact that the "Lutheran" "almost in every number brings all kinds of stories about the papal Antichrist, about the clever Jesuits and Mass priests, about adoration of Mary and the saints 2c. Father may console himself with the fact that if the papists should convert, the "Lutheran" will dutifully report this as well. G.

Governor Beveridge of Illinois has given in to his church's demands to stop tolerating dancing and card playing in the governor's mansion in the future. G.

II. foreign countries.

A New Year's Vow. In Germany, all heartfelt believers are now becoming more and more familiar with the thought that their stay in the national churches may not be for long. Among these believers is also the dear Pastor Th. Harms. In the first number of his missionary journal of this year, he therefore makes a beautiful New Year's vow, a part of which we believe we must share with our readers here. Harms writes there, among other things, the following: I have no hesitation in leaving the venerable, dear and valuable edifice of the Lutheran state church, even if with hot tears, if it should cease to be a Lutheran church. I will fight, and not only I, but all my faithful church members to the utmost for the right of the Lutheran Church of Hanover, and there are many enemies; but it is also true: much enemy, much honor. We will fight with God the Lord against the union, i.e. against giving up the exclusive validity of the Lutheran confession and Lutheran law in the church to which we belong. We will never bow down to a united church regime and never hold sacramental communion with members of a church other than the Lutheran church, and hold fast to the principle: sacramental communion is church communion. Whoever wishes to partake of Holy Communion with us must freely and openly profess the Lutheran Church and vow never to partake of Holy Communion at any altar other than a Lutheran altar, and therefore neither in the Catholic nor Reformed Church, nor in the Union, because there is no Lutheran Church there, for the Lutheran Church must have its exclusive right, confession, administration of the sacraments and rule; In the Union, however, it shall not have it, but shall grant the same right to the Reformed Church, so that the Union has two confessions and perhaps more, which are partially mutually exclusive. We Lutherans teach: "Holy Communion is the true body and blood of the Lord Jesus Christ, given to the communicants with and under the bread and wine. The Reformed teach: "Holy Communion is not the true body and blood of JEsu Christ, but a mere memorial meal." We Lutherans teach: "Holy Baptism is the bath of regeneration and renewal of the Holy Spirit" and the Reformed teach: "Baptism is not the bath of regeneration and renewal of the Holy Spirit, but a mere outward ceremony for admission into the Christian Church." In the Union, therefore, both are valid: yes and no, truth and untruth. But the truth is only One, and the truth we have whole and full in our Lutheran Church. It is quite like what a Silesian weaver said when they wanted to convert him from his Lutheran faith to the Union:

When two heads are in one cap And two feet sit in one boot, When in one body two spirits live And two faiths give one church. That's when it gets tight for both of them;

And those who are smart step down when the time comes.

We will also fight with all seriousness against the God-opposing opinion that the prince of a country has to command in ecclesiastical matters according to divine right. As far as the prince commands in worldly matters, a Christian must obey on the basis of the fourth commandment, no matter how wrong the commandment may be according to human opinion. But if he should command something in worldly matters contrary to God's commandment, one must not obey him for God's sake, but must suffer everything, even death, for it is written in God's Word: "One must obey God more than men." In the church, however, the ruler can rule according to human principles, but not according to divine principles.

Right. He cannot command that he be obeyed in all things that are not contrary to God's word, much less in those things that are obviously contrary to God's word; but he must be obeyed for the sake of order, not for the sake of divine command. Thus the prince does not have the same right to command in the state and in the church. In the state he commands according to divine right, as long as he does not command contrary to divine right, in the church he never commands according to divine right, he may command what he likes. If the prince withdraws his protection from the church and lets it go as it pleases, the church will not have to suffer for it. Thank God, she can stand and walk on her own feet, and one will be surprised how well she can do it, for the Lord Christ is her rod and staff and has said: "The gates of hell shall not prevail against her! The word of the Lord Jesus is completely sufficient for us, for with His word we have Himself, and if we have Him, we have everything. Jesus Christ is King. We call out loudly into all the world and say: Emperors and kings, imperial and state assemblies, imperial chancellors and ministers, pastors and teachers, house fathers and house mothers, servants and children, all, all people are subject to the King of all kings, the Lord of all lords, our beloved and highly praised JESuS Christ, and will receive from Him what their deeds are worth. His right must be eternal. . . But what has the Hermannsburg Mission to do with all these questions? someone might say. - The Hermannsburg Mission, I say, does not float in the air, but is a member of the church, and if one member suffers, all members suffer with it. The church's hardship is its hardship, the church's struggle is its struggle, but the church's victory is its victory. Hermannsburg does not stand or fall with the regional church of Hanover, but with the Lutheran church. As long as the Lutheran Church of Hanover is Lutheran, she fights, suffers and works for it and with it, even if only as a little finger. But if the Hanoverian Church ceases to be Lutheran, Hermannsburg no longer belongs to the Hanoverian Church, but remains faithful to the Lutheran Church and the Lord will give grace until the end. Just by giving the best racers. Be faithful until death, and I will give you the crown of life! Amen.

Mr. Ludwig Büchner, who claims that there is nothing but strength and material, and whom the local gymnasts, so thirsty for fuel, sent over last year to enlighten them with lectures, has, as the "Kölnische Zeitung" reports, also held the same lectures in Berlin. This seems hardly credible, since Mr. Büchner already failed so shamefully with his lectures here that our gymnasts are still ashamed today of having committed the stupid prank of letting the money-addicted monkey philosopher step out in their halls. As for the verdict that was passed in Germany on Mr. Büchner's lectures, the above-mentioned "Kölnische Zeitung" writes, among other things, the following: "The papers of all colors found that Mr. Büchner's lectures, which he has just attended in the United States, were more suitable for hicks and pig breeders in Chicago than for an educated German public. In Germany, therefore, one does not seem to have learned yet that Mr. Büchner's fare was still too unappetizing even for the local hicks and pig breeders. W. [Walther]"

It is reported from **Gallicia in Austria** that when a Bible messenger stands somewhere and sells his holy writings on the public market, Catholic priests stand next to him and threaten all those who come to buy with the denial of forgiveness of sins in confession if they dare to buy these books.

[55] **Weimar** now has its Lutheran "free church" as well. Pastor Rieth in Neuenhof near Eisenach has formally resigned from the Weimar Regional Church. However, only seven of his former parishioners followed him, and these seven then elected him pastor, reserving the right to first see which larger church community they would have to join. Thus, more and more free churches are being formed in Germany, which have emerged from the national churches. They are still very small and therefore smiled at, but there is no doubt that the movement that has begun with them will attain a greater significance than the friends of the national churches suspect and desire.

W. [Walther]

The Catholic Archbishop of Dublin (Ireland) has issued a pastoral letter in which he seriously rebukes the fact that the clergy of his parish (only?) surround themselves with all kinds of young women who are passed off as sisters and relatives, and demands that the hostesses must never be under 50 years of age.

To senders.

It is hereby reminded that anonymous submissions cannot be considered.

G.

Inaugurations.

Rev. A. Claus having resigned his office at Bethlchcms parish, St. Louis, Mo., on account of illness, the Rev. E. O. Lenk, who was appointed to succeed him, was publicly installed in his office by the undersigned, assisted by Rev. Link and Prof. Walther, on Sunday Judica, March 22.

F. Bünger.

On the first Sunday after Epiphany, the 11th of January, 1874, according to the notice received, Rev. P. Klindworth was installed in Bethlehem Parish, Washington County, TeraS, by Rev. A. D. Greif. The present congregation of the same at Brenham is for the present served by Hm. Rev. Klindworth co-serving.

Address: Ü6V. 1?. Llirckrvortd,

William Dann D. O., IVastrinAton 8o., Dsxas.

Church dedications.

On Sunday Oculi 1874, the German Lutheran Zion congregation at Pittsburg, Pa. dedicated their new church built in the ecclesiastical style. It is 85 feet long and 44 feet wide. The steeple is adorned with a cross.

C. Engelder.

On the third Sunday after Epiphany, the new church of the Zion congregation in Wayne Township, Jones County, Iowa, was dedicated to the service of the Triune God. It is the same a frame building, 48 feet long, 28 feet wide and 16 feet high.

Monticello, Iowa.

I. I. Oetjen.

To all the synod members of Northern Illinois.

and other visitors to the Synod are informed that the fare from Chicago to St. Louis and back (including bus transportation) on the St. Louis-Alton-Chicago Railroad is \$13.20. The ticket is valid from April 24 to May 10. Cedar can travel when he wants, and get on at any station of said railroad.

Anyone who covets such a ticket has

until April 18 at the latest

to be sent to the undersigned:

1) P13.20, 2) his name and address, 3) the answer to the question: should the ticket be sent to him by mail or does he want to receive it in Chicago?

Every person traveling through Chicago will receive his ticket, sealed at his address, by Mr. L. BraunS, No. 133 South Mater Street, between Clark and Dearborn St.

Chicago.

T. I. Great.

208l'irst 8t.

To the Pastors of our Synod.

The undersigned takes the liberty of reminding them that those of them who fail to bring a parochial report as complete as possible to the Synod or, if they cannot be present, to send it in, will be liable to a reprimand after a decision of the Synod; and this applies both to the members of our ministry who are able to vote and to those who are only advisory. C. F. W. Walther.

For your kind attention.

All those who intend to attend the Western District Synod to be held in St. Louis from April 29 to May 5, pastors as well as parish deputies and school teachers, are hereby most urgently requested to inform me of their intention to come as soon as possible and at the latest 14 days beforehand, so that the necessary preparations for their hospitality can be made. Those arriving intend to stop in the school hall on Barry Street; from there they will be taken to the apartments intended for them.

St. Louis, March 11, 1874. Th. Brohm, dsstor looi.

Notice in relation to the Synod of the Western District commencing on the 29th day of April next.

I. The dear congregations are to be reminded of the resolutions passed by the General German Lutheran Synod of Missouri, Ohio, etc. in 1872 concerning the establishment of the Delegate Synod. These are thus:

X. With respect to voting municipalities:

1. that from two to seven congregations shall be entitled to send a pastor and a deputy as their representatives, in such a way that not less than two, and not more than a maximum of seven congregations shall be united therein.

2. mode of election. The election of such a deputy and preacher shall take place in such a way that they are appointed at the respective district synods preceding the delegate synod by the congregational deputies sent for this purpose and by pastors entitled to vote for the respective circle of congregations that want to unite. If a congregation has not sent a deputy and has therefore been excused, it is free in this case to commission someone in writing to co-select the deputy for the delegate synod.

8. with regard to advisory members of the Synod:

1 These shall also participate in the delegate synod according to their order. One out of every seven pastors and one out of every seven school teachers shall be elected as advisory members for the synod.

The election of these shall take place on the occasion of the district synod, which first precedes the delegate synod, and the consulting preachers and teachers shall have the right to elect their representatives from among themselves at the synod.

II. The subject of this year's proceedings is the continuation of the theses on the paper: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one."

Anyone who wishes to bring any other matter before the Synod is requested to report it to the undersigned in due time.

I. F. Bünger, d. Z. Districtspräsident.

This book is highly recommended. The antichristianity of Pabstism is proven from the teachings and history of Pabstism. In the first part, the false **teachings of Pabstism** are presented in twenty chapters and only from the symbols or other recognized writings of Pabstism. In the second part, the main abominations are described in 93 paragraphs from reliable sources, which are given at the end, through which the popes have also expressed the sign of the Antichrist in their lives.

The more "the pabstry is spreading here in America, the more it is necessary to arm oneself and to spread the present book, which serves perfectly to uncover the secret of wickedness, to take off the larva, to destroy the halo of "His Holiness" and his worshippers.

May the Lord also bless the second output of this book and let it bear much fruit.

It comprises XXXVIII and 250 pages in small octavo and is available from the agent of the Synod, Mr. M. C. Barthel in St. Louis, Mo. for 75 cts, postage 12 cts.

G.

Conference - Displays.

The second district conference of the pastors of the Synodal Conference in Minnesota will hold, s. G. w., its meetings April 28 and 29 at the undersigned's home at Lewiston, Winona County. The main subject of discussion will be "The Right Figure" by Prof. C. F. W. Walther. L. F. Frey.

The Northwestern (Third) District of the Minnesota Evangelical Lutheran Mixed Pastoral Conference will hold its meetings April 14-16 at the congregation of the Rev. Kuehn at Mankato.

The subject of the proceedings is: Continuation of the theses on unevangelical practice. K. F. Schulze, Secretary.

The United Northern Conference will meet, w. G., on April 28 and 29 at the home of Mr. Past. I. I. Hoffman" in Sheboygan Falls, Wis. Subject of discussion: Rom. 3, 1. ff. and a paper on "the relation between regeneration and baptism" by Mr. Pastor Stecher. C. Dowidat, secretary.

The Preachers' and Teachers' Conference of Chicago and vicinity will hold its next meeting on the afternoon of April 7 at Immanuel Parish School.

H. Leeser, Secretary.

Dir M southern part of Wisconsin residing pastors of the honorable synods of Missouri and Wisconsin are hereby notified that the mixed conference made obligatory by the constitution of the synodical conference will be held at the home of Rev. Engelbert at Racine, Wisc. on April 21 and 22. Commencement: 9 o'clock in the morning. To be discussed: The Sunday question; speaker: Pastor Hönecke - theses on baptism by Pastor Popp - discussion on 1 Sam. 28.

The pastors are requested to inform Pastor Engelbert of their coming in good time.

T h. Jäkel.

Announcement.

All synodal congregations have approved the election of Dr. H. Dümmtg as professor at the high school in Fort Wayne, with the exception of five synodal congregations which have protested against it. The reasons given in their protests, however, have not been able to determine the electoral college to change the choice it has made.

Since according to the Synodal Constitution Cap. V. 8. § 4, the election is valid if it is confirmed by at least two thirds of the congregations entitled to vote, so Dr. H. Dümmling is to be regarded as legally elected.

uis, March 26, 1874. Th. Brohm, d. Z. Secretary of the Electoral College.

Notice.

All concerned are hereby informed that, through no fault of the entrepreneurs, the plan to establish a secondary school in Springfield, Ill, has had to be temporarily abandoned because the necessary teaching staff could not be obtained by the time stipulated in the purchase contract for the opening of such an institute. W. [Walther]

Book - Display.

The secret of wickedness in the Roman papacy presented from its teachings and works.

According to the most reliable duels of C. J. H. Fick, Lutheran pastor.

It gives us great pleasure to be able to announce to our dear readers that this excellent book has now been published in a **second, very enlarged** edition.

Whoever wants to get to know the Pabstacy and to convince himself that the Pabst is the true Antichrist prophesied in the Scriptures, will find

...The Concordia Conference will meet, s. G. w., April 28-30, at the home of Mr. Past. Br. Schiebt in Alleghany City, Pa. C. Engelder.

Received at the Eastern District Treasurer's Office:

To the synodical treasury: From the Trinity congregation in Buffalo L7.00, congregation in Wolcottsburg G8.00, congregation in Bergholz \$3.28, congregation in Johannisburg W.00, Comm. in Ror- bury \$15.62, Comm. in Wolcottsville P7.00, Comm. in Boston \$16.00, Comm. in Tonawanda P6.47, Comm. in Olean G8.83, By Past. W. Sommer P4.55, By N.J.N. in Alleghany, Pa; \$1.00, By Gem. in North East K4.85, Thank offering by Mrs. Friedr. Maas for happy delivery I21.00, From the congreg. in Port Richmond P47.22, By Past. Ernst in Canada K11.00, By the congregation in Boston K2.60, By the congregation in Richmond O20.00.

To college building in St. Louis: By the comm. in reserve \$26.00, By David Jox P4.00, Kromphardt Sr. 50 Cts. By Past. Ernst in Canada G2.16, By Hamann P1.00, C. Otto P6.00, Illers50Cts.

On the heathen mission: From the women's association of the congregation of Past. Seuel P10.00, From the Sunday School and some members of the congregation in Egg Harbor P4.00, From the savings bank of Auguste, Marie and Mathilde Ziesche O1.00, From the congregation in Humberstone P5.20, St. Paul's congregation in Baltimore \$34.55, From the missionary box of the school children of St. Andrew's congregation in Buffalo P3.00, From the congregation of the Past. Engelder for Leipzig B.1.00, for Hermannsburg K11.00, Gem. in Boston G8.00, Gem. in East Boston K5.60, Gem. in Olean P6.33, Gem. in Alleghany 4.20, By Past. Ernst in Canada for Leipzig \$18.72, By Martini-Gem. in Baltimore O25.00 for Leipzig, I25.00 for Hermannsburg.

To the orphanage near Boston: From the Sunday school fund of the congregation of the Past. Seuel Q5.00, From the women's club of the same congregation \$10.00, From Mrs. Hutzelmann P3.00, From D. Michel O10.00, From the congregation in Eden P6.50, Collected at the silver wedding of M. Geuder and at the wedding of I. Köbelin P9.10, From M. Geuder O10.00, By Past. Ernst in Canada H8.30, By the congregation in College Point K11.00, Mrs. E. Gorsegner \$1.00, Bequest from wi. Wittwe Ch. Seipp P5.00.

56

Zum Waisnhaus bei St. Louis: From the savings bank of Stuckert's children O1.50. By Past. Ernst in Canada O5.00. From Ed. Felder O10.00. Bequest from Wittwe Ch. Seipp O10.00.

To the orphanage near Detroit: Legacy of Wittwe Eh. Seipp O5.00.

To the orphanage at Addison: Vermächtniß von Wittwe Eh. Seipp O5.00.

For the Memphis congregation: belatedly by Past. Great O1.00. Wedding Collecte by Past. Kanold for the orphans O1.75. From the congregation in Olean O2.85. Congregation in Alleghenp O3.09. From the Women's Association in Olean O3.75. By Past. W. Sommer O3.00.

For the community in Shreveport: from the community in Olean O2.80. community in Alleghenp O3.09. from the women's association in Olean O3.75.

For the congregation in Paducah From the congregation in Eden O12.00. By Past. W. Sommer O2.15.

For the congregation in Lansing: From some members of the congregation in Eden O10.25.

For the church in Philadelphia: From some members of the church in Eden O10.25. By Past. Frese from some members of the congregation O3.75.

For poor students: By Stechholz 40 Ets. Wedding Collecte at W. Jandi O2.00. From G. Schmidt O1.00. From the Gem. in Johannesburg for G. Kröning O7.00. From the Immanuels-Gem. in Baltimore O41.52. From Ed. Felder O10.00. Bequest of the widow Eh. Seipp O12.50. From the Women's Association in Olean O7.50. From the Women's Association of Immanuels-Gem. in Baltimore O25.00. From the Virgins' Association of the same congregation O5.00. From Mrs. Krank O5.00. Mrs. Lohmüller O5.00. Mr. Knöchel O1.00. From the Williamsburg congreg. for Ackermann O15.00. North East congreg. O5.00. From the Immanuel congreg. virgins' association in Baltimore for Fort Wayne O5.00, for Addison O5.00. Thank offering from Mrs. Fritsch for Addison O5.00. From the Williamsburg congreg. for Purz-ner O10.00.

For College maintenance: from Gem. in New York O12.53. Gem. in Williamsburg O11.00 for Addison.

For Brunn's Anstalt: From some members of the Eden community, in lieu of food, O12.25. From Ed. Felder O25.00. From the congregation in Port Richmond O17.78. From the Martini congregation in Baltimore O25.00. From Wittwe Streiber O1.00.

To the Widow's Fund: By Barbara Wiedmann O1.00. By Past. Ernst by Past. Franke O4.32.

For Pastor v. Brandt: From Wittwe Heinrmann O1.00.

For Pastor Krause: From M. M. O4.00.

For Pastor Lenk: By Ed. Fields O12.00.

To the hospital in St. Louis: From Ed. Felder O5.50. Elisabeth. Rotschky O1.00.

On the emigrant mission in Baltimore: From the Gem. in Reserve O3.92. From Past. F. W. Schmitt O1.00. Kromphardt Sr. 50 Cts. From the Gem. in Williamsburg O10.00.

New York, March 1, 1874. I. Birkner, Cassirer.

For the proseminar at S-ringfield, Ill, the undersigned received from: Mr. Past. Schöneberg's congregation in Lafayette, Ind., O10.00, Mr. Past. Lothmann's congregation in Akron, O., O12.34, Mr. Past. Mennicke's congregation in Rock Island, Ill, O10.00, Mr. H. Schenkel of Mr. Past. Achilles' congregation in Lowell, Mo., O5.00, 'Mr. Past. Buszin's congregation in Secor, Ill, O10.00, 'Mr. Past. Querl in Gower, Ill, O5.00, 'Mr. Past. Germann's parish in Peru, Ind., O7.00, Mr. Past. Besel's congregation in Eape Girardeau, Mo., O6.50, Mr. Past. Reisinger's congregation at Danville, Ill, O10.00, Mr. Rev. Engelbert's congregation at Racine, Wis, O10.00, by Mr. Rev. Zschoche at Taylors Creek, Kansas, O5.00, by Mr. H. C. Lind of the Women's Association of St. John's congregation at New Orleans O20.00, by Mr. Rev. Fritze's congregation in Monmouth, Ind, O10.00, by Mr. Past. Fuerbringer's congregation in Frankenmuth, Mich., O15.65, Mr. Past. Merz's congregation in Brownstown, Ind, O5.00, Mr. Past. G. Markworth in Wyandotte, Mich, O1.00, Mr. Past. Francke in Addison, Ill, O10.00, Mr. Past. Lemke in Manistee, Mich, O2.00, and of his congregation O8.00, Mr. Past. Ernst in Elmira, Ontario, O5.00, from the same as a loan until September 1874 O20.00, Mr. Past. Kanold's St. Michael's parish at Wolcottsville, N. Y., O9.00, Mr. Rev. Gräbner in St. Charles, Mo., O6.00, Mr. Rev. Lohr's congregation in Clarinda, Page Co., Iowa, O5.50, by the same from Fritz Sondermann, as a thank offering from his wife, O5.00, from H. Kunst there 75 Cts, from Mr. Past. Sturken's congregation in Baltimore O10.00, Mr. Past. Herrmann in State Center, Marshall Co, Iowa, O5.00, Mr. Past. Bünger's congregation in St. Louis O50.00, by Mr. Past. Nützel of the Women's Association in Columbus, Ind., O6.00, by Mr. Past. King's congregation in New York O25.00, by Mr. Past. Rupprecht's congregation in Norfolk, Nebr., O2.50, Mr. Past. Citizen's in Stanton, Nebr. nr., O2.50, Mr. Past. Franke's parish in Delhi, Ontario, O5.00, Mr. Past. Jäbker in Adams County, Ind, O5.00, Mr. Past. Spehr's Trinity congregation in Sheboygan, Wis. o5.00, O10.00, Mr. C. F. Querl in St. Louis O10.00, Mr. Past. Holiday St. Paul parish in Aurora, Ill, O7.25, by Mr. Rev. E. Bangerter in Meredosia, Ill, private collecte, O5.00, by Mr. Past. Schmidts St. Johannis- Gemeinde in Elyria, O., O10.00, Hrn. Past. Buszin's congregation in Secor, Ill, 2nd Collecte, O10.00, Mr. Past. Besel's parish in Cape Girardeau, Mo., 2nd Collecte, O10.00, Mr. Past. Walker in Jefferson City, Mo., O2.00, Mr. Past. R. Knoll's congregation at Beardstown, Ill, O15.10, Mr. Past. Koch's congregation in Grand Rapids, Mich, O17.72, Mr. Past. TH.Gotsch's congregation in Lombard, Ill, O14.00, Mr. Past. Zucker's congregation in Defiance, O., O17.30, Mr. Past. Karrer's congregation in Maple Station, Ind, O10.00, Mr. Past. Pissel's congregation in Matteson, Ill, O10.00, Mr. Past. Kolbe's congregation in East Boston Station, Mass, O5.00, Mr. Past. Nützel's congregation in West Elp, Mo., O5.00, Mr. Past. List's congregation in Roseville, Mich., O7.00, Mr. L. Schmit there O2.00, Mr. W. Schroeder there O1.00, Mr. Past. Stubnatzp's church in Fort Wayne O15.00, Mr. Rev.

Schrader's congregation in Canton, Lewis Co, Mo, O4.00, by its confirmands O1.00, Mr. Past. P. Schwan's congregation in Cleveland by Gries, Jr. O74.33, Mr. Past. Schumm in Will- shire, O., O8.00, Mr. Past. Michels in Canaan, Mo., O5.00, Mr. Past. Sapper's congregation in South St. Louis, O12.25, Mr. Rev. Friedrich's congregation in Waconia, Minn, O7.50, by Mr. Rev. Knief in Marysvillc, O., by several members of the congregation O15.90, by Mr. Past. Kühn's congregation in Minden, Ind., O3.41, by Mr. Past. Schulze's congregation in Courtland, Minn, O10.00. Total O664.50.

Springfield, March 21, 1874, John Breßmer, Jr.

Received in the Northern District treasury: (Closing.)

To the orphanage near Detroit: By teacher Jul. Friedrich collected, from school children at Oshkosh O2.25. Kindtauf-Collecte at I. Beck O1.50, at Haag O1.10, at Hintze 36 Cts. From Past. Wambsganß' upper Immanuels parish O22.07. Wedding collecte at Hm. Arndt in Mayville O2.30. Family collect by L. E. O4.25.

On the Hospital in St. Louis: By Mich. Förster in Frankenlust O3.25.

To the orphanage in Addison: From Past. Wambs- ganß's lower Immanuels-Gem. O14.00.

On the Hermannsburg Mission: As part of a mission collection in Past. Friedrich's congregation O10.00. From Rev. Müller's congregation in Amelith O3.70. Epiphany Collect of the congregation in Frankenmuth O18.51. From Rev. Aulich's Gem. in Howards Grov O5.50. Pastor Büchele's Gem. in Grafton O10.58. Past. Jos. Schmidt's Gem. in Saginaw City O9.00. Mission festival collecte at Past. Chr. Markworth's parish O10.61. Wedding Collect at Mr. Goldmann's in Mayville O3.00. From Past. Roesch's Gem. in Cedarburah O5.00. C. Fink in Mequon O2.00. From Frankenlust: collected on Sebald's child baptism O2.55, from M. Förster O1.00, Jakob Schmidt O2.00, Collecte O17.69.

For widow's fund: Collected at the wedding of teacher Pritzlaff's daughter O8.50. From Past. W. Friedrich's Gem. at Watertown, Minn, O3.00, at Waconia O10.60. Kindtauf- Collecte at H. Wüppen's in Bay City O2.70. From Past. Rathjens Gem. in Mayville, Wis, 16.18. Past. Moll's Gem. in Detroit O8.71. Collecte at Frankenlust O17.50. From Trinity Gem. in Rantoul O3.50. From Fred Pape in Needsville O2.50. From teachers T. Neigenfind and Pritzlaff each O4.00. From the pastors: Clöter O18.00, I. Horst- Gottfr. Markwortb, Multa- nowski each O4.00, Rohrlack O5.00, Aulich, Wuggazer, Schumann each O4.00.

For the needy brethren in Memphis: From Past. Loßner's congregation in Richland Centre O9.60.

For the congregation in Leland, Mich.: From Rev. Buechele's congregation in Grafton O11.11.

For G. Häffner in St. Louis: From Past. Coiner O5.00.

For W. Spuhler in Addison: from Past. Bauer's Gem. on Tandy Creek O3.31, in Blue Bush 75 Cts, on Swan Creek O1.25.

For student Keyl in Addison: from Past. Bauer's comm. on Tandy Creek O3.00.

For student Hattstädt in Addison: From Past. Bauers Gem. at sandy Creek O3.00.

On the Leipzig Mission: By Past. Böling, in Mis- sionsstundrn collected, O9.35. By Past. A. Ch. Bauer's church Epiphany collection O4.60. By Rev. Aulich's Gem. from missionary treasury O5.60. By Past. Penalties, collected in mission hours, O4.10. From Past. Keller's Filial O2.85. From Rev. Schumann's Gem. in Freistadt O5.70. C. Eißfeldt, Kassirer.

For the new synodal print shop

the following contributions have been received by me as gifts:

By Mr. Roschke O6.00. By Mr. Past. Löber von N. N. 5.00. By Mr. F. Lenge: von Dorn 1.00, Holzkamp 2.00, Bartel 5.00, Rollbusch 1.00, Ellersiek 3.00, Kromeyer 1.00, Brese 1.00, Bromsch 3.00, Ebmeier 1.00, E. G. Nohlfing 5.00, Franz Meier 10.00, Brockmann 8.34, F. Liefert 5.00, F. Gieselmann 2.00, H. Burgdorf 2.00, W. Giebert 5.00, Rev. Erdmann 5.00, T. Regel 3.00, Konr. Brese 5.00, E. Rowald 5.00, F. Hartmann 2.00, F. Rowald 3.00, Bro. Dalger 5.00^ Bro. Hartmann Jr. 1.00. By Mr. Rev. Erdmann: by E. wrote" 10.00, F. Egger- ding 5.00, F. Tiemann 5.00, W. Schweer 3.00, A. Schütte 2.00. By Mr. Lenge: by L. Brockmeier 3.00, F. Schwarz 5.00, Gatsche 5.00, H. Frese 2.00. Summa O135.34.

John F. Schuricht.

Received for poor students: By Mr. Past. Th. Siek, Collecte of his congregation, O5.30. By Mr. Past. Witte from his congregation O5.25. By Mr. Past. Leyhe from his parish to Town Grant O3.00, to Town Sigel 97 Cts, to "Stevens Point 95 Cts, from N. N. O5.00. from the New York Women's Association O16.00 to Mackensen. By Mr. Past. G. Horn from his Stcphans congregation O6.50 for Cooper. From Mrs. Waltke of Lowell O2.00. By Mr. Teacher Winterstein of the Hermannsau Women's Association O10.00. By Mr. Past. Weinbach from his congregation O4.35, also 2 quilts, 2 shirts, 4 pairs of underpants and undershirts, 1 sheet, 4 pairs of stockings, 2 pairs of pillowcases. Through Mr. Past. Br. Mießler from the virgins' association of his parish O10.00 for Willner. By Mr. Past. Plehn O8.86 for Frese and O2.00 for Willner. By Mr. Past. Daib O2.50 for Schilling. By Mr. Past. Feustel, on Louis Gerke's Kindtaufe collected O4.50. By Mr. Past. L. Frese, collected on F. Schulz's wedding, O4.32, and from Father Homeyer O1.00. By Hrn. Past. I. G. Sauer, collected on I. Sundermann's wedding, O10.60. By Mr. Past. Dörmann from the women's club of his congregation, 2 sheets, 5 kiffen covers, 6 towels, 4 calico shirts, 2Pr. stockings. Through Mr. Past. Holtermann from his parish O4.26. From Mr. Past. Süß in Melvin, III, O3.20. By Mr. Past. Kothe from his congregation O21.00. By Mr. Past. Dankworth from the women's association of his congregation O8.00 and from the virgins' association O2.00 for the proseminarist Maas. By Mr. Past. Leyhe

from his township to Town Grant 86.07 from that to Town Star! 57 CtS. and, at H. Henke's wedding collected, 81.95. By Mr. Past. JSke from his congregation to Bedford O4.25, collected at G. Schüler's wedding, 82.25, collected at a child's baptism, 83.55, from Fr.B. Kaper 81.00 and from Mrs. Kamp- rath 81.00 for shilling. Through Hrn. Past. Hallerberg from his St. Jacobi parish in Quincy 820.00 for proseminarist Mertner. By Hrn. Past. M. Hahn from the women's association of his congregation 8 towels, 6 weed covers. By Mr. Teacher Schöveriina from Fort Smith from C. Grober 82.00 and from Mrs. Friesch sen. 50 CtS. Through Mr. Past. Sallmann from H. Tönsing 85.00 (half of it for Wischmeier).

A. Crämer.

For poor students received from Rev. A. T. Geiffen- hainer in Philadelphia 81.75. Through Rev. Mangelsdorf 1" Bloomington, Ill, from Mr. G. Ehrlich 82.00. From Mr. H. W. in C. 815.00. Through Rev. Schwensen in New Bielefeld, Mo., by Mrs. M. R. 83.00.

For Rev. Brunn's Institution: 86.50 from Rev. Schumm in Willshire, O. From Mr. H. W. in C. 85.00.

C. F. W. Walther.

The following items have been given to the undersigned as a gift for the Lutheran proseminary in Springfield, Ill: From Mr. A. Heinicke in St. Louis 1 hogs-head with all the equipment necessary for kitchen and table to the value of 862.65. From Mr. Langt the baker in Springfield 8 chickens. From Mr. Wolf, butcher there, 1 keg of sauerkraut. From Mrs. Selle there greens and preserves.

G. Peacock.

For the "Lutheran" have paid:

The 26th year: Pastors: H. Horst 86.00, E. Rolf 22.50, F. Heeren.

The 27th year: Pastors: H. Horst 16.00, E. Rolf 8.25, A. Biewend 5.00, C. Treptow.

Furthermore: F. Niewerth.

The 28th year: Pastors: H. Horst 16.50, Th. Buszin 3.00, F. A. Ahner 6.00, O. Katthal" 30.50, C. F. Seiß, A. Reinke 3.00.

Further: F. Niewerth, C. F. Grauer 35.25, F. Heeren 6.00, E. DitteS, C. Zehm, H. Korsen, Mrs. Kr<H.

The 29th year: Mr. Pastors: H. Horst 18.00, Th. Buszin 24.00, H. Bauer 16.50, M. Sommer 6.00, W. Hattstädt 19.75, I. H. Spengeler, I. Tackle 1.00, O. Katthain 36.00, Th. Johnsen, A. Mennicke 8.00, W. Weisbrodt 50 Cts, 'H. Brammer, H. Evers 30.00, C. F. Seiß, E. T. Richter 6.00, M. Töwe, H. Partenfelder 3.00, L. Lochner 11.00, C. H. Lüker 7.50, F. W. Pohlmann 10.50, A. Reinke 3.00, C. Kretzmann.

Also: W. Falch 8.50, I. Hallenberger, F. Niewerth, G. Krieg, C. F. Grauer 19.75, W. Wennholz 2.00, E. Kundinger, F. Herren 6.00, C. F. Theis 5.00, A. Damköhler 19.50, C. Zehm, H. Korsen, A. O. Gertenbach 10.50, I. L. Backhaus 20.00, W. Schneider 9.00, I. Heinicke 27.50, A. Menges, G. Ranzzenberger 39.00, B. Meibohm 5.00, Mrs. Kratz, Miss Brümmer.

The 30th year: L- Emmrl, Th. Buszin 22.50, H. Fischer 12.50, C. Wernle, I. S. Renninger, P. Brenner, F. Dubpernell, C. Lauterbach, I. T. Schulze, G. Löber 15.00, C. Rupprecht 45 Cts, I. Thorsen, L. Dammann, A. Brauer, G. Kittel, P. S. Reque, S. Drögemüller, F. W. Eggerking, S. L. Floren, F. S. Eggert 6.25, A. O. Alfse", W. L. Meyer, Th. Johnsen, A. Mennicke 5.00, G. Heintz 7.50, W. Weisbrodt 2.50, I. Biltz 8.00, F. W. Brüggemann 5.50, H. L. Meyer 8.75, E. A. Böhme, E. Herbst 25 cts, H. Brammer 18.75, E. Wulfsberg, A. G. Döhler 75 cts, H. A. Stub, E. A. Schürmann 6.25, C. Zschoche 10.00, I. G. Kunz 17.15, K. L. Moll 20.00, C. Thurow, A. Krafft 3.25, I. F. N. Wolf, L. Becker, H. Kretzschmar, I. Proft 10.00, H. Torney 2.75, M. Töwe 1.00, F. R. Tramm 15.00, C. Böse 15.00, I. Bauch, G. A. Sußner 5.00, B. Hovde, I. Ruperti, H. Schwensen 13.75, H. Cämmerer 2.50, P. H. Dicke 3.75, H. Wunder 41.00, H. Wrtzel, C. Kretzmann, W. P. Engelbert 41.25.

Also: H. Augustin 27.25, P. Ramming, F. Niewerth, H. Weisenstein, G. Heimlich, N. Becker, A. Vetter, G. Krieg, I. G. Tröller 7.50, C. I. Krull 5.00, G. Träger, C. Brötzmann, H. Zebner 3.75, F. Krafft, I. Schalter, I. Bardonner, H. Larsen, F. Reinke, W. Schwanke 3.75, H. Bartling 14.75, A. Daake 12.50, F. Müller, C. Kreiselmeier 21.25, H. Jungkuntz, A. Rusch, A. Damköhler 11.25, I. Kirchner 2.50, W. Mohr, F. Thurow, E. Lutz 10.00, H. Kohlmeier, M. Stüfer, A. Sabrofsky, C. Zehm, G. Ducks, N. Ploß, A. Simmermachcr, B. Paulus, F. Bärlein 3.75, A. Lenz, I. Heinicke 10.00, H. Hartmann 28.25, F. L. Weiß 2.50, F. I. Peters 12.50, W. Brck 15.00, A. Kregel, F. Fischer, V. Prediger 8.75, H. Bartling 15.25, Phil. Schulze.

M. C. Barthel.

Changed addresses:

Rev. D. O.

No. 1123 Kslisbur^ 8tr., 8t. l^ouis, No.

Rev. ^6.

l>lo. 19 Dell ^vs.

Lostou, Nass.

Ktzv. ?. 8sutzl,
73 k'ourtli ^.ve.

D. Nsilrolrui, teacher,

8. oor. oC 13tli <L Nullinolrroät 8ts., 8t. l^ouis, no.

"1. llatzpptzl,

your olNr. 3olrn 1^. Itiurri, 611 ^relrsr ^vs., OkioaAO, Ill.

N. l^otr, 105 Oallatin 8tr., keoria, Ill.

Lutheranism and Union.
(Conversations.)

First evening.

Adelbert and Berno were neighbors. As peaceful as they otherwise lived as neighbors, they did not agree on matters of faith, and many an evening they sat together and argued. Adelbert was a Lutheran and Berno, who was also a Lutheran, had joined the univangelical congregation of the village. One evening Berno once again found himself at Adelbert's house.

B. Good evening, neighbor.

A. Welcome, dear Berno, take a seat, I can already guess what you want, I am to come to your church tomorrow.

B. Well, you have already heard that tomorrow there will be a guest sermon in our church by Pastor N. N. Our pastor told me that something excellent is expected. Our pastor told me that something excellent is to be expected. Look, I wanted to ask you to come to the church. I am so sorry that we, who live so close to each other, do not agree on matters of faith. You make me feel sorry that you still hold on to the old ideas of the sixteenth century, which do not fit at all into our time. You are the only one in the village who does not want to join. I think that this union of different parties is a beautiful thing. Maybe you will change your mind.

A. Never, never will I be of any other conviction, I hope to God. I am sure of my faith. I do not want to know of any unity that is contrary to God's word.

B. Well, we also have God's Word.

A. Of course, you still have the Bible, but you do not submit yourselves completely to the Word of God, you do not accept it in all parts, and your union, your unity is straightforwardly against God's Word. In your church there are people of different faiths. The sermons and the books that are used must be arranged in such a way that they are right for everyone. God's word must be neglected, much of the truth must be concealed. If your pastor were to preach the whole word of God, it would be

the community would soon be blown apart. Damm has to keep quiet about many things.

B. He has been preaching about all kinds of things as long as he has been here.

A. Yes, perhaps, of all kinds; but he cannot and must not preach the whole word of God if he wants to keep the people together.

B. Why not?

A. Has he ever described to you in his sermons the glory of holy baptism and shown you what a great, unspeakably glorious treasure we have in it? Has he ever preached that baptism works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness, that we are born again in baptism?

B. Well, he didn't preach so straightforwardly, so freely.

A. You do admit that what I have quoted is in the Bible?

B. Of course, I can't deny that.

A. Did he not withhold from you an important piece of God's Word?

B. Yes, but the Reformed in the congregation do not want to hear about it; in order not to offend them, he is not allowed to say everything. I do not know myself whether he is more Lutheran or Reformed.

A. That's a pitiful state of affairs with your unity. But further, has your pastor ever shown you the glory of Holy Communion, that we partake of Christ's true body and blood, how comforting that is?

B. You know that. The reformers would leave right away.

A. But where is your unity there?

B. Well, there are doctrines that we agree on, such as the doctrine of Christ.

A. But this is not true. Even in this doctrine, the Reformed do not believe according to the Bible.

B. What do the Reformed not believe?

A. Among others, they do not believe that the Lord Christ received true divine majesty after His humanity; they do not believe that He, having

he ascended to heaven, could be present on earth after his humanity.

B. Then there are other doctrines in which we agree with each other, e.g. that we are sinners, that we are saved through Christ.

A. But what kind of unity is this if you do not agree in all articles of faith, if in such important doctrines one believes one way and the other another! You are therefore badly united. True unity does not only mean that you stick together outwardly, but above all that you are of one mind according to Jesus Christ and that you speak of the same thing. So there is nothing wrong with your unity.

B. Why not?

A. You are not of one mind, you do not speak of the same thing. The one who comes from the Lutheran church, e.g. you, thinks differently, the Reformed thinks differently again.

B. But we do get along as brothers.

A. That is also wrong.

B. We are supposed to love one another; that is what the Bible says.

A. Yes, but the Bible also says that we should love God above all things, and that there is a love that is kind and a love that is brotherly. Love for God demands that I accept His word completely. Whoever does not want to submit himself completely to the Word with me, I cannot love him brotherly, although I will not deny him universal love. The apostle John says in the 2nd epistle, v. 10: "If anyone comes to you and does not bring this teaching, do not receive him at home, nor greet him", namely with the brotherly greeting and kissing common among Christians at that time, as the sign of a spiritual unity in faith.

B. Yet the apostle Paul says, "Be at peace with all men.

A. You do not have to tear apart the words of the apostle; he says, "If it be possible, as much as is in you, be at peace with all men." Rom. 12, 18. Here the case occurs that it is not possible.

B. Why not?

A. It would be contrary to the love of God, I would be denying God and the truth, if I had fellowship with those who have pieces of His Word.

do not accept. Luther says: "Cursed be love in the abyss of hells, if it is preserved with harm and damage to the doctrine of faith, to which everything is to give way, be it love, apostles, angels from heaven and whatever it may be.

B. But the Reformed do not want to reject God's Word, and neither do we.

A. For example, if they do not accept the whole word of God of baptism, they reject it, and those who hold it with them reject it with them.

B. The Reformed do not want to become Lutheran, just as the Lutherans do not want to become Reformed; should it not be good if each part gives in a little?

A. A Lutheran who yields anything in the teaching of the divine word denies. The doctrines of faith are like a chain. If one link is lost from it, the chain is no longer whole. What, for example, should a Lutheran slacken in the doctrine of baptism? Can he let even one word go? Is not every single word a word of the great God? Does he have the power to slacken any of it? I mean, he has no power to do so. And it is not enough for a reformer to let go only a little of his false doctrine. There are many reformers who do not want to know anything about such indulgence. As much as I regret such people because of their heresies, I cannot deny them my respect in this matter.

B. The Lutheran can at least keep his faith in his heart, the Reformed his.

A. I have to come back to this again and again: where is your unity if you are not of one mind? Incidentally, no Lutheran who has fraternal fellowship with Reformed Christians can keep his faith in his heart. For whose heart is full, his mouth will overflow. A Lutheran may not confess his Lutheran faith in your fellowship; he may not bear witness against the Reformed doctrine. But if he does not confess his faith, if he does not testify against reformed doctrine, what does he do but deny?

B. I don't think it will be that bad.

A. See, the Lutherans believe and confess according to God's word that baptism works forgiveness of sin, the Reformed do not believe this. We Lutherans believe and confess according to God's Word that in Holy Communion the true body and blood of Christ with the bread and wine is truly distributed and received by all communicants, worthy and unworthy; the Reformed do not believe it. Can a Lutheran unite with reformers without denying that they do not want to abandon their errors?

B. I admit that these are two quite different religions, but I find it quite good and beautiful that in these teachings, as it is done in our "Evangelical Catechism", such ways of speaking are used, which both, Lutherans and Reformed, can put up with.

A. No, dear friend, this is not according to God's Word. There is no bargaining here. You may well like it, but God cannot like it. God has given us his word, we are to accept and believe it, we are to submit to it completely. See now: it is written in the Bible and we Lutherans believe it, that in the Lord's Supper there is the true body and the true blood of Christ. Because the Reformed do not believe it, you do not believe it to please them either; you therefore reject God's word here; you make the Lord Christ a liar, who said: This is my body, this is my blood! - —

B. What you are saying again! I can still have my faith beside it.

A. You cannot. What the Lord Christ tells you, you must believe, you must also confess. But you do not confess, because you have fellowship with those who deny it. You tolerate the "Evangelical Catechism" in your house and let your children be taught according to it. You are silent about the fact that important parts of the Word of God are withheld, concealed, denied in church and school. You think. You could still keep the Lutheran faith in this or that teaching. You are very wrong in this. You have ecclesiastical, brotherly fellowship with those who cherish error; thereby you make yourself partaker of all their errors. The apostle says: "He who greets him as a brother makes himself partaker of his evil works. (2 John 11.)

B. I can't see that. I mean, you are going too far. How can I be responsible for everything that is taught in our church?

A. You will understand when you consider that you hold fellowship with those who do not accept God's word in all things. You say nothing against it, you hold it with them; with it you approve everything; with it you actually say nothing else than: It does not matter whether one accepts Christ's word or not. Your unity is a unity in indifference against Christ and his word. Consider the word of the Lord: "Do not pull on a strange yoke with the unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ fellowship with Belial? Or what part has the believer with the unbeliever? What kind of equality does the temple of God have with idols? But ye are the temple of the living God: as God saith, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty." 2 Cor. 6:14-18.

B. But the Reformed are not unbelievers! I do not understand how you can pronounce such a harsh judgment on them.

A. Now, unbelievers are not only those who deny the existence of God, blaspheme Christ, mock the Bible; not only those who

reject the whole word of God, but certainly also those who do not want to accept even one part of God's word. Do the Reformed believe, for example, the words about baptism and the Lord's Supper?

B. I think each according to his own way.

A. But, I ask you, should everyone believe the words according to his own way, or should not everyone accept the words of the Lord as the mouth of the Lord speaks them?

B. Yes, they just interpret the words differently.

A. I will tell you: They want to interpret the Scriptures only according to reason. But this is quite wrong. Scripture must be interpreted from Scripture. Where this is not done, they go astray. They do not want to take their reason captive under the obedience of Christ, they believe more what their reason says, they do not believe the words of the Lord unanimously, so they are unbelievers in this. And you? You go with them. You are silent, you deny Christ! Remember the word of the

HERN: "Whosoever shall confess me before men, him will I confess before my heavenly Father: but whosoever shall deny me, him will I also deny before my heavenly Father." Match. 10, 32. 33.

B. I do not want to deny the Lord Christ. After all, Christ is also preached in our country. And there are only a few doctrines in which Lutherans and Reformed do not agree. In the main, they are one.

A. Do not take the matter so lightly. And if it were only a doctrine, you should not look at it indifferently. You know the apostle says, "A little leaven leaveneth the whole lump." Gal. 5:7. and, "Their word is as a canker." 2 Tim. 2,17. O how terrible it sounds to me that you say: it is only a few teachings! One single teaching of the Word of God is of the highest importance. And you are so indifferent. There you can see the evil fruit of your false union: Indifference to Christ and His Word. By the way, it is not true that Lutherans and Reformed are in complete agreement in the main matter, the doctrine of Christ and the way to salvation.

B. Well, I am eager to see how you prove that. But I must go now. You will come tomorrow, won't you?

A. Will see.

B. You're taking your family, too, aren't you?

A. I can't think of any. If I come, I will only do so to take a look at your cause. I will not participate in the church service. I do not like to participate in false teaching.

B. But the pastor who will preach tomorrow is a Lutheran preacher; he belongs to the Lutheran General Synod. And Holy Communion will also be distributed. It has been a long time since you have gone to communion. You will go, won't you?

A. I don't understand how you can still talk like that after I have spoken. No, my family stays at home; I may come. And how should we partake of your communion? I would rather do without the sacrament for the rest of my life than receive it from a reformed or un-reformed preacher. And as far as your General Synod preacher is concerned, I make no distinction, I count them all in the same pie; for the General Synod, according to the majority of its members, is Zwinglian-minded and has publicly declared that it takes the same position as the Uniate Church.

B. But we are supposed to go to Holy Communion often.

A. Yes, but my Lord Christ does not call me to go to the false Lord's Supper. By the way, I am expecting a Lutheran preacher soon, who will stop by on his missionary journey, preach to us and distribute the Lord's Supper. You will come to such a sermon, won't you?

B. Yes, why not?

A. If you do not want to stay any longer, take this book with you and read what Luther says about the matter. It is the fourth volume of Luther's popular library. There are four writings by Luther in the volume; first read the second: "Warnings to those in Frankfurt am Main to beware of Zwinglian teachings.

B. Beautiful. Good night.

A. Good night.

[59]

(Sent in by Pastor F. Köstering.)

Pastor Diedrich's verdict on the doctrine and practice of the Missouri Synod.

Pastor Diedrich in label is a member of the Immanuel Synod, which left the Wroclaw Synod, and editor of the Lutheran "Dorfkirchenzeitung". Some time ago he wrote in this newspaper about the doctrine and practice of the Missouri Synod, in which he made various assertions, but only proved one thing clearly, namely that he has a bitter heart against us. That such an essay, betraying bitterness against us, was water on Iowa's mill is very understandable. Therefore, they did not refrain from publishing Diedrich's negative judgment about our synod in their "Kirchenblatt" in order to show their readers that they are not only our disfavored ones, but that Pastor Diedrich in Zabel is also one of them. Well, this did not surprise us, and it did not surprise us either. It was not completely unknown to us that Pastor Diedrich and the lowans have been sailing with one and the same wind, and in one and the same "direction" for a long time. Pastor Diedrich also suffers from "unanswered questions", which the lowans have been ill with for so long. What wonder is it if both sing one and the same lament? What wonder is it if one consoles himself with the fact that the other suffers from the same disease?

However, we would like to have a little discussion with Pastor Diedrich, first of all concerning our doctrine of the transmission of the ministry of preaching. This doctrine of ours obviously draws Diedrich only into mockery. It is not even remotely our doctrine that he mocks, but he passes it off as our doctrine. He mocks as if he knew our doctrine from the foundation, and in fact he has not yet smelled it, much less understood it. We believe that we cannot prove this assertion any better than by first presenting our doctrine of the congregational transmission of the ministry of preaching to the reader in a few outlines, and then showing how finely Pastor Diedrich has understood it. Here we use the sentence form in order to become perhaps more understandable in this way.

Accordingly, we believe and teach the following:

1.

After God Himself had administered the holy office of preaching in the beginning, He then entrusted it to the house fathers (who are therefore called priests of God of the Most High) as a part of their paternal dignity - until the time of Moses. Then He made the holy order among His chosen people that only one tribe, the tribe of Levi, should administer the office of preaching in an orderly way. Then it was said to them, "The priest's" (the Levitical priest) "lips shall keep the doctrine, that the law may be sought out of his mouth: for he is an angel of the LORD of hosts."

2.

At the time of the New Covenant, God completely abolished the Levitical priesthood, which was only meant to serve as an example. All true Christians are priests (not pastors) by baptism through faith. Priests at the time of the New Covenant are not made, not ordained by men, but born out of baptism.

59

3.

Among Christians, therefore, there is no distinction of holiness, or rank, or power, or reputation; for every Christian is equally a member of the body of JEsu Christ.

4.

All Christians, as priests, gladly bathe together the office and duty of proclaiming the virtues of the one who called them into his grace. They are given the keys of the Kingdom of Heaven. They are the holders and possessors of all the goods, gifts, offices, rights and powers, privileges and liberties that Christ has acquired for His Church.

5.

The only difference that takes place among Christians as Christians is that they possess various gifts for service to the whole, among which the gift of interpreting Scripture is the most distinguished.

6.

According to God's will and order, this gift is to be used for the common good by means of a special public office.

7.

In addition to the spiritual priesthood, Christ also instituted the sacred ministry of preaching in His Church, through which the offices of the spiritual priests are publicly administered.

8.

This public preaching office, established by Christ, is conferred by God through the congregation, which is the holder of the priesthood, the key or all church authority, namely by election and appointment of the same.

9.

But by establishing the office of preaching in His Church, which is conferred on certain persons by election and appointment of the congregation, Christ did not abolish the equality of all His faithful, much less did He thereby deprive them of the rights of spiritual priests; only now they are not to exercise their priestly rights in public office, but only as their state and profession and necessity require.

10.

Therefore, preachers do not differ from other Christians in that they are something more than members and brethren, but that they are such members who owe more to serve the whole. Their office is not a higher rank, but only a greater service. They are the servants among the priests.

11.

Christ is the householder in His church; the church is the householder; the preacher is its steward.

12.

Therefore, the preacher does not exercise a power that only he originally had, but a foreign power, the power of the church, which has been entrusted to him by the church according to divine order, for public exercise in the name of the church.

13.

The preacher does not distribute goods that only he possesses, but the goods of the church, which God has given into the bosom of the church and which the church has given to him.

He has entrusted them to the public, faithful administration in their stead. Therefore, he cannot deal with these goods as he pleases, but is at all times obliged to give an account of his administration not only to God, but also to the community.

14.

Summa: A preacher is God's servant and the church's servant. He stands in the place of God and in the place of the church. He is the bearer of an office whose founder is God and whose holder is the church. He has a divine profession by means of a profession through men.

15.

We therefore reject as great, dangerous, even antichristic errors all teaching that makes a distinction of status between a preacher and the common Christian man, which faith cannot stand, as is taught there:

- a. The office of preaching has its reason in the fact that in the New Testament, as in the Old, there is a special priesthood,

which has been propagated since the apostles through ordination, which alone can administer the means of grace validly and powerfully, through whose mediation alone God wants to bestow His grace on the poor laity; - by which doctrine the office of preaching is made a means of grace and the preachers mediators between God and men;

d. since it is taught that the church is a kind of priestly state, in which, similar to the secular state, there are territorial and obedient; in which the "church authority", or the preachers, are the territorial, but the poor laity are the obedient in all ecclesiastical matters, who, for the sake of the fourth commandment, must render all owed obedience.

16.

We must reject such and similar teachings as abominable errors, dangerous to the soul, be they taught by the pope, or a Stephan, or Grabau, or the upper church college, or whoever it may be; for these teachings make the effect of the divine means of grace dependent on men; They place the salvation of souls in the hands of miserable men subject to error; they rob the Lord Christ of His glory, "that He alone is King," and put preachers in His place; they rob Christians of the liberty that Christ has set them free, and place them again under guardians and disciplinarians.

In the above sentences, the reader now has at least an outline of our doctrine of the congregational transmission of the ministry of preaching; at the same time, however, he can also see from it which doctrines we reject as papist in regard to this question. However, we did not consider it necessary to provide our statements with proofs from Scripture and the confessional writings of our church, because our purpose here was only to show what we teach in the question under discussion. However, we would now like to ask whether this teaching of ours is unclear, as Pastor Diedrich reproaches it, or whether it betrays a "game of hide and seek," as he also reproaches it? This latter accusation is indeed quite new for us. For up to now, even our most avowed enemies have given us the credit for saying everything straight out, so that one could know how to deal with us. But when Pastor Diedrich reproaches our teaching for being unclear, this is purely incomprehensible to us. How often and how clearly is the teaching in question

The teaching has been set apart in our journals! How was it possible that Pastor Diedrich could create such a caricature of it as he did in his essay? But we believe we can give the reason for it.

First of all, the reason for Pastor Diedrich is that he has never studied our doctrine of the spiritual priesthood of all believers, of the office of preaching and of the transmission of the same, of the church 2c. sufficiently to be a competent judge of it. This we prove from the fact that he writes: "The Missourians seem" - note well, seem - "to say: Every Christian is a pastor through baptism" 2c. And having bound and set up this straw man, he strikes at it and makes a mockery of it. So he does not write, The Missourians teach so and so, for he could not write that because he does not know what they teach. For what they "seem" to teach him, they have never, never, never taught, namely that every Christian is a pastor through baptism. Or let him tell us where it is printed! Does not the wretched man consider that the eighth commandment is also written for him in the Bible? Does he not consider that one should at least do justice to the enemy? Truly, his conduct can only cause us deep regret. But it is unworthy of a Christian preacher to impute teachings to another that he has never led, and then to present him before all the world as one who taught the most inconsistent stuff. Like Pastor Diedrich, only Pastor Grabau of his time dealt with us and our teachings.

Then, we believe, there is another reason why Pastor Diedrich does not understand our teaching: he does not believe our teaching; he has a different teaching about the ministry 2c. than we have. But he does not tell us which doctrine he leads from it. Pastor Diedrich has, as is known, rejected the false doctrine of the upper church college in Breslau concerning church authority 2c.; but we fear - we do not want to assert anything - that he stands in such a way that he unjustly claims for the pastor the authority which he has rightly denied to the upper church college. If this is so, it is not to be wondered at that he does not understand us; it is not then due to not being able to understand, but rather to not wanting to understand our teaching. He expresses this quite clearly in his essay when he writes: "I hold to the truth of the Holy Scriptures as confessed by the symbols, and moreover do not see that the Missourian way of singing is one with it." But here it would still have to be investigated whether Pastor Diedrich also has a correct singing ear. If only Pastor Diedrich's hearing is not still out of tune from Breslau! Then no matter how beautiful harmonies are sung to him, he always hears disharmonies. We therefore confidently say: Whoever does not hear the voice of the Holy Scriptures and the voice of the Lutheran Church in our doctrine of the spiritual priesthood, of the office of preaching, of the transmission of the office of preaching, of church authority 2c. has a false ear. Or show us in which point our teaching is not in harmony with the teaching of the holy scripture and the symbols.

Yes, says Diedrich, you Missourians refer to the fathers and cite their words, but you draw them to another sense! His words are thus: "That false citations of Walther are cited, I do not know; but that they are not in the sense of the authors are related - and that's what matters - that's what I see." If Pastor Diedrich sees this, why doesn't he give some examples for it right away? Does he think that everybody believes him on his bold assertion? Certainly not. Because it is still today in all world custom and use that one demands for a statement also the proof, and that one holds him for a rogue, who states something, which he cannot prove. Pastor Diedrich will therefore, we hope, at least with the attempt of a proof do not let wait for a long time. We must be very concerned about this. We can no longer believe a word he says until he has delivered his proof. For we have seen before how he draws our doctrine on such a wrong sense; when we say: All Christians are priests from baptism, he draws it on the sense as if we taught: All Christians are pastors from baptism. Now we must fear that it is not Professor Walther, but Pastor Diedrich, who draws the citations from the old fathers to a false sense. Granted that Prof. W. could have used citations from the Fathers in a different sense, we cannot believe it until Pastor Diedrich has irrefutably proven it. For it is a quite reprehensible, dishonorable act to interpret the words of the ancients in a different sense than they have connected with them; therefore, one should not trust even his enemy with such an act until it is clearly proven.

Now a few words about what Pastor Diedrich says about our practice. He calls us "profiteers." What Pastor Diedrich wants to say with this is quite the same as what Pastor Grabau used to express in his sailor language with "Robber Synod", "Ahab Synod" and similar artificial titles. So Pastor Diedrich wants to say that we were only out to undermine unv destroy other synods and congregations and conquer them for ourselves. But how does Pastor Diedrich in his German village know what is going on here in America? Well, he heard it, his Iowa friends got him the news. So; but if such show stories, as the lowans write about our synod, were pure slander? Wouldn't Pastor Diedrich do better, if he acted according to the saying of the wise man:

Do not hurry with the verdict, hear both parts first?

Certainly he would do better not to sin by spreading such lies. But since he is of one mind with the lowans, how should he not also gladly believe their tall tales and help to praise them, the lowans, as pious sheep persecuted by the wicked Missourians? O of the hypocrisy that everywhere comes out in the garb of martyrs, and speaks of itself! And Pastor Diedrich lends himself not only to help spread the hypocritical martyrdom of the lowans, but also to insult and ridicule in a zealot-like manner an entire large church body

that has done him no harm. Does Diedrich want to become Grabau's chair heir?

But this serious matter also has its amusing side. From the robber stories that the Iowans write about the Missourians in Germany, Pastor Diedrich learns primarily what cruel highwaymen the Missourians are supposed to be. Thereupon he presents us in his "Dorfkirchenzeitung" as spiritual marauders (roaming plunderers).

and as such people with whom no honest person should have anything more to do. And when Diedrich's "Dorfkirchenzeitung" comes over to America with such an article, the Zowans are immediately ready to publish such an article in their "Kirchenblatt", of course with the boastful preface that now also in Germany people are running out of eyes about the predatory activities of the Missourians and about the sufferings of the lamb-fearing Iowans. And yet such a Diedrich article is really only an echo of what the Iowans have shouted across. By printing such an article, they bear witness to themselves.

However, Pastor Diedrich tells us that he does not only know from news from America what kind of people we are, he now also sees it in his vicinity. With this remark, Diedrich is probably referring to Pastor Ruhland in Saxony. At least that is how Professor Fritschel understands it. He states: "Since the Missouri Synod sent a pastor to Germany," in order to found Missouri congregations there (which, of course, Fritschel has sucked out of his finger, for the Missouri Synod knows nothing at all about the "sent", va the Dresden and Planitz congregations have rather called him properly), "one has become somewhat better acquainted in Germany with the spirit of this synod and one understands better there now what other Lutheran synods of America had to complain about Missouri's behavior until now, because one sees there now the Missouri Thun and Treiben more in the vicinity" 2c. Doesn't that sound like the history of robbers again, what Fritschel writes there? The amen Iowaer! As soon as they start talking about Missouri, they act as if they were scared, as if they saw robbers. And Pastor Diedrich seems to be so spooked, too. Now the predatory Missourian spirit has also come to Germany, yes, and in the flesh in Pastor Ruhland. He will now raise himself up as a Missourian robber chief, and will attack the Immanuel Synod and its congregations, plunder them and make them Missourian. How terrible! And who would ever have thought dear Ruhland capable of such things? But all this is done by the Missourian spirit, which would like to conquer the whole world and make it Missourian.

Yes, indeed, when one reads what Diedrich and Fritschel write, one would think that dear Pastor Ruhland is wandering around Germany as a revolutionary and agitator, trying to destroy congregations and win them over for himself. But behold, while Diedrich and Fritschel are writing stories of robbers, which have never happened anywhere, dear, dear Ruhland is at home, quietly waiting for his ministry in his poor, small congregations, and God, out of His grace, lays a blessing on his work, so that it is not in vain.

So we are now probably done with Pastor Diedrich, because it is nothing with the ghost stories in his vicinity, and because he can be unconcerned about America. But no; there is one thing we still have to agree on with him. We have seen that he called us "profiteers". Someone who doesn't know us must think that we are people who keep five straight in doctrine and practice. For this is indeed the case with the church profiteers. They don't ask first what someone believes and teaches, and they don't take it very seriously when it comes to life. They are all right, if they only accept their particular outward characteristics, which are not at all the same.

[61] makes a lot of trouble. Only in this way can business be done. Those, however, who are very particular about doctrine and who do not want to let even the seemingly most insignificant doctrine go out in the smoke of "open questions" do not do business, but their work must be blessed by the good Lord if it is to bear fruit. Yes, it is quite a different matter with those who keep the loophole of the "open questions" open, they can do business, and yet, like the lowans, claim for themselves the glory of "actually granting the holy scripture its princely position".

However, we completely forget to deal with Pastor Dieterich. - After he had first called us "profiteers", he then reproaches us for being such stubborn and hopeful people that we do not want to enter into church and communion with anyone, not even with those who, in his opinion, are not Missourian but good Lutherans. With this reproach, however, he himself cancels his first reproach; for such people as he makes us out to be after the last reproach are unfit for "profiteers." By this latter accusation, however, Pastor Diedrich also reveals to us only too clearly what he is suffering from; he is sick with the "open question theory". This plague has become epidemic in our time. However, one does not want to let it count for a plague at all, but it should be the normal condition of a healthy body. One notices it however only too clearly to these people that they are ill. If they see that someone shies away from their plague, then one immediately notices the morbid excitement in them, and they become very easily unpleasant in such a state. This is also what happened to Pastor Diedrich when he wrote his article directed against us. Because we so earnestly strive for the most perfect unity in doctrine, which can only be achieved in this weakness; and because we do not want to unite easily with those who declare explicit teachings of Scripture to be "open questions," and exclude a considerable part as not binding from the confession of our church, or even lead doctrines contradictory to the confession - that is why he is so bitterly angry with us.

When Pastor Diedrich says in his essay: "Christ wants the believers to be one in Him, to abide in His speech", he is quite right. That is why we also work so earnestly towards unity in doctrine, because only unity in **doctrine** makes one truly one in Christ. The Lord Jesus also says: "One thing is necessary", namely to have Jesus in true faith. But because every false doctrine is capable of leading man away from the "One that is needful" and to take the "One that is needful" out of his sight - that is why we fight against every false doctrine.

If, by the way, Diedrich wants to say with his reproach that we Missourians are "profiteers" that it is not the real aim of our work to make souls blessed through the gospel, but only to increase our numbers and to put an acquisition of orthodox forms of doctrine in the place of the life of faith - then he may see for himself how he wants to answer before God for this shameful judgment on a church community which he knows only from hearsay. - So much for this time.

To the ecclesiastical chronicle.

I. America.

The Iowa "Kirchenblatt" reports the following with regard to what was reported in No. 5 of the "Lutheran": "As soon as the President of the Iowa Synod became aware through the '*Lutheran Observer*' that Pastor Ficken had participated in the dedication of the church of a General Synod congregation, he immediately wrote to the latter and reproached him fraternally. Brother Ficken, however, a faithful Lutheran theologian from Hanover, who has only been in the country for a short time, had fallen into such a community with people of other faiths out of ignorance of the local conditions, and had already become aware of it with great sadness before he received the letter from the President. Next, the aforementioned paper is incensed about the remarks of the "Lutheran," but with injustice; they were written purely factually and without "spite and bitterness"; they cannot be revoked either, since a procedure such as the one complained of must finally follow from the facts stated (shaking the confession and defending a great doctrinal freedom). But what is it but hypocrisy when the "Kirchenblatt" chastises us for "taking up without fatigue every opportunity" to fight Iowa, since the latter is doing just that against Missouri? Who is not struck by Rom. 2, 21-23?

G.

Temperance. In the paper "The Christian Apologist" of March 2, 1874, we read as follows: "Temperance reform has always been the voice of a preacher in the wilderness, preparing the way for the Lord. This was seen forty years ago. The *General Assembly of the Presbyterian Church* said then: It is a well-known fact that the use of strong drink, even in moderation, has always been one of the most powerful hindrances to the influence of the gospel. Therefore, wherever total abstinence is practiced, the way to the hearts of men is paved for the work of the Holy Spirit and the power of truth. The banishment of the liquid poison, which kills both body and soul, was always followed by an exercise through the proclamation of the Word and the work of the Holy Spirit, through which the Lord our Savior gained entrance into many hearts" - So far the Methodist "apologist". We think that only blind leaders of the blind can talk like this. It is also completely contrary to the word of God. We want to cite only one passage against this fanaticism. 1 Tim. 4, 3-5.: "They forbid to shun the food which God hath created, to take with thanksgiving to them that believe, and to them that know the truth. For all God's creatures are good, and nothing reprehensible that is received with thanksgiving. For it is sanctified by the word of God and prayer." A. Ch. B.

Odd Fellows. The "Führer", the organ of the Odd Fellows, instructs us in No. 1. 1873 that the only intention of their fraternity is not to be helpful to each other, but that it pursues higher purposes. "Support for the sick, or help in times of need, or whatever other material goods the Federation offers, is not, or at least must not be, the only aspiration of the Federation member, not the only motive why a person seeks admission to the Federation. We pursue higher purposes, we strive for better things. Our real purpose is to educate each other in moral and spiritual matters, to raise ourselves as human beings, as high as human strength can go, through mutual stimulation and through the teachings of our masters. Then it is also said what their work in the lodges is, namely: "We do not build a mystical temple of Jerusalem, but if, we work in the

Lodges, so we build the temple of the Eternal within ourselves." Isn't that a beautiful phrase? The temple of the Eternal in ourselves! After all, the idolaters at Ephesus only cried out for three hours, "Great is the Diana of the Ephesians." The "Strange Brethren" have been shouting and building with their companions for thousands of years. Their cry is: "Come, let us build a city and a tower, whose top reaches to heaven, and make us a name. Gen. 11. This is the temple that the Odd Fellows are building. - Opposite this temple the Christians, the true believers, build the mystical temple of Jerusalem. They are "built with the saints and members of God's household on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone" (which the "Odd Fellows" reject), "on which the whole building grows together into a holy temple in the Lord, on which you also are built, into a dwelling place of God in the Spirit." A true Christian builds and is built on this temple. Or: "What fellowship has light with darkness? How does Christ agree with Belial? or what part does the believer have with the unbeliever? What kind of equality has the temple of God with the idols? But ye are the temple of God, as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing. So will I receive you, and be your Father, and ye shall be my sons and daughters, saith the Almighty LORD." 2 Cor. 6, 14-18.

A. Ch. B.

To an accusation made publicly to the Masons that one of their brethren was an inmate of a public poorhouse, "an old Mason" replies in a Boston paper thus: "Such cases may occur, but the fault is not in Freemasonry, but in the failure to carry out the principles of it." He expresses the fear that "the old, noble institute is dying out. Oh, that he were a true prophet! In earlier times, the secret societies were able to maintain at least an outwardly good appearance, but now the polluted air is already penetrating everywhere through the whitewashed grave and gives a correct indication of the contents. All that glitters is not gold; therefore examine rightly, you son of man. Ad. Vol.

The "Weltbote" also publishes the "Ten Commandments of the German Innkeeper", which Father Oertel communicated and which are hung up in many inns in New York and are a blasphemous imitation of God's holy Ten Commandments, without expressing his disapproval of them, only with the remark: "In observing them, however, one should not forget the old commandments given on Mount Sinai. And this is supposed to be a newspaper edited "according to Christian principles"! G.

II. foreign countries.

An Evangelical Lutheran Men's Association. As we can see from the Breslau "Kirchenblatt" of February 15 of this year, such an association exists in the Lutheran congregation in Berlin, which is under the Breslau Oberkirchenkollegium. In the ceremonial address given at the first foundation celebration of this association, the following is reported about the cause and purpose of the association: "In August of last year, some members of our congregation invited a small assembly of voting members of the congregation to a private residence to discuss a petition to the school college of the congregation. In this small meeting, which numbered about 29 persons, some of the brethren expressed their regret that the members of our Lutheran congregation were becoming more and more separated from one another.

The brothers suggested that we should meet more often, if possible once a week, in a certain locale, in order to get to know each other better and to revive and promote the Christian brotherly fellowship that had been lost. This suggestion met with universal approval, and so from that time on we met every Thursday evening in the locale where we are celebrating today's feast, and conversed in a fraternal manner. It was soon recognized, however, that if such gatherings were to bring blessings, useful things had to be done in them and mutual instruction and edification had to be provided by good instructive lectures. In order to achieve this purpose, it was decided on October 3 of last year to found an association, for the management of which an executive committee was provisionally elected, to which the drafting of a statute was assigned, which was to be presented to the association on October 10 for consultation and approval. After this had been done, and after some changes had been made to the statutes, they were approved as the statutes of the association, the board was elected and approved in accordance with the statutes, and the association was constituted. Now, my dear friends and congregants, during today's festivities the question comes up: whether the foundation of an association like ours is necessary, salutary and beneficial in our Lutheran congregations. This question will have to be answered differently depending on the various localities and circumstances of the congregations. In small towns, in small congregations, where the housing conditions are quite different from those in our great metropolis Berlin, where the congregation members often see each other and can communicate with each other in lively fellowship, no one will be able to claim that an association like ours is a necessity. In our large city, however, the circumstances are different. Here it is certainly possible for individual brothers to be in fraternal fellowship with one another. For a larger circle of brothers, however, it is not possible to come together in private homes and maintain fraternal fellowship because of the limited living conditions and the great distances between the members of the congregation in the south and east, in the north and west. And yet the Word of God commands us to do this, indeed it demands of us that we help each other and that we do good to everyone, but mostly to our fellow believers. But how can we do this if we are distant from each other, if we know each other by reputation at most, but not even by name, as a result of our church attendance? - This institution is really very recommendable. However, it would be better if, instead of an "association" within the congregation, the congregation itself as a whole had made such an arrangement for the cultivation of Christian social intercourse among the members. By the way, the following complaint expressed in the ceremonial speech is remarkable: "Those members of our congregation who already belonged to the Lutheran Church during the time of persecution and perhaps even a few years after it, still like to remember the brotherly and blessed fellowship which existed in our congregations at that time. But where has this love, this fellowship remained? Unfortunately, it has disappeared, hearts have become estranged, and one often hears Lutheran Christians say that they have no fellowship with their fellow believers. Is this not a sad sign of this time? Is it not proof that love is growing cold in our hearts? What would become of our local

Lutheran congregation, if once again a time of persecution were to befall us, as it did in the years from 1830 to 1840. How many of the 3,000 souls that our congregation numbers would then remain faithful to the Lutheran Church?" W. [Walther]

Australia. We have just received the first two issues of an Australian newspaper which has been published since the beginning of this year and which bears the name "The Lutheran Church Messenger for Australia". We welcome the paper with great joy. The editors are, as far as we know, the sincerely Lutheran pastors E. Homann in Adelaide and A. Stempel in Hahndorf (South Australia). In their program they say among other things about the paper: "The name 'Lutherischer Kirchenbote' is not only written on its forehead, but should also be read in its heart and heard from its message. The content of his message should above all be building blocks for our Lutheran Zion here in Germany. So many things are torn apart in our country; but to hang our harps on Babel's weeping willows, or to think only of farming and handling, does not befit us: no, - to mend Zion's gaps and to build its walls, with a watchful eye and a lively hand; even, if necessary, to fight back with the sword of the Spirit: that is what is urgently needed by our church in our time, that is what the "Lutheran Messenger of the Church" should do and what his message should be. It does not want to spend its time on idle squabbles or open its columns; but to build resolutely on the firm foundation of the Word of God and our confession." What the two numbers before us contain, however, does not at all belie this program. In the book advertisement, Luther's Postillen, the Concordienbuch and the Lutheran Catechism are at the top, along with Bibles and hymnals. One thing we miss, however: doctrinal articles; but we do not doubt that these will also soon find a place in the book, since it promises to deliver "building blocks" for the Australian Lutheran Zion, but a real building can only rise on the foundation of the apostles and prophets, i.e.: on their teachings. May God allow these men to succeed, while Lutheranism in its motherland is now experiencing more and more obstacles, in preparing a new home for it in that distant foreign land. W. [Walther]

According to a recent report in the Allgemeine lutherische Kirchenzeitung (General Lutheran Church Newspaper), school education does not seem to be as great everywhere as is often praised; for example, in the negation district of Marienwerder in the province of Prussia, according to an official record, the number of persons over ten years of age who cannot read and write is a full 215,867!

Theses on daily research in the Scriptures,

for this year's proceedings of our Synod Northern District submitted by Rev. H. Löber.

Thesis I.

Holy Scripture not only contains God's word, but it is the word of God.

Ap. Gcsch. 26, 22. Deut. 4, 2. Isa. 8, 19-22. Rev. 22, 18.19. 2 Tim. 3, 16.

Thesis II.

The holy scripture has the salvation and eternal bliss of the poor sinful man as its ultimate purpose. Joh. 5, 39. 20, 31. Therefore it is given for this purpose:

- a. To reveal the counsel of God for man's blessedness;

Luc. 16, 27-29. 2 Tim. 3,15.

b. To work the beatific faith;

Luc. 16, 31.

c. to instruct in godly living.

Ps. 119, 9.105. 2 Tim. 3,16.

Thesis III.

Therefore, it would not be the right use of the Scriptures:

a. only want to learn morals from the same;

Rom. 14, 23. Joh. 15, 4. 5.

b. use them only as a means of enriching knowledge;

1 Cor. 8,1. 13,2. Ephes. 3,19. Luc. 11,52. Matth. 2,3-13. 22, 42.

c. read it only to check - as with a human book - whether it contains truth or falsehood;

Matth. 11,19. 2Pet.i,19-21. Ps. 119, 38.

d. even to research it in order to be able to fight it or to prove all kinds of errors from it.

Match. 4, 6. 19,3—9. 22,23—29.

Thesis IV.

The right purpose of all searching in the holy scriptures is to find Christ in them (Joh. 5, 39. Rev. 19,10. Acts 10, 43.) and therefore, for his own sake as well as for the sake of others (1 Tim. 4, 13. 16. Acts 18, 24-28.),

a. To know rightly the beatific truth and thereby be sanctified in the faith;

Joh. 17,17. Jos. 1,8. Ps. 119, 24.

b. to distinguish it from the errors that contradict it and are dangerous to the soul, and to learn to avoid all erroneous paths.

Hof. 4, 6. Ps. 119, 104.

Thesis V.

If this purpose is to be achieved, it is necessary that one

a. Read the Scriptures not as the word of men, but as the word of God in fear and faith;

Isa. 1,2. 66,2. Ps. 119,20. Ebr. 4, 2. Joh. 7,17. cf. Ex. 3, 5.

b. Calling upon God UM for the illumination of His Holy Spirit before, during, and after reading;

1 Tor. 2,13.14. Dan.9,1-3. 21-23. Ps. 119, 18.33.34. 125. 144.

c. let go of your own, preconceived opinions;

Irr. 8, 8. Joh. 1, 46-49. 1 Cor. 1, 23. 24. 2 Cor. 3,15.16. 2 Pet. 3, 15.16.

d. Do not wilfully resist the Holy Spirit out of love of the world and sin, or out of pride of virtue;

Isa. 29, 9-12. Prov. 3, 32. Ps. 25, 14. Weich. 1, 4. Matth. 13, 3-7.

e. deal diligently and daily with God's word;

Ps. 1, 2. 3. 1 Tim. 4,13. 2 Tim. 3, 15. Joshua 1, 8.

f read the whole Scripture in its context (cursory reading - importance of the Summaries);

Matth. 5, 18.19. 2 Tim. 3,16. Rom. 15, 4.

g. pay close attention to all words and their meaning and context and explain Scripture from Scripture, the dark passages ^from the light ones, the Old Testament from the New (importance of parallels);

Matth. 24, 15. Gal. 3, 16. 1 Cor. 5, 9-11. 2 Pet. 1, 19. Ps. 92, 6. 7. Matth. 4, 7. 22, 31.32. 41-46. Joh. 10, 33-38.

2 Petr. 1,20. Matth. 4, 6. 7. Rev. 19, 8. 12, 9. Joh. 4,1.2. Matth. 16, 5-12. Isa. 51, 1. 2. Matth. 13, 24. ff.

Compare Luk. 6, 20. 21. with Matth. 5, 3.4. - Luk. 11, 20. with Matth. 12, 28. - Matth. 19, 29. with Mark. 10, 29. 30. - Mark. 4, 12. with Matth. 3, 15. - 2 Sam. 24, 1. with 1 Chron. 22, 1. - Gen. 32, 22-30. with Hos. 12, 3-6. - Luk. 14, 26. with Matth. 10, 37. - Rom. 9, 13. with Gen. 29, 30. 31. - 3-h. 12, 25. with Mark. 7, 35. - Rom. 7, 14. and 1 Joh. 3, 9. with Rom. 7, 22. 29. - 1 Mos. 17, 13. and Ap. Grsch. 15, 24. with Matth. 11, 13.

h. Use the gift of prophecy that God has given to others in His Church (static reading);

1 Thess. 5, 20. 1 Cor. 14, 32. Acts 8, 27-35. 1 Cor. 12,7.8.10.11.

i. do not adopt an interpretation that is not similar to faith;

Rom. 12, 7. 2 Cor. 10, 5. Col. 2, 8. Matth. 15, 1-6. 2 Thess. 2, 2.

k. keep the word in your heart.

Luc. 2,17. 11,28.

Thesis VI.

Not only should those who are commanded to officiate in the church diligently search the Scriptures, but also the so-called laymen; for

a. Scripture is so clear about the things necessary to know for salvation that even the most simple can understand it;

Ps. 19, 8. 119,105. 2 Pet. 1,19. 2 Tim. 3,15. 2 Cor. 4, 3.

b. God has addressed his word not only to the preachers but also to the laity, and indeed to whole congregations, and has given it to all in general;

Rom. 1, 7. 1 Cor. 1, 2. 2 Cor. 1,1. Gal. 1, 2. Ephes. 1, 1. Phil. 1, 1. Col. 1, 2. 1 Thess. 1, 1. 2 Thess. 1, 1. 1 Pet. 1, 1. 2 Pet. 1, 1. Ebr. 3, 1. Jas. 1, 1. Jude 1. Rev. 1, 4.

Deut. 17:18, 19. 1 John 2:13, 14.

c. God has specifically commanded everyone to read it or have it read to them and to be diligent with it;

Joh. 5,39. Is. 34,16. Col. 4,16. 1 Thess. 5, 27. Luc. 16,29.

Tol.3,16. 5Mos. 6, 7-9.

Jer. 36,1-10. Acts. 15, 21.

d. everyone should be able to give an account of his faith;

1 Pet. 3,15. Matth. 10, 32. Sir. 39, 11.

e. No one should base his faith on men, but should test all doctrine himself according to God's Word, accepting that which agrees with it, but rejecting and refuting that which disagrees with it;

1 Cor. 12, 2. Acts. 17, 11. Joh. 4, 42. 1 Cor. 10, 15. Joh. 10, 4. 5. 1Joh.4,1. Ebr. 5, 12. Ephes. 4, 14. Ezek. 3,18.

f. God threatens to punish it seriously if one will not read nor learn his word;

Jer. 36:20-31.

g. Therefore, the omission of diligent research only leads to ruin, both for the individual and for the church as a whole, as the history of the church in times of decay, especially under the papacy, irrefutably proves;

2 Kings 22:8 ff. Neh. 13.

h. On the other hand, diligent reading and research in the Scriptures brings only the most blessed profit;

2 Tim. 3, 15.16. Rev. 1, 3. Acts. 15, 31. Ps. 119, 50. 92.103. 104. Irr. 15,16.

i. While the pope forbids the reading of the holy scripture to the laity and reveals himself also thereby as the right antichrist, the true Christians of all times have been quite diligent Bible readers.

Neh. 8,1-8. Ap. Gesch. 17,11. 8, 28.

Story of an unemployed working class family.

Pastor Carl Becker in his beautiful booklet "Hirt und Heerde" tells among others the following story.

For twenty years, Master Herrmann, a tailor in a village in the Thurgau (Switzerland), had fed himself and his children honestly; they had never lacked clothing, never lacked what belonged to the body's nourishment. But in the year 1770, when the fields were already green, the violets were blooming, the larks were singing, and everyone believed that spring had arrived, a deep, deep snow fell one night. It melted after a few days, but now it looked even sadder. The fields were devastated; the fields that had been covered with grain a few weeks ago stood completely bare, and on others the seed was extremely thin. There was great lamentation everywhere, and when harvest time came, the lamentation became even greater. The harvest was barely enough to sow the fields again for the coming year. Now there was a great inflation in the country, which particularly pressed the good gentleman. For where he had otherwise needed one penny for a loaf of bread, he now needed two, then three, then four, and finally five pennies. And nevertheless the good man did not earn more than usual. But he restricted himself, ate no meat, at last no more vegetables, and then for weeks no other food than dry bread and water soup. But he was happy and thanked God with his children that he had not let them go hungry. But even this comfort did not last long. The hardship grew daily. The farmers would not let him make new clothes, and Master Herrmann often had to sit for three or four days without being able to earn anything. And yet he and his children wanted to eat every day. Then he became anxious about his heart. He took what little tin he had and sold it, and since the money he had earned from it had been used up, he sold his clothes as well. But in the end he had nothing left to sell. It came with him so far that he got up once in the morning, without knowing, from where he also

He was supposed to take only one bite of bread. His children came around him and shouted: "Bread! Bread! Dear father! Bread!" His heart broke with grief. But he composed himself, comforted the children and said: "This morning you will have to fast, but at noon you shall all be satisfied! - "And where," the children asked wistfully, "will you get bread?" The father pointed to heaven, then went into his chamber, fell on his knees and sighed: "Oh God! Oh father! My children! They are your children! Will you let me, a poor man, experience the misery of seeing my children pine away before me? You feed so many birds and give food to the ravens. You cannot possibly let my children starve. Of course, you cannot. You will give me food for them today." - So he sighed and hoped that the good God and Father would show him a way to prepare a meal for his children. He had already been pondering back and forth for a quarter of an hour in vain, when a rich farmer's wife from the neighborhood came into the parlor and asked: "Would Master Herrmann dare to make a dress for her and her daughter in two or three days? She said that she needed it because she and her daughter had been invited to a wedding next Monday. "Gladly, gladly!" answered Master Herrmann, who knew no greater happiness than work to support himself honestly by it. "I am glad," said the peasant woman, "and that you may work with the more pleasure, I have brought you here some food!" At the same time she opened a large basket, and took out a loaf of bread, then a pot full of peas, then butter and smoked meat. Then the children slapped their hands and looked at each other, and one by one turned and began to sob. "What is this?" asked the farmer's wife.

Then the happy father told her the sad circumstances in which he had found himself with his children. The farmer's wife became wistful, wept with him and rejoiced that God had saved the lives of such honest people through her. This joy was so sweet to her that she resolved to enjoy it longer. "From now on, Master Herrmann," she said, "you shall suffer no more hardship. I still have so much fruit on my ground from the previous year that I can feed you all from it, and still sell it. Come to me as often as you need bread. You shall always have it. And if you ask for other means of living, I will never refuse you them. I will charge you everything for a cheap price, and you can earn it little by little with your work. I also have children; who knows where God will bless them again!" - The whole family was beside themselves with joy. As soon as the good woman left, they prepared a good meal and enjoyed it with thanks! It was delicious! But the father joined in the words of a pious poet:

"God gives, though I be poor, yet shall I not perish.

What good is my constant pain, as if I had to die of hunger? He has bread!

And if necessity directs us to the desert, we will be fed there as well."

The Lord is so merciful to those who have fallen into poverty through no fault of their own, but who hope for his help. With the sheep of Christ the word must remain true: I shall not want. And if they get into great trouble because of their poverty, they should only beware of sinful self-help, and even if they are tempted to do so, they should quickly regain their composure and not throw away their trust, then the Lord will finally appear with help, for His eye is fixed on His own and allows the sincere to succeed.

Divine Preservations.

A pious farmer was working with a pair of oxen very close to a forest. One of his children, a girl of six or seven years, was with him and walked up and down the furrows. Now a thunderstorm came up, it flashed and thundered, but the father did not pay attention to that, but kept on working. It began to rain. - "Go under the oak tree there," he said to his child, "so you won't get wet." The village was too far away. The father did not heed the initially gentle rain and plowed on. Now it began to rain very hard; so he left the oxen with the plow in the field and also ran under the oak tree to his child to find shelter from the rain. Both stood there for a while, and it rained harder and harder with persistent lightning and thunder. At last the oxen began to run away. Now the father with the child hurried after them. But he was hardly fifty paces away from the tree when there was a flash of lightning and a strong thunderclap, - he looked around, and - the tree, under which he had been standing only half a minute ago, was all splintered and on fire! - Then the word came true: "The Lord preserves the souls of His

saints" (Ps. 97:10).

A mother went on a little trip in Thuringia with her six-year-old daughter. On the way, they came to a river and wanted to cross a bridge; however, the horses stopped in front of it and did not want to go any further. The wagoner made every effort to get them to move on, but it was no use. He whipped them, he cursed at last. All in vain! Then he finally made a peevish suggestion to the woman that they return to the next village, which they had just left, and spend the night there. The mother agreed perforce,

64

and the carter turned the wagon around. At that moment, a farmhand with a loaded fertilizer wagon drove onto the bridge from the other side. But when he reached the middle of the bridge, the bridge suddenly collapsed and the farmhand and his horses fell into the depths! The mother was astonished and, as a pious woman, praised her God for his gracious protection. Now, however, her little daughter nestled against her breast and spoke to her mother inquiringly: "Dear mother, did you not see how two shining angels held the horses by the reins?"

Inauguration.

In accordance with the commission received, Rev. A. D. Krämer was introduced to the congregation at Iowa City on Sunday Judica by Rev. E. A. Schürmann.

Hamburg and Bremen.

Finally, I am able to provide the exact addresses of my two co-workers in the above-mentioned German port cities. Mr. I. W. Sitzmann lives at No. 22 first Neumannstraße in Hamburg, and Mr. B. Zieger at No. 68 Buchstraße in Bremen.

I urge the dear readers to see to the widest dissemination of these addresses; In particular, I ask all who have friends or relatives coming over from Germany, or who even know that they want to come over, to report in good time what arrangements have been made on the part of the Lutheran Church in Germany for the reception, counseling and protection of emigrants in the two German port cities through the employment of the men mentioned, and to instruct them (you emigrants) that on their arrival in Bremen or Hamburg they should immediately be led from the railroad station to the man in question, since there are people over there, just as there are here, who secretly and publicly try to hinder our activities in the matter of emigrants, among other things by using all kinds of arts to hinder the meeting with immigrants.

So whoever desires any advice, information or assistance for himself or for other emigrants, should contact my two co-workers with confidence. Do not forget their names and addresses.

S. Keyl.

13 Broadway, New York.

Where is August Lauterbach?

He resided in Stannwood, Cedar County, Iowa, last year. For information please contact
Modena, Buffalo Co, Wis. A. Pound.

The Evangelical Lutheran Synod of Illinois and Other States

will hold its meetings this year, God willing, from May 28 to June 2 at the congregation of Pastor Weissbrodt at Mount Olive, Maroupin Co, Ill. All who intend to attend, pastors as well as church deputies and school teachers, are requested to notify the local pastor beforehand.

The subject of the doctrinal negotiations are: Theses about the office the key.

HU. Mt. Olive is on the branch line of the Toledo-Wabash- L Western Rail Road, which runs from Decatur to St. Louis, and as a railroad station has the name Drummond Station.

G. Baumann, Secretary.

Books - Display.

Sorbs was published by the Dutlslrnn Lookstora in Philadelphia :

Absolution: A Sermon on John 20: 19 - 31, preached by the Rev. Prof. C. F. W. Walther, and translated for the "Lutheran Standard" by A. C.

Previously appeared:.

The Doctrine of the Lord's Supper: Its Importance and Necessity. A Sermon by Rev. Prof. C. F. W. Walther.

Translated from the German.

The church owes these two delicious gifts to the *Lutheran Book Store* in Philadelphia. They are two sermons by Prof. Walther on two important doctrines, Holy Communion and Absolution, translated from German into English. Since the sects not only teach wrongly about these points themselves, but also have no correct idea of the pure Lutheran doctrine, these wonderful sermons, which have appeared in tract form, should be disseminated properly. It has

Some people certainly have an American neighbor with whom they have often talked about matters of faith, whom they would like to convince of the truth, and who would like to get to know the Lutheran doctrine. It is good if he has a tract at hand that he can give to him, in which the doctrine is presented clearly, thoroughly and convincingly. These two sermons are excellently suited for this purpose. They will serve him well in his calling to proclaim the virtues of the one who called him from darkness to his wonderful light.

G.

These days leaves the press:

Synodal Handbook of the German Lutheran Synod of Missouri, Ohio, etc., containing its constitution, instructions of its officials 2c., constitutions and charters of the synodal institutions and all its resolutions still in force 2c., together with its agreements with other orthodox Lutheran synods of America and the constitution of the synodal conference 2c. Compiled by decision of the Synod by C. A. T. Selle. St. Louis, Mo. Available from M. C. Barthel.

This faithful work of Prof. Selle remedies a deficiency that has been felt for a long time. Until now, some people had to search through many synodal reports to find a provision 2c. of the synod. Now he can easily find it in this book with the help of an extensive index. This compilation also brings to mind many good provisions of the synod that one or the other has not known or has forgotten. Therefore, not only pastors and teachers, but also deputies and other members of the congregation will welcome the book with pleasure. It costs 40 cents a copy, with writing paper shot through 75 cts.

G.

Received in the Western District treasury:

On the synodal treasury: By Past. Sieving's congregation in Egypt, Ill. Q3.96. John Grünwald by the same Q1.80. F. Schnelle by the same Q1.00. Past. Sieving himself Q2.50. Collecte of the Gem. of the Past. Proft in Burleson County, Texas, Q12.20. by himself Q5.00. Past. Achilles Gem. in Lowell, Mo. Q5.00. Past. Frese's St. Paul's Gem. in Dodge County, Nebr., Q2.68. by himself Q2.00. of Trinity District in St. Louis Q31.15. of Past. Bergen's Gem. in Jack-sonville, Ill. Q8.40. of Immanuel's District in St. Louis Q11.85. collecte of the Gem. of Past. Meyer in Leavenworth, Kansas, Q7.10. Of Past. Miesler's Gem. in Palmyra, Mo. Q3.80. of Teacher Nützel in Chicago Q1.50. of Teacher Pott in Kankakee, Ill. Q2.00. of Past. Fischer's Gem. in Carver County, Minn. Q21.00. Past. Heinemann's Gem. in Neu Gehlenbeck, Ill. Q10.30. Easter Collecte of the Gem. of the Past. Schwensen's in Neu Bielefeld, Mo., Q14.80. Of Past. Nützel's Gem. in West Ely, Mo. Q4.00. Osttr-Collecte of the Gem. of the Past. Gruppe in Champaign, Ill. Q7.50. Often - Collecte of the Gem. of the Rev. Flachsbart in Pilot Knob, Mo., Q14.50. Easter-Collecte of the Gem. of the Rev. Hahn in Staunton, Ill. Q10.50.

To the Synod Mission Fund: From the school children of Teacher Große in St. Louis Q1.00. From children of a family in Past. Brgens Gem. in Jacksonville, Ill. Q2.00.

For inner mission: From Mrs. Stultz through Pastor Brohm in St. Louis Q1.00. From the Immanuel's District there Q1.50. From Mrs. Thurn by Past. Döderlein in Chicago Q2.00. From Past. Nachtigall's Gem. zbei Waterloo, Ill. Q2.00.

For Rev. Brunn's institution: from the Women's Association of the Gem. of the Past. Love in Randolph County, Ill. Q17.00. From Past. Wehrs' Gem. in Lake Zurich, Ill., Q8.82. From an unnamed person in Collinsville, Ill. Q2.00. M. S. in St. Louis Q5.00. From a member of Past. Fischer's Gem. in Carver Co, Minn. Q5.00. From the women's club in Past. Hügli's Gem. in Detroit, Mich. Q25.00. From C. Bieth there Q1.00.

On the new seminary building in St. Louis: Collecte des Gem. des Past. Proft in Burleson County, Texas, Q7.40. Of Past. Engelbrecht's Gem. in Cbicago Q14.00.

On the emigrant mission in New York: From I. Werner through Past. Hieber at Bremen, Ill. Q1.00. Mrs. Ehrmann through Past. Wagner in Chicago Q3.00. From Rev. Nachtigall's Cross congregation near Waterloo, Ill. Q3.50. Mrs. A. K. Bischofs there Q1.00.

On the Hermannsburg Mission: By Past. Gie- seke in Davenport, Iowa, Q2.00. By Past. Profts Gem. in Burleson County, Texas, Q7.40. N. N. by Past. Leismann in Sherrills Mount, Dubuque Co, Iowa, Q5.00.

For poor sick pastors: from C. Woltes, senior, through Past. Love in Randolph County, Ill. Q2.00. H. Blume by Past. Hieber at Bremen, Ill. Q1.00.

On the emigrant mission in Baltimore: By Past. Gieseke in Davenport, Iowa, Q2.00. By Past. Achilles's Gem. in Lowell, Mo. in Q2.00. Past. I. Rupprecht's wife in North Dover, O. Q2.00. By N. N. in Chicago Q2.00. By I. Werner through Past. Hieber at Bremen, Ill. Q1.00. From the women's club in Past. Lange's Gem. in Chicago Q15.00. From Th. Reinhardt in Chicago Q2.00. From an unnamed person in Collinsville, Ill., Q2.00. From Past. Nachtigall's Kreuz-Gem. at Waterloo, Ill., Q4.00. Mrs. A. K. Bischofs there Q1.00.

To the college budget at Fort Wayne: From the Abndmahlskasse of the Gem. of the Past. Steege in Dundee, Ill. Q10.00.

To the Deaf and Dumb Institution in Detroit: From Mrs. Thurn through Past. Döderlein in Chicago O3.00. From an unnamed person in Collinsville O2.00.

To the seminary household in St. Louis AuS the communion coffee of the Gem. of the Past. Steege in Dundee, Ill, 810.00. From an unnamed person in Collinsville, Ill, 82.00.

For poor students: Collected on Mr. Barthel's wedding by Teacher Hild in Echester, Ill, 810.25. Collected on H. Forbeck's baptism of children 86.00, on Fr. Forbeck's baptism of children, by Rev. Schuricht in Wilderten, Ill, 84.00.

To the orphanage at Addison: from Rev. Rup- precht's wife at North Dover, O., 81.00.

On the Proseminar in Spring field Of Pastor Wehrs' Gem. in Lake Zurich, Ill, 86.75.

For Lansing, Mich. congregation: from Rev. Traub's congregation in Crete, Ill, 88.72. E. Roschke.

Received for Castle Garden Misfion:

By Ms. Hutzelmann §3.IX). By Past. H. Steker §26.00. By Juliane Verdin §1.00. A. Klöpfer §1.00. By Past. Hoch- stettens Gem. §28.00. W. Ludwig §1.00. By Past. Feustel from the missionary box of his parish §6.50. By Caspar Schmidt §2.00. By the music choir of the parish in Frankenmuth §5.00. By Past. I. Meyer in Winchester, Wis. §10.00. By P. Köpplin §3.00. Jakob Leopold §2.00. By Past. Lauritze" §1.28. C. Otto §5.00. by Gem. in Reserve §5.00. congregation in Williamsburg §15.00. by Mrs. E. Gorseger §1.00. Past. I. G. Buh §5.12. From Past. Achenbach's Gem. §14.00. by Past. C. E. Herbst's Gem. 4-2.50. M. Schmidt §2.00. Collected at C. Müller's Kindtaufe §3.94. Desgl. at E. Selle's Kindtaufe §2.20. Wedding - Collecte at C. Bauer's §5.10. From Past. A. Sippe. §1.00. H. Hönicke 50 Cts. From Past. Gräbner §5.00.

New.lork, March 1, 1874. I. Birkner, Kassirr.

With heartfelt thanksgiving to God and kind givers, undersigned certifies to have received the following gifts for the Emigrant Mission in Baltimore since August 25, 1873:

Missionsfest-Collecte in Past. Bremer's church §10.00, by Nikolas Lorösch of Lonaconing, Md, 50 Cts, John Trapp by Past. Sommer in Maryland §2.00, by Mrs. Past. Grothe in LockHaven §5.00, by the congregation in Martinsville, N. Y., §7.14, by Past. Dreyer's 2 congregations in Accident and Oakland, Md., §12.03, by Past. M. Heyer in Ashford, N. A., §7.00, of Mrs. Marie Reller in St. Louis §1.50, C. Ahrberg in Green Bay, Wis. §1.00, Collecte in Trinity Church at Washington, D. C., §16. 65, of Mr. I. Birkner in New York §38.50, Miss Johanne Kaufmann in Sheboygan, WK. §2.00, Past. Dreyer in Accident, Md., §3.00, Past. Gräbner in St. Charles, Mo., §5.00, Rev. G. Kittel in Buchanan, Pa., §5.00, of Rev. Niethammer's congregation in La Porte, Ind., §14.50, by same from A. Sch. §2.50, by Bro. Fellwock in Vandalia, Ill, collected at Bro. Oertwig's wedding, §2.25, by Rev. Leemhuis' St. Pauls-Grmeinde m North-East, Pa., §5.54, by I. Birkner in New York for management §150.00.

Ch. H. Herrlich.
1719 Lssouä 8t., Laltlnors, Nä.

For Brunn's proseminary received through Pastor Hrit- müller of his congregation at Clifty, Ind, §5.30. Through Pastor Schöch of his congregation at Pinckneyville, Ill, §7.20.

For poor students received through Mrs. Pastor Wüste- mann of the werth Women's Association in Collinsville, Ill, 5 bust shirts and 3 pairs of stockings. Through Past. Wagner in Chicago from the worthy women's association in its parish §20.00.

C. F. W. Walther.

With joy and heartfelt thanks to God and the benevolent donors, I certify in the name of my dear congregation, which is at present severely afflicted with poverty, that I have received from Pastor Sturken's congregation in Baltimore, Md., §27.00 for our church building and to pay off the small debt caused by the acquisition of the books which are indispensably necessary for the church and school.

Colfar, Fremont Co, Col, March 10, 1874.

H. W. Hömann, Pastor.

Preserved for poor college students:

For Th. Bünger from the Young Men's Association of the Matthäus-Gemeinde in Chicago §10.00, from the Young Men's Association of the Immanuels-Gem. §10.00. For H. Rausche" from the Women's Association of the Past. A. Reinke §10.00. For Fr. König from Mrs. Kath. Schepmann §5.00. For A. Johann from the Jungfrauenverein in Past. L. Lochners Gem. §12.00. For Fr. Berg of Past. Jox's Gem. §32.00. For K. Dorsch of the Women's Association in Past. Stürkens Gem. §20.00. For L. Schulze of Past. Tramm's Gem. §14.00. For Th. Metz collected by Mr. H. C. Lind in New Orleans §30.00. For Fr. Brust collected at Mr. Jak. Schumms wedding §3.68. For H. Haake collected at Mr. Offenhäusers wedding §7.50. For G. Sondhaus collected by Frauenverein in Past. Wunders Gem. §8.00. For W. Steffen of the Virgins' Association of L-t. Paulus-Gem. in Chicago §10.00, from that of the Past. I. Große §2.00, by the Women's Association in its Gem. §8.00, by the Virgins' Association in Past. M. Große's Gem. §4.00. For Fr. Otte of the Young Men's Association in Past. I. Große's Gem. §12.00. For W. Leverenz from the Jungfrauenverein of the same Gem. §12.00. For W. Steffen §12.00, for Fr. Otte §12.00, for Leverenz §12.00 by Past. I. Große. For poor pupils collected at Mr. Paul Trier's wedding §10.00.

With heartfelt thanks certifies

Fort Wayne, in March, 1874. o. Hanser,

Director of Concordia College.

Changed addresses:

6. 86livvunÜL, Lirslidn^n, Washington 6o., Wis.

^16. Dintsshrnnnn, teacher,
1016 13t5 8t., Ostvv. Wnsü "L Oarr 8ts.,

8t. Donis, Ao.

Printing House of the Synod don Missouri, Ohio and other States".

**A contribution to the examination of the so-called "misunderstandings" between
Missouri and Iowa.**

Motto. Bucer: "I am therefore assured that we have **not yet quite understood** what we believe in both parts. For the rest, I do not doubt that we have just the same opinion as Herr Doktor (Luther) has."

Luther: "There are trades and books in the day. We cannot in **any way** allow it to be said of us that we **have not understood one another before**. For it cannot be done with **mild excuses and cover-ups, just** as one cannot satisfy one's own or other people's consciences with them."

I.

Misunderstandings, says the old Wandsbecker Bote quite rightly, come from the fact that two do not understand each other properly. And such misunderstandings are not rare, as daily experience teaches. Often the meaning that one wants to express is expressed in an unclear, ambiguous way, and it is then not at all surprising if the other misunderstands the meaning and does not take the misunderstood words in the sense that the speaker had associated with them. Very often, of course, even what is in itself extremely clear and quite unambiguous is misunderstood, and a different meaning is taken from the words than that which is clearly contained in them and clearly expressed according to the simple wording.

Even in ecclesiastical disputes misunderstandings occur not infrequently and cause unnecessary attacks and defenses. Thus, in the ancient church, during the dispute about the doctrine of the Holy Trinity, the Greeks in the East and the Latins in the West could not understand each other properly for a long time, because each part thought that the expression with which the other part designated the three persons in the Godhead was not quite correct. But they finally realized that they were in complete agreement in the pure doctrine itself, and it even came about that later the Latins used the Greek and the Greeks the Latin expression.

However, it also happens (unfortunately!) very often that those who put forward erroneous doctrines which, according to their simple wording, cannot be misunderstood at all, when it is proved to them how false and dangerous such sentences are, then make the wretched excuse of

They had not meant what was rejected and fought against in their sentences as wrong and erroneous, but something completely different; they had always had a right-believing opinion in their heart, but had only used misunderstandable or uncomfortable words. Thus, as early as 1530, the Strasbourg preacher Martin Bucer sought to attribute the dispute over Holy Communion between Luther and the welders, with whom Bucer himself was at the time, to a mere "misunderstanding". He writes: "The words: 'This is my body' we hold to be as true in the letter as Luther; whether some of ours have interpreted them in such a way that the word -is* must be taken for 'means' and for -the figure* of the body of Christ..... But that Luther rejected the interpretation of ours is due **to the fact** that **he meant that the** presence of Christ in the Lord's Supper would thereby be annulled and overturned.... Since, then, some of our teachers have never been inclined to deny or abolish Christ's presence by their interpretation, but have testified to it in all their writings and books.... so I do not find that the dispute is about the matter, but merely about words." (Luther's W., Walch 17,2408 f.) Furthermore, Bucer and Capito had the audacity to write in reference to this alleged "misunderstanding: "If the minds are previously embittered, then one often does not read what is written by the other part, or, if one reads it, then one understands it differently and more uncomfortably than it is meant." Bucer even asserted: "We believe that Christ's words about the Lord's Supper are true, and confess that Christ is present in the way the words read, as they were understood by the ancient fathers, namely, true and essential," and therefore asked the Lutherans, as if a great injustice had been done to him and his people: "What reason have yours to reject **us**? At the same time, however, he had to admit "that ours (the Zwinglians) no longer **speak** as they did before", although they naturally wanted to have **"meant" the** same thing "from the beginning of the controversy". (p. 2427.) And later Bucer wrote again: "I am therefore assured that we have **not yet quite understood** what we believe on both parts..... For the rest, I do not doubt that we have **exactly the opinion that the** Herr Doktor (Luther) has. Therefore we claim that we stand together in the **same** doctrine and faith" (p. 2492.).

Bucer, however, came to the wrong people with Luther and the Wittenbergers with his assertion that in the dispute about the Lord's Supper only great and grave "misunderstandings" had prevailed and that the welders and street burghers "from the beginning of the dispute" had held exactly the opinion that the doctor had, only in different words. The Chancellor of Saxony, Brück, sent articles to "Bucerne and his", in which it is said: "They give people a **blue haze by** saying that Christ is truly present. We teach that the body of Christ is truly and essentially present with the bread or in the bread; but it seems to us that Bucer is being **deceitful in** saying that we are **one in** this article." (Walch 17, 2423.) In a letter to Melanchthon, Luther wrote: "To Martin Bucer I answer nothing. You know that I hate their roguishness and deceitfulness; they do not please me. They have **not taught like this before**, and yet they do not want to recognize it nor regret it, but rather continue to claim that there was **no discord** between us, so that we should confess that **they** taught rightly, but **we** fought wrongly or rather raged nonsensically. Thus the devil on all sides pursues our confession with cunning, when he accomplishes nothing by force, because he is overcome by the truth." (De Wette, Luthers Briefe 4,162.) To the council of Frankfurt Luther wrote in 1533: "I kindly ask if some of you are under the delusion that your preachers are one with us and teach the same way about the holy sacrament, that they know from this how we are not one at all, and no one may rely on hearing our teaching from them. There are now in many places (as I am put off) who teach now away alike with us. But some others, now they have seen that

the cart is led too far and deep into the mud, and their former cries of vain bread and wine in the sacrament will no longer be heard, they wipe their mouths and turn their **words** differently, but nevertheless retain the former **opinion in** mind and custom." (S. 2436.) But when after a few years the negotiations with Bucer gave better hope for true unity, but Bucer still spoke of "misunderstandings" between Luther and Zwingli, Luther replied that "the books and quarrels are in the daylight," and in his "concern as to whether unity between us and the Zwinglians is to be made for the sake of the sacrament or not," made the following as his first point: "First, we cannot in any way allow that it should be said of us that we had not previously understood each other in both parts. For this expedient will be of little use in such a great matter, because we ourselves do not consider such things to be true in either part. Others would also think that it was only invented for a sham, and thus our cause would only become worse and more doubtful." (p. 2486.) Luther did not trust this attempt at comparison at all for a long time and therefore wrote: "It is only deception, and they do not quite admit that Christ is there (in the Lord's Supper). After a while they will change their minds again. That is why they admit it for a while, out of necessity; because they are already **obviously lying**, since they say that they have not understood us. This cannot be admitted.... And so they will afterwards shout that we have given in, they would have remained vest. And the latter will be worse than the former, if the agreement is not honestly **met.... Lügen find's, that they speak, they would not have understood us.**" (p. 2498.) When Bucer and his friends finally came to Wittenberg to agree on a formula of unity with the Wittenbergers, Luther publicly reproached them "with great earnestness": "Thus they (Bucer and his friends) give out and write that it was only a dispute of words; he (Luther) could not and would not suffer that either, for it was not so, and no one could believe it. Therefore, if he (Bucer) is serious about true concordia (unity), they must **revoke the previous teaching.**" (p. 2547.) Later, Luther said again to Bucer: "That would be the best thing for the matter, if your people taught rightly and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrine; let us now become wiser, be careful and teach rightly. For it cannot be done by covering up and concealing things, nor can one satisfy his own conscience or that of other people by doing so. For such circumlocution is not pleasing to God, who will demand a sharp judgment from us, especially for the sake of doctrine." (p. 2593.) These are the main statements on the part of Bucer and Luther about the "misunderstandings" that should have prevailed at that time. However, nothing new happens under the sun, and this is also proven by the so-called "misunderstandings" between Missouri and Iowa. The reader will already be able to guess who will have inherited Bucer's and who Luther's role in this.

In the doctrinal dispute between Missouri and Iowa, it has become a standing custom and rule among the Iowans to give us Missourians

We are not to blame for the fact that we have not understood their sentences and expressions correctly, that we have given their words an alien meaning, that we have misunderstood their opinions and are now fighting against something that would never have occurred to them, that they would have rejected with us, and so on. The most important examples of these so-called "misunderstandings" we want to examine more closely in the following and have asked both the uneducated and the inclined reader to look at these "misunderstandings" carefully and then judge for himself whether they can really all be just misunderstandings, or whether, on the contrary, behind the pretext of these so-called "misunderstandings" a bad piece of dishonesty is hiding, because the Iowans do not want to confess their earlier clearly and distinctly expressed and defended "error outright, but still adorn themselves and make themselves pure, as if they had never taught nothing wrong", - as Dr. Luther speaks of the papists. Luther speaks of the papists. So to the point.

In 1858, the assembled Iowa Synod debated two papers, one on symbols and the other on chiliasm. The whole synod agreed so completely with these papers that they unanimously decided to have them "printed in a synodal report, in order to make an **open confession of** their ecclesiastical direction and a **testimony of truth.**" (Page 3 of the report.) On page 18, the chiliasm contained in the report is called **"the chiliasm represented by us.** When this was understood by us Missourians in such a way that the Synod members assembled at that time had thereby not only acknowledged and testified to the position on the symbols presented in one of the papers, but also to the chiliasm contained in the other paper as a doctrine of their Synod, we were replied quite coolly that we had formed quite "false ideas about the position of the Synod on chiliasm. For, it was further said, "although **all** Synod members at that time shared the view in question" (and thus also **all had that** chiliastic paper publicly printed as a "confession and testimony of truth" in the name of the Synod), so "no one had thought of the establishment of a Synodal doctrine (!) and a Synodal confession", and therefore a corresponding declaration had only been omitted, "because it seemed self-evident

and no misunderstanding was thought of at all". (See Iowa Report of 1864. p. 32.) Rather, the Synod of Iowa, with that "open confession of their direction and testimonies of truth" in regard to chiliasm, had only wanted to say that the "chiliasm represented by them" of the unit within the Synod was tolerated as an "open question" and not regarded as separating the church! And because we Missourians had not immediately understood this as something quite "self-evident" from their words, we should have been guilty of a "misunderstanding"! Must we not think here that we heard the incarnate Bucer speak and claim that he and the Zwinglians had indeed interpreted "is" for "means," but that they had always "just had the opinion that Dr. Luther has," that they had therefore never taught anything wrong, never established a false doctrine? But how should we Missourians know that if the whole assembled Iowa Synod agrees in the chiliasm of a paper as that "represented by it" and even

print the paper in their synodal report as an "open confession of their direction and testimony to the truth", so that it should not be said at all that this chiliasm is now the doctrine of the synod, indeed that anyone who would regard the matter in this way would of course be guilty of a "misunderstanding"? For when we Missourians discuss the doctrine of a paper at a synodical meeting, and are so unanimous in this that we have the paper published in the synodical report as the unanimous opinion of all the members of the synod on a "Confession and Testimony of Truth," we naturally mean to say that the doctrine of this paper is the doctrine of our synod, and that the synod professes it as its own doctrine. We must even believe that Iowa, in regard to our synodical reports, looks upon the matter quite in this way; for what, after all, should Iowa wish to combat as the doctrine of the Missouri Synod, if not even the doctrines negotiated in assembled synod, unanimously adopted, and expressly "advocated" by it in its synodical reports, should be regarded as the real doctrine of the synod? We would indeed be ashamed of ourselves if a paper had been unanimously accepted by the entire synod and published as a "confession and testimony of truth" in opposition to error, and we wanted to be ashamed afterwards, if the paper were to be attacked as the Synod's doctrine, we would now make do with such miserable dodges as that the Synod had "naturally" only wanted to say that this doctrine was tolerated in its midst merely as an "open question" and that no thought had been given to a "misunderstanding"! Thus, only a Bucerian spirit can put on "camouflage and cover-up" and want to turn and deny the testimony of the "quarrels and books that lie in the day".

In 1859 a "Declaration of the Ministry of the Synod of Iowa" was published, in which it says about the doctrine of the millennial kingdom: "It **must** also **be** openly known and testified where it is appropriate. Since we have to proclaim to the congregations not the **half**, or partial, but the **whole** counsel of God, this doctrine **must** also be proclaimed, only in its place and time." When, on the basis of this public declaration, the Iowans were reproached for having made the chiliasm "represented by them" a part of the counsel of salvation, which must necessarily be proclaimed to the churches, and of which Paul therefore says: "I have not held anything against you that I have not proclaimed to you all the counsel of God" (Acts 20:27), the Iowans were accused of having made the chiliasm "represented by them" a part of the counsel of salvation, which must necessarily be proclaimed to the churches. Gesch. 20, 27.), was declared at the Colloquium at Milwaukee to the greatest astonishment of all Missourians on the part of Iowa: "We did not mean the counsel of salvation, but that which such passages indicate as: The Lord's counsel is wonderful; who has been his counselor?" (Stenograph. Colloq. p. 129.) Further: "In order to prevent further misunderstandings, it was said that different opinions would be permitted about these things in the Synod," that is, that the counsel of God, which must be proclaimed to the congregations, could be proclaimed in different ways. Now, in the meantime, this necessary part of God's counsel, which must be proclaimed not half, but all, had become a mere "exegetical controversy" and a "theological problem."

have become. *) Now it was even declared that "it makes **no** difference for the religious life and for the connection with the Lord whether one considers this or that explanation of the scriptural passages in question to be the correct one". (Colloq. p. 127. fig. and Iowa Synodal Report of 1864 p. 36.) However, because we Missourians had thought that under the **"whole"** counsel of God, which must be proclaimed to the congregations", no other than the counsel of salvation could be understood, and Iowa therefore counted the "chiliasm represented by him" to this counsel of salvation, we should have "misunderstood" them again, because they would have meant only the whole wonderful counsel of God, of which it says: Who has been his counselor? This is indeed what we call a strange "misunderstanding"! For even today we cannot understand how the Iowans **could ever** think that they were called to proclaim to their congregations "not the half or partial, but the **whole"** miraculous counsel of God! How could the Iowa pastors have come to know this whole wonderful counsel, since the Scripture says of this very thing: "Who has known the mind of the Lord, or who has been his counselor? (Rom. 11:34.) "Who has stood in the counsel of the Lord, who has seen and heard His word?" (Jer. 23:18.) "What man knoweth the counsel of God?" (Wis 9:13) But in spite of all this, this Bucerian spirit asserts with an insolent brow: "You stupid Missourians have only misunderstood us; we have never liked the counsel of salvation, but only the whole "wonderful" counsel of God! In spite of all this, these Iowans have **"never** been of a mind" to really mean what they have said clearly enough in words!

In the above-mentioned "Declaration of the Ministry" of the Iowa Synod, the position of the Iowans on the symbols was formulated precisely as follows: "Actual confession, the conscience-binding norma docendi (guideline of doctrine), can **only** be the thetical and antithetical decisions" (that is, the decisions laid down in proposition and antithesis), "which each article expresses and establishes against falsehood and error.... Symbolic validity has what the symbols want to establish, and this is obvious in every article for the one who reads it in the light of history." And in the Lecture on the Symbols (1858) it was said: "There (in the Symbols) are frequent angelic, polemical, dogmatic expositions. †) Obviously, all this is **not** immediately confession, but apparatus to such. ‡)... Above these explanations **we must look over to** the **actual confession** in them (the symbols) and the propositions that directly express it. We will have to consider the latter as the actual symbolic substance" (Bekenntnißgehalt) "and assign **only** a **subordinate** position to those explanations." On page 10.

An "exegetical problem" is a difficult question concerning the interpretation (exegesis) of a biblical passage, the different answers to which do not contradict any doctrine of faith. A "theological problem" is an unsolvable question in theology, e.g. how the going forth of the Holy Spirit differs from the begotten of the Son.

†) "Exegetical, polemical, dogmatic explanations" are more detailed discussions that deal either with the interpretation of biblical passages (exegesis) or with the defense of the truth against certain errors (polemics) or with the orderly presentation of the articles of faith (dogmatics).

‡) "Apparatus" means: addition serving the main thing only.

then described Iowa's position as such a "view, which only assigns immediate symbolic dignity vindiJowa cirt" (confessional dignity) to the testifying and confessing **places**. When, however, on the basis of this discussion, it was held against the lowans that in these explanations and proofs very important doctrines are often discussed, because they are intimately connected with the doctrine which is to be proved and explained as the main proposition; - when, furthermore, it was held against the lowans that the Apology and the entire Concordia Formula want to be nothing more than such detailed explanations and defense of the Augsburg Confession; - when finally, from the sentences of the lowans, the reproach was made to them that they did not consider **all** doctrines, which occur only in the proofs and explanations, to be actual, symbolically obligatory, binding confessions; - then, in Milwaukee, again to the greatest astonishment of all Missourians present, the Missourian Colloquents were answered by the lowans: "We assert and testify that you have **greatly misunderstood** us. Where, then, have you any evidence that we do not hold doctrines of symbols to be binding even on him who subscribes to them?... That has **not** been our opinion at all, that the doctrines mentioned in passing should be cut off from the confession, but we only wanted to proceed summarily here".... (However, a summary procedure in the worst sense of the word with the doctrinal content of the confession, on which one has taken the ecclesiastical oath of allegiance!).... "We (lowans) have often pronounced it against each other, when we read your (the Missourians') articles against us, that there must be a **great** and **grave misunderstanding on** your part.... What is said in these declarations and disputes as more detailed provisions of the same, **we also** accept as belonging to the **confession**. We (lowans) have heard this before from you (the Missourians)", (namely, that the doctrines mentioned in passing, from which something is explained and proved in the symbols, are not to be excluded from the confessional content,) "but we could not at all understand that this should affect **us**, since we were aware that we had **never meant** this, but rather also counted the doctrines of faith, which are not exactly written as decisions in the symbols, among the **obligatory substance**." (Stenogr. Colloq. pp. 32. 55. 66.) We humbly ask: Could Bucer have gotten any further in "palliating and covering up"? Although Iowa had expressly declared that only the decisions, but **not** the statements, etc., were actual confessions and had symbolic validity, we simple-minded Missourians should have misunderstood them by sticking to the simple wording of their sentence and contrast. Yes, a "great and grave misunderstanding" prevailed here, a misunderstanding of quite extraordinary nature and magnitude! For the lowans were aware that they had **always** counted the doctrines of faith, which are not exactly decisions in the symbols, but only occur in passing in the explanations and proofs, among the obligatory doctrinal content! Who does not hear Bucern speak here in the flesh, namely, that, as he says, "ours do not speak now and then as they did before the time", although they would of course be aware that "from the beginning of the dispute" they would have "meant the same thing" and would have had "exactly the opinion that the doctor has"! But fortunately for us Missourians "the books and trades are in the daylight", from which it can be exactly examined and judged whether it is true what the lowans claim, or whether it is "obvious lies", as Luther calls it outright.

In the report of the Iowa Synod of 1858, we further read that the Venerable Synod pronounced on what "are those points which are undoubtedly certain to all of us (lowans)" and "stand fscst with undoubted certainty," namely, "conversion of the Jews, personal antichrist, **future of** Christ to destroy antichrist, first resurrection, and millennial kingdom." (p. 7. and 19.) When, however, it was reproached to the lowans, among others, that the Holy Scriptures know something only about one "future" of Christ still to be expected, namely that on the last day at the Last Judgment, and that Christ, according to the teachings of the Holy Scriptures, has only one "kingdom" here, namely his kingdom of grace and cross, but not two kingdoms, namely, besides the kingdom of grace and the kingdom of the cross also a thousand-year kingdom half of grace and half of honor, then we limited Missourians should have completely "misunderstood" them again! For in reference to the clear expression "future of Christ," it was declared by the lowans that "the same was not understood from the point of view of the future of Christ prophesied in Scripture, but as a temporary phenomenon, according to the analogy (likeness) of Acts 9." and then added: "We testify that this has ever and ever been our opinion, but we withdraw our expression as misleading and leading to false ideas." With respect to the expression "kingdom," it was declared by Iowa: "It has never been our opinion that the millennium is a kingdom in the sense urged ("strictly emphasized") by our opponents, and therefore willingly consent to the imposition (!) of the same, instead of speaking of a millennial kingdom, to speak of a millennial reign of the saints." And in general it was declared by the above-mentioned chiliastic synodal council on the part of Iowa: "We gladly confess that some things have been misunderstood therein, but we declare just as emphatically that what our

Missourian opponents **thought they should** find therein has **never** been our opinion." (S. Stenogr. Colloq. p. 144. flg.) Here the lowans admit that in their chiliastic synodal report "some things were expressed in a misleading way", but it shall still remain that they never believed what was in the simple wording of the report, but we Missourians shall only have "believed" that we "had to find" that in the words. And we will not deny it, we still "think we must find" today, that when an assembled synod of confessors of chiliasm testifies to a "future" of Christ to destroy Antichrist and to a millennial "kingdom" of the saints as a doctrine "established with undoubted certainty," that assembled synod of chiliasts will then have meant just what it said in plain words. For to whom would it occur to speak of such a "passing appearance of Christ" as that which was on the road to Damascus, as of a special "future of Christ"?! And a "reigning" is also not the same as a

"Empire"? For in one and the same kingdom the way of "ruling" can be very different at different times and the "kingdom" nevertheless always remains essentially the same. But whoever teaches a special millennial "kingdom" of Christ and his saints, as all Chiliastes do according to their customary usage, does not merely teach a millennial "reign" in the one old kingdom of the Lord's grace and cross, but he really teaches a completely new "kingdom", which is essentially different from the old kingdom of the cross by its glory and the way it is established. And yet, even here, we Missourians are said to have greatly "misunderstood" the venerable Chilian Synod of Iowa, assembled in 1858, as well as the Ministry's statement of the points which are "undoubtedly certain to them **all**!" Indeed, we cannot believe it yet, because "the books and trades are in the daylight"! Why then, as Chancellor Brück roundly called it, does one now want to "make a blue haze before the eyes", after namely "the cart had been led too far and deep into mud and no longer wants to sound its previous clamor"? O spirit of Bucer! Here it is very necessary to "embellish", to "cover up" and to "cover up", so that people will still believe that you "never taught anything wrong", never "erred and led false doctrine", but "from the beginning of the dispute" had just the opinion, despite all "misunderstandable" expressions! For as genuine and purely chiliastic as your words may be, you do not remotely want to have connected with them the ordinary genuine and full chiliastic sense, as the Missourian opponents only inconveniently "urgir" it, so that here the dispute, as Bucer already expressed it, **"only** came from **the** fact that they meant" that behind the genuine chiliastic catchwords there must also be a genuine chiliastic! sense must be behind the genuinely chiliastic buzzwords. We are not surprised, neither about the fact that Luther once wrote in displeasure: "That loudmouth Bucer", nor about the fact that Justus Jonas already at Marburg, on the occasion of the colloquium with Zwingli, remarked in Bucer a "Foxish slyness".

Furthermore, the lowans had always maintained that **only** the doctrines contained in the symbols were ecclesiastically binding, so that no one who subscribed to these symbols could be denied the "full community of faith and confession" in the Lutheran church, even if he deviated from other Lutherans in other scriptural doctrines. It was countered that these other scriptural doctrines, which are not explicitly stated in the symbols, also include the doctrine of the divine inspiration of the holy Scriptures, because at the time when the symbols were written, there was no dispute between the various parties about this doctrine and thus no confession was necessary. We Lutherans, however, could not possibly admit that this doctrine is not a Lutheran doctrine, or that he who denies or overturns this doctrine could nevertheless be a blameless, confessionally faithful Lutheran and teacher in our church, if only he otherwise subscribes to the symbols. But again we should have "misunderstood" the sentence of our opponents only strangely, because Prof. S. Fritschel wrote in Brobst's Monatshefte: "It has been said that there are still many very important doctrines in the Scriptures which are not dealt with in the symbols, e.g. the doctrine of the inspiration of the Holy Scriptures. According to our (the lowans') opinion, someone could deny this doctrine and still find it in the Scriptures."

The Lutheran Church will remain a community of the Lutheran Church. A **stranger misunderstanding** can hardly be imagined! The doctrine of inspiration, of course, is not a Lutheran doctrine of discernment; it is a like-Christian doctrine." (Sept. 1872. p. 278.) When, therefore, it is proved to the lowans that, according to the simple wording of their sentence, even the denial of a fundamental doctrine which they themselves recognize as a "common Christian" one (although, after all, it is not found in any of the "common Christian" symbols, but only in the Scriptures!) If this would not affect the Lutheran character of Jemandern, then this is supposed to be only such a gross and palpable Missourian "misunderstanding" that a stranger one can hardly be imagined! We really begin to doubt whether Bucer or the lowans have done worse with their wretched pretexts of "misunderstandings"! Even today, however, we must maintain that if there are even "common Christian" doctrines, that is, doctrines of all Christendom, which are not included in our symbols, the proposition must not be asserted that only the deviation from the symbolic doctrines of distinction excludes from the communion of the Lutheran Church. For there are enough people today who even want to be strict and confessional Lutherans, but who do not believe in the doctrine of inspiration in the sense of our Lutheran doctrine and church, but shake this "common Christian" basic doctrine in a dangerous way, even overturn it. Incidentally, Prof. Fritschel did not reply to what was held against him in "Lehre und Wehre" (May, '72) in this matter. We would like to understand this as follows: "He who is silent, admits"; but we must fear that then we will probably only "strangely misunderstand" the silence of our opponents!

These are more or less the main chapters of the unpleasant history of misunderstandings that Iowa blames on us. We must confess that when we examine this series of alleged "misunderstandings" we feel quite sick. We do not deny that in this or that individual case our opponents may really have meant something different than we found expressed in their words, so that in such a case we would really have misunderstood them and misconstrued their opinion. But consider that the matter already acquires a highly suspicious character by the fact that we Missourians, who have simply stuck to the wording of their sentences, now have to hear one thing over another: You have only misunderstood us again, we did not mean at all what you think to find in our words!

When such a thing becomes such a standing usage that, when the simple wording of the speech is held, one then always only cries out: "Misunderstanding! Misunderstanding!" instead of honestly and openly recanting his sentence because it contains an error according to the wording, then the matter becomes, as I said, a highly suspicious one and puts, at least among us Missourians, those who do it this way in a very ambiguous, doubtful light with regard to Christian integrity and even mere human righteousness. It is, of course, nothing pleasant for the flesh to have to openly and openly recant an error, but an unfortunate Bucer is the one who does not want to "recognize his error, but still wants to adorn himself and make himself pure, as if he had never taught anything wrong," as if he had ever and ever had the right opinion, in spite of the clear proof of the contrary.

theil from the "books and trades that lie in the day".

Then some of the cases mentioned are of the kind that we can not understand at all how it is possible that men, who are otherwise powerful of language and can express and communicate their thoughts correctly, can really have meant with the earlier sentences and expressions **what** they later claim to have meant already at that time. For the cases mentioned are not merely of the kind that, for instance, only individual expressions, which in ordinary usage denote something different, are said to have been taken by the lowans in a quite unusual sense (e.g. "future of Christ," "kingdom"); but there are also such cases among them in which the sentence set up earlier says pretty much the very **opposite of** what, according to the later assertion, is supposed to have been the true sense. Thus, for example, the earlier Iowa theorem on symbols asserted that only the decisions and confessing passages were actual confessions and had symbolic validity, **but not** also the explanations and explanations. According to the later assertion, however, their opinion was that not **only** the decisions and confessing passages, **but also** the doctrines of faith, which do not stand exactly as decisions in the symbols, but occur incidentally, belong to the obligatory doctrinal content. Whoever can rhyme this and make it "a great and grave misunderstanding"; we cannot. Perhaps Bucer's mind can!

Thirdly, it is important to mention here that if the lowans, as they themselves say, had noticed and "often expressed among themselves" that there was a great and grave misunderstanding on the part of Missouri on the point of the symbols (perhaps also on others) in their opinion, they should have immediately done everything possible to clear up this great "misunderstanding" and thereby at least put an end to this dispute. So, since the dispute about the symbols is now more than fifteen years old, and since the position of the Missouri Synod on the symbols is already widely discussed and the ("misunderstood!") position of Iowa is explicitly attacked in the report of the Western District of 1858, they should have told us right away: We lowans also count, just as you Missourians do, **all the** doctrines of faith, which are **not included** as decisions in the symbols, to the obligatory doctrinal content of the confession! This would have eliminated one of the main points of the dispute. But far from doing this, they let us remain stuck in the alleged "misunderstanding," as they call it, and for many years reject and fight against something in them that they now claim to have rejected with us already at that time, such as how Bucer and his followers wanted to have taught the "true" presence of the body of Christ in the Lord's Supper from the beginning. Yes, when in 1864 Pastor Döderlein, who until then had been a member of the Iowa Synod, wanted to leave its associations, he asked Schreiber to go with him to the synodal assembly in St. Sebald to give him brotherly support in bearing his testimony against the false position of the lowans. When we had discussed their position on the symbols at the public synodal meeting, we both made the following statement, which is also printed in the Iowa report in question (page 30):

"It is wrong to include among the non-essentials of the symbols, among the *mere circumstantialibus*, doctrines and creeds, if (because?) these occur only incidentally, by way of explanation and justification. For whatever belongs only to the faith and doctrine of the church, *) becomes a true part of its confession by the very fact that it is testified to by the church either alone or in connection with others. A doctrine of the church thus necessarily becomes a confession if it has found acceptance in a scripture which as a whole is recognized and accepted by the church as a pure confession and as a testimony to its unadulterated faith. It is therefore impossible for such a doctrine to be rejected by a Lutheran as not belonging to the actual confession."

So we presented this as our Missourian proposition to the Iowans. This proposition, however, was rejected by the Iowans as "false" and in the report they said: "An agreement could hardly be expected here, where it was a question of a real difference of general importance. Compare Iowa's statement at the Colloquium that even the doctrines of faith, which occur in passing in the explanations, etc., were rejected by them. and so on, have always been counted by them as part of the symbolic doctrinal content of the Confessions, and then tell us whether it is possible that we can only have "misunderstood" Iowa, or whether it is not rather the case that Iowa has obviously corrected his position, but now, following in Bucer's footsteps, wants to save at all costs the pretense that he "never taught anything wrong", but "from the beginning of the controversy", although not always "talked" like this, nevertheless always "meant" it like this.

If we look with a discerning eye into the course of these so-called "misunderstandings," we cannot judge otherwise than that we are dealing with men who have left their original position, but now want to "adorn" themselves as if they had always stood as they stand now. That we cannot have confidence in men who do this, but still sense Bucerian "deception", is something that no one who understands the whole context of the situation can blame us for. We, too, desire peace and harmony with all our hearts, and there will be no lack of tears of joy and songs of praise in the Missouri Synod when the longed-for day arrives on which Missouri and Iowa can conclude a peace pleasing to God. However, "the agreement must be made in **good faith**" and not on the lazy, untruthful, dishonest grounds that we have only "misunderstood" them, or that **"we have** given in and **they** have remained vest". To date, we feel unable to believe, on the basis of our experiences, that the leaders of the Iowa Synod, in sincerity and honesty of heart, want the whole truth and nothing but the truth before God and among men.

In more recent times, such a "misunderstanding", the most serious and largest of all, has arisen again.

*) Because it is revealed in God's Word and therefore belongs to the faith of which it says, "Fight for the faith that was once given to the saints," and to the confession of which it says, "Let us hold to the confession .

The question is: What are the "unanswered questions"? It concerns the question: What are "open questions"? - More about that next.

(Submitted.)

A new reading book.

A new reading book has been published by Georg Brumder in Milwaukee, Wis. It is the third part of the so-called "Münsterbergische" reading book; also known under the title "Drittes Lesebuch für den vereinigten Sach- und Sprachunterricht". Mr. Brumder also had the first two parts of this work reprinted here with some changes, and with such good pecuniary success that he can now also present this third part to the public. Of course, it has not remained unchanged. It "has also undergone a significant change by the editors". "The religious tendency of positive Christianity has remained in the book" and at the same time it is "a central point of world studies". Unfortunately, I cannot judge the nature of the "essential change", since I do not own the book published in Germany and therefore cannot make a comparison. I only know the "substantially" changed reprint published in Milwaukee.

And this is praised now in the local newspapers, also in church sheets, quite particularly, emphasized, yes quite actually puffed. And even more! It has been reported to me that a special agent has appeared in Chicago to work for the introduction of this book also in the schools of the so-called Missouri communities. Mr. Brumder is an enterprising man, and I cannot blame him for trying to distribute a work that not only cost him a considerable amount of capital to produce, but which he also believes to be the best German reading book in America. Perhaps his agents are also making efforts in other places to sell the book in the circles of the Missouri Synod and to bring it into our schools. It is also probable to me that he will meet here and there teachers and congregations, fathers and mothers, who will not be averse to buying and introducing the book. The need for such a book has long been felt and expressed in our midst; indeed, for almost two years I have been engaged in collecting material for it and in publishing it. For almost two years I have been collecting material for it and preparing for its publication, but nothing has become known of my work. Therefore, it would be possible that the book in question would be welcomed here and there and introduced in our schools.

And truly, if the same met the requirements that a **German-American Lutheran must make of** such a book, I would be quite satisfied if it were introduced everywhere in our synod and I were entrusted with further work. But Brumder's book does **not** meet these requirements; and according to my insight and conviction, it would do our children and our entire synod a great deal of harm if it were to be introduced in our circles. I therefore consider it my duty to warn against a hasty introduction of the book and to explain its nature in more detail here. And I do this in our "Lutheran" because I wish that not only the relatively few readers of the "Schulblatt", not only pastors and teachers, but all fathers, all our congregations would see clearly in this matter and act rightly and wisely. It is a matter of much greater importance than it would appear to some at first glance.

So why is Brumder's reading book not suitable for schools of German-American Lutherans?

Before I start to answer this question, I want to emphasize and confess that the book contains many good things and is very beneficial for the reader.

It distinguishes itself from most of the German-American reading books. If I had to choose only between it and these, I would undoubtedly choose Brumder's book and prefer the smaller Uebel to the larger one.

But it does not meet the just, even reasonable and necessary requirements of a German Lutheran in America! Already when I heard about the publication of the work, the questions rose in my mind: How can a book intended for Germany be suitable for America? And: How can a book that was so well received in the Protestant church in Prussia be useful for Lutheran schools? - That changes would be made was to be seen as certain; but I doubted whether one could make an American-Lutheran book out of a non-German one by individual changes and additions!

Now I have checked the book and - no American Lutheran found. I want to prove that. First, let me consider the question: Is the book a reading book for German Americans? Or, what amounts to the same thing: Does it correspond to the task of imparting to German children born in America the necessary knowledge that they should necessarily acquire in an upper class?

The work contains (excluding the preface and table of contents) 396 rather small and closely printed pages. Of these, 312 pages contain a reading material that seems to be taken entirely from the German edition (perhaps with some modifications); at least it could be found completely unchanged in any reading book intended for a school in Germany. Only the last 83 pages (not even the fourth part) are dedicated to America, and of these again only 39 pages to the United States! In an American reading book for upper classes!

This deficiency is somewhat alleviated by the fact that some animals living in America are already described in the preceding sections (mockingbird, bee, cricket, racing animal, seal, polar bear 2c.).

Our American children get in this book pictures and descriptions of the horse-beetle, of the cuckoo, of the starling, of the blackbird, of the oriole; they read of the nightingale, of the jay and hoopoe, of crossbills and siskins 2c. 2c.; but how little is thought of the birds of this country! Thus in the description of Africa one finds the scorpion, the rhinoceros, the lion, the giraffe, the ostrich; - in Asia the elephant, the tiger and the orang-outang; but what about the animals of this country? I do not blame them for being described and illustrated; I only object that too little, far too little consideration is given to the homeland.

The children are described: "the nature of the Cape", "the sand and heath areas" of northern Germany, "how it looks in the marshlands", "the sandy Geestlands", "the Lorraine stepped landscape" 2c. 2c.; but how little they learn about their own country in the "Vaterlandskunde". - 21 pages are devoted to the geographical description of Germany, 12 pages to that of the United States! -

And how strange it looks, when South America is also described (on 21 pages) under the heading "Zur Heimaths- und Vaterlandskunde". What would the compilers of the present book probably say, if they found in a book intended for Germany under the heading "Vaterlandskunde" a description of Lapland or Vesuvius! Patagonia will not be annexed by the United States for the time being.

But enough about whether this book is sufficient for German upper classes in America; there are more important things to be said. I now answer, and at some length, the question: Is the book a reading book for Lutherans? Is it suitable for use in the upper classes of Lutheran schools? On p. 20 there is a reading piece "Vom Fluche auf dem Lande" (Palestine). It describes how desolate the holy land now lies, and then it says: "As now there is a curse on the land because of the people who have not kept the covenant of the Lord, so also the Lord will make the promise come true: ""It shall be seen

All who pass through the land and say, 'The land was desolate, and now it is like a garden of pleasure,' shall know that I am the Lord who builds what was torn up and plants what was desolate.'" - According to this, we could still expect a glorious time for Palestine! Wuertemberg enthusiasts have already gone there in hope of this, but have cooled down a lot in their fiery expectations on the spot. Our children should get to know such nonsense only as foolishness.

No. 1 on p. 32 is quite unsuitable for a Lutheran reading book. Such fantasies mixed with some truth are not suitable for young souls who are to be educated as Lutherans. Space does not permit to characterize the whole piece; but what should it mean, for example: "There they come along, proud and timid, the hundred and sixty-eight (hours of a week) and march up before your God, like a regiment, with their heads high or with their eyes downcast. And on the forehead of each one is written your sin." Etcetera, etcetera, etcetera. Such phrases are turned only by people who understand little or nothing about Christianity.

To the catechism words "sammt allen Creaturen" a contribution is supplied p. 52. It says: "so creation progresses into infinity"; on p. 53 there are "innumerable suns"; and at the end it says: "Look adoringly heavenward: the boundless (!) space is his dwelling, the stars are pearls from his mantle, the sun is his chair, the earth is his footstool, the thunder his voice, the hurricane his breath, the dew, the rain and the light his benefits, the animals his creatures, man his image and his darling!" - Such false assertions and degradations of biblical expressions should be Lutheran? Never! They belong to the confession of a fantasist!

On p. 56, the children are supposed to read and learn: "As it is now on earth, so shall it not be; let us become better, soon it will be better." No. 2. p. 58 also does not belong in a Lutheran reading book. Where did the Lord ever say to a man, "I did this for you, what are you doing for me?" - "Prayer" p. 62 is a shameful mockery of prayer clothed in beautiful words. I only add the closing words: "But she (Cornelia) could no longer contain the fullness of feeling in her heart; she knelt down on the flowers of the hill and bowed her face, and her tears united with the dew of heaven. Then she raised her head and returned to her home and to her mother's chamber. And Cornelia was more beautiful and lovely than before. For she had talked with God." - God preserve our poor children from such encouragements to prayer. I think Socrates would have been ashamed to praise prayer in such a way to Gentile children. Also "The Lord's Prayer" p. 65 is poetized in a completely anti-biblical spirit and can at best only serve to show the children in what sense one does not have to pray the Lord's Prayer. On page 72, there is the proverb: "One man is another man's devil", which cannot have any good sense at all and, as far as I know, is only found in the mouths of evil men.

With this we have hurried through the actually religious part of the book; but also in the "worldly lessons" there are still some things that are related to "religion" and must be mentioned here among others. On p. 81 it is said: "the earth is a good mother. There also "the angel of spring" occurs, and the flowers do not know how to express their gratitude better "than that they spread the honey-sweet abundance of their calyx fragrantly around them. - P. 82. the flowers are "as much favored by the influential powers of heaven, as loved by the motherly earth". P. 98, "the grass" is "the blessing of heaven" "a pledge of every mild gift of nature" and "a sign of rebirth and heavenly promise." P. 114 thus "heartily edifying" the birds sing their evening song, and the flowers bow their heads to the earth as "silent prayers." "And everything prays vividly for a blessed rest, and everything admonishes me fervently: O child of man, pray also thou!"

On p. 115 you learn "O man" that the mosquitoes, beetles, etc. "are related to you". That is what the "worldly lessons" teach! How far we have come! Schiller sings on p. 125: "That man may become man, he establishes an eternal covenant believingly with the pious earth, his motherly ground." What a sublime thought! P. 127 the grain forms the "altar cover" of the earth. P. 128 the rain produces "sacrificial fragrance," and p. 179 Boniface dies the "sacrificial death." And p. 377, "the spirit of humanity of the century" has finally triumphed over the slave states. U. s. w.

Now still something purely world-customary. P. 12 "the sand of the desert" has preserved the simplicity of the manners with the Arabs for 4000 years. "Loyalty, respectability and modesty are still native among them"; but they are still "wild people", and it is "their hand against everybody and everybody's hand against them". There it seems as if "the sand of the desert" had not kept away all evil. And this is offered to Christian children to get to know the world! P. 13 has the "cameo!" has "only" "one hump" in its homeland. Probably it gets two in the foreign country. P. 52 we are taught, "that the light, in order to come from such a (far away) star to us, remains more than seven years on the way. It follows also that if a star appears in the depth of the sky, it can stand there for long years before it is noticed by us, and that if one disappeared, we would still see its image just as long years afterwards." - One dares to offer such nonsense to reasonable people! Children should learn such foolishness in school, which disgraces all reason! If such things were written in the Bible, they would be rejected; but when madmen utter such folly, the "educated" fall on their knees and humbly confess: I believe! And the book manufacturers then bring such "science" into the schoolbooks, so that it becomes common knowledge of the people. On p. 105 also the animals have "reason"; and on p. 122 it says: "And who knows whether he (the earwig!) does not also have a language like the birds to lament and **weep over** his misfortune." To No. 14, beginning on p. 124, I ask only: What then is a Christian to think of the origin of agriculture? To all appearances, the ancient pagans knew the answer better than many of today's natural history writers and reading book manufacturers. P. 147 we read: "because the language makes only the man to the man." There the deaf-mutes are probably earwigs? I could go on for a long time with such things from this book, but that is enough. Only this I have to say: Many essays, religious and natural, are very shallow, superficial and quite empty and meaningless. The modern spirit of the times, i.e. the spirit of unbelief, runs through the whole book. The spirit that delights in wanting to understand the world without paying attention to its author speaks from many essays in this book and makes it useless for a Lutheran school, despite some good that is found. Unfortunately, I must say the same of the American tail of the book. For example, p. 375 says of Washington that he "only enjoyed himself all the happiness of which a man is capable when he sees a noble pursuit crowned with the most beautiful and happy success." And p. 376 it is said approvingly and approvingly of Franklin that

he regarded his "bodily pains" as a means of "preparing the mind for a higher life." And what is his epitaph there but vain delusion and empty talk, as long as it is not certain that Franklin converted before his death? - According to p. 384, only "free" people live in America, but they "languish in another bondage" than slavery was; "it is the desire for gold, the running and hunting for earthly wealth. And this would be the actually "more pernicious slavery"? That is unbelief; and it is no small fault that this is not definitely stated!

And there is one more thing I have to say with regard to "Heimaths- und Vaterlandskunde". Is there in Ame

rica no church of God, from which at least something could have been communicated? We read about Boniface, the apostle of the Germans (p. 176), about the Crusades (p. 192), about medieval education in divine and human things (p. 195), about monastic orders (p. 198), about the battle of Leipzig and Waterloo (p. 226. 229), about the mission in Greenland (p. 239). 198), of the battle of Leipzig and Waterloo (pp. 226. 229), of the mission in Greenland (p. 239), of that in Tahiti (p. 276), and of many inferior things; but find not a word of the church and mission in the "Fatherland"! And this in an American Lutheran reading book for upper classes! This is certainly a significant deficiency. - —

Only incidentally and very briefly, it should also be mentioned that the printing leaves much to be desired. The type is not only somewhat small, but also often defaced and invisible. In at least a thousand places, individual letters are missing altogether, not to mention the mutilated ones.

And now, in conclusion, do we want to introduce the book into our schools? Do we want to help spread it and put it into the hands of our children? - —

I think that only the best is good enough for our children. Oh, there is great need to bring healthy knowledge of salvation and the world into our children, if they are only given healthy books; what will become of them if they are educated by books that are full of poison and misrepresentation! There is a terrible responsibility waiting for us if, after we have recognized the truth, we do not make every effort to protect our children from the "spirit of the age" and to nourish and educate their souls only with wholesome food. Therefore, I ask all pastors and teachers, all fellow believers in any office or position, not to help spreading this book among our youth! I ask all our congregations not to introduce this book in their schools! **We must and can offer our youth better things!**

But then I am asked from all sides: Where is this better? - Well, it is not yet finished; but a good beginning has been made with it, and if the Lord wills and I live, I will present a reading book within a year's time, which will meet the requirements of a German-American Lutheran in a completely different way than the one just illuminated. If we (the Book Commission) had only wanted to slightly adapt and print a book intended for Germany, the reading book could have been published long ago; however, we did not want to do that, but wanted to deliver something better for the glory of God and for the benefit of our youth. Whether it succeeds, at least approximately, success will teach. The production of such a book has its great difficulties, which those who do not work on it do not suspect. But let us still have a little patience, and let us not put obstacles in the way of the later introduction of a better book by the untimely introduction of a book that presents itself just now. J. C. W. Lindemann.

To the ecclesiastical chronicle.

I. America.

Lotteries. In a local secular newspaper of April 14, we just read the following: "Lotteries under the cloak of charitable purposes are forbidden by Ohio law just as much as ordinary lotteries which are openly set in motion for the sake of profit. Under this law, the Cincinnati gymnasts had to abandon their lottery enterprise, the purpose of which was to make their club debt-free. By abandoning the enterprise, which was already quite far advanced, the gymnasts lost a very considerable sum in costs and expenses, but as far as we know, no one complained that the law was unjust, that it was not, on the contrary, good and salutary. Otherwise, Archbishop Purcell of Cincinnati in his

Catholic Telegraph: Since we are not permitted by law to hold a bazaar (fair) for the orphans, we hope that their friends will take the opportunity to show that whatever obstacles may be placed in the way of the effort to care for the dearest and neediest of Christ's little children, they shall not lack food, clothing, education and care in our house. In this grim phrase, the archbishop is guilty of a gross distortion of the facts. The law does not forbid the holding of a bazaar or a 'fair,' but only lotteries, and we have never heard that these are among the necessary conditions of a 'fair,' let alone a 'church fair.'" What a shame that an ecclesiastical dignitary has to have his morals read because of his lax morals! But that the latter still happens is gratifying, because the lax morals of the papal church, which is spreading here more and more, also helps significantly in the moral ruin toward which our country is hastening ever faster. W. [Walther]

Anabaptists. Luther says in the preface to the Schmalkaldic Articles: "What shall I say? How shall I lament? I am still alive, I write, preach and read daily, and there are still such poisonous people, not only among the opponents, but also false brothers who want to be of our part, who dare to lead my writing and teaching straight against me, let me watch and listen, whether they know that I teach differently, and want to decorate their poison with my work and seduce the poor people under my name. What do they always want to become after my death? Yes, I should justly answer for everything, because I am still alive. Yes, again, how can I alone shut all the devil's mouths? Especially to those (as they are all poisoned) who do not want to hear or notice what we write, but only practice with all diligence how they may most shamefully pervert and corrupt our words in all letters. To such I will give the devil's answer, or at last God's wrath, as they deserve." The local Anabaptists, or, as they like to call themselves, Baptists, also belong to these dishonorable people described here. They still continue to present Dr. Luther as one who pays homage to their Anabaptist doctrine. The "Sendbote", the organ of these clean Anabaptists, recently quoted some of Luther's sayings that had been torn out of their context, namely a passage from the Large Catechism and one from the Church Postil. One is astonished! In the Large Catechism, a confession of the Lutheran Church, and in the Church Postil, there is supposed to be something in favor of the Anabaptist doctrine! Luther, who until his death had remained opposed to all fanaticism, including that of the Anabaptists, is said to have spoken out in favor of them! This can only claim boundless impudence! A child who knows his Lutheran catechism and knows something of Luther also knows that this is an impudent lie. And yet these Anabaptists call themselves "baptized believers". We do not want to know anything about such faith and Christianity. G.

II. foreign countries.

The **Australian Lutheran school system** seems to be in better shape than the American Lutheran one. While here all too many Lutheran congregations cannot get over the fact that they pay the high school tax to the state and yet get nothing out of it, so they do not want to establish a school of their own, but send their poor children to the so-called free schools without religion, we see from the "Lutherischen Kirchenboten für Australien" that there nearly every

that we have our own pastor. This is unfortunately true and much to be deplored, and no one will sigh more over such a state of emergency than the pastors, who can provide neither their congregations nor their own children with the necessary care; but it is not in their power to change it. Or should they say, when here and there a group of Lutheran Christians gathers and urgently asks: "Come very soon, so that our children can be baptized and we can enjoy the long-desired sacrament! - Should they say: We do not want it? Or should the congregations say: We do not permit it? Both would be unjust and unloving, and since the members of our church are becoming more and more scattered, there is little hope for improvement in the near future, and pastors as well as congregations must bear this plight until the Lord provides help. Instead of complaining and grumbling, we should and will rather do what the Lord commanded, when He was lamenting the people, who were famished and scattered: The harvest is great, but the laborers are few; therefore pray the LORD of the harvest to send forth laborers into his harvest." - Is it not just so with us? May our American Lutheran congregations therefore also be told what Pastor Ey reproaches our sister congregations in the other hemisphere.

W. [Walther]

German Lutheran congregation, even if it does not have its own preacher in its midst, does have a Lutheran school teacher. Since a law was recently passed in Australia to establish free schools like the one here, the German Lutherans there filed a petition against it. About this we read in the local "Luth. Kirchenboten" the following: "One has not taken the liberty of making remarks in English newspapers as well as in the House of Commons, as if our petition, signed by almost 2000 persons, was the product of some fanatical clergymen. The best proof to the contrary is that our Lutheran Church, neither here at home nor elsewhere, has anything in common with the spirit that speaks from this machination, the School Law. She has not yet thrown God's word overboard, therefore she does not throw it out of the school. The Word of God is not a prefix or an appendage to the school lessons, but the actual main thing, by which everything - including the education of the children - must be sanctified. Incidentally, the petition was submitted in such a hurry that many members of our church regret not having had the opportunity to sign it. Church regret not having found the opportunity to sign it. But if we have made any mistake in the matter, it is this: instead of petitioning, we should have protested. Our petition was a friendly request; a protest against it would have had legal grounds according to our colonial constitution. Our Lutheran congregations are made up of those who, in the past, for the sake of church and school freedom, objected, founded the first schools, and so far have proportionately done the most for it. We have not abused the freedom of our constitution, but without coercion it has been our natural duty both to encourage our youth to attend school and to choose teachers to whom we could entrust our children. If, however, there are unfortunately unscrupulous parents in our colony who let their children grow up without school, then the state may take care of such children without imposing unnecessary coercion and double burdens on legal parents. The vaunted free school has no purpose where, as in our colony, the inhabitants are not poor enough for such state poor schools. Everyone who is willing and able to work here in the colony has plenty to spare to pay school fees for his children. The consequence of the so-called free school is that those who gladly work in the sweat of their brow to provide for their own, whom God has entrusted to them, have to pay; but that such business is made even easier for the carriers, who leave wife and child to live in poverty because they carry the money to the tavern, because they are the poor who have the benefit of the free school. - But, even apart from all this, what kind of school is it that is so urgently advertised to us? Such a school, for which it is fought most fiercely that it should not be a Christian one! What fierce debates took place for or against the Bible! How much effort did it take, after all, to make the added patchwork of half-hourly Bible readings to attain! Can and may such representatives of the people dictate a law to us, which wants to take away rights, which God gave to Christian parents and which we enjoyed exercising until now? "

W. [Walther].

Emergency conditions. As we can see from the reports of the "Lutheran Church Messenger for Australia", the church there is currently being founded under very similar conditions to those here. With the same freedom, almost the same emergency conditions are found there. Pastor Rud. Ey in Carlsruhe (in Australia) writes in a report of a missionary journey to the German Lutherans living scattered there, among other things, the following: "Many readers will shake their heads and say: We have only too much to see and hear about the journeys of our pastors. Instead of waiting for their calling in their own congregations, they are almost always to be found on the country road, and we can hardly notice it,

(Submitted.)

Warning.

Since a certain institution in Silesia, called "Kommet zu Jesu" (Come to Jesus), is still being collected here and there, even in Lutheran congregations of this country, with the pretense that said institution serves the purposes of the Bohemian Lutheran congregations, and since I made inquiries during my journey through Bohemia last summer, which prove the pretense of the local agents of said institution to be false, I cannot refrain from informing our dear fellow believers in this country about this. Pastor Molnar from Prague in Bohemia, the present senior of the Bohemian Lutheran Church, had the kindness to inform me about it. He told me that the founder of that institution was a sincere, faithful Christian and for his own person devoted to the Lutheran doctrine; he had also at first really intended to serve only the Lutheran Church of Bohemia with the founding of that institution; however, he had been too weak to resist the influences of the seductive Herrnhuters and Bohemian Reformers, and thus the Lutheran Church of Bohemia had nothing to hope for from that institution; Indeed, since the Herrnhuters and Reformed of Bohemia sought to penetrate the Lutheran congregations everywhere and to drive out the Lutheran doctrine, the teachers of that institution, influenced by Herrnhuters and Reformed, would do more harm than good to the Lutheran church. From this

report it can be seen that

It is obvious that this institution is of a very mixed character, too unreliable to deserve the trust of Lutheran Christians, and that our dear fellow believers in Bohemia do not hope for the preservation of their congregations, and the Lutheran congregations of this country are obviously deceived by the local agents of this institution about its true character. So let faithful Lutheran Christians be warned against supporting that institution.

P. J. Bühl.

Assembly of the Northern District of the Synod of Missouri, Ohio, et al. states.

Pursuant to a synodical resolution of last year, the Northern District of the Missouri, Ohio, &c. St. Synod will assemble, God willing, from the 10th to the 10th of June of this year, at the church of St. Stephen's Lutheran Parish, Milwaukee, Wis.

The pastors are hereby reminded of tz 18. Cap. V. of our Synodal Constitution, which reads: "The District Synod shall require each of its preachers to contribute to their annual

Assembly to send in statistical parish news from the last civil year that has passed."

Furthermore, it is a rule that the day after the synod closes, the pastors hold a pastoral conference.

Finally, Pastor Ch. H. Löber adds the remark that only those synod members who have registered with him before June 1 will be promised lodging.

I. H. P. Partenfelder, Secretary.

* * *

At our Synodal Assembly this year, the following items are to be presented for discussion: 1. theses on daily research in the Schrift. 2. a paper on the necessary caution and conscientiousness in the banning process. Anyone else who has an item to present is hereby requested to inform the undersigned in good time.

Since the General Synod of Delegates is to meet next year, the resolutions of the General Synod of 1872 concerning this Synod of Delegates are hereby recalled. These are:

With respect to voting municipalities:

1. that from two to seven congregations shall be entitled to send a pastor and a deputy as their representatives, in such a way that not less than two, and not more than a maximum of seven congregations should be united in this.

2. mode of election. The election of such a deputy and preacher shall take place in such a way that they are appointed at the respective district synods preceding the delegate synod by the district deputies and pastors entitled to vote who have been sent for this purpose for the respective district of congregations that wish to unite. If a congregation has not sent a deputy and has therefore been excused, it is free in this case to appoint someone in writing who is to co-select the deputy for the delegate synod.

L. With respect to advisory members of the Synod:

1 These shall also participate in the delegate synod according to their order. One out of every seven pastors and one out of every seven school teachers shall be elected as advisory members for the synod.

The election of these shall take place on the occasion of the district synod, which first precedes the delegate synod, and the consulting preachers and teachers shall have the right to elect their representatives from among themselves at the synod.

J. A. Hügli.

The Evangelical Lutheran Synod of Illinois and Other States

will hold its meetings this year, God willing, from May 28 to June 2 at the congregation of the Rev. Weissbrodt at Mount Olive, Macoupin Co, Ill. All who intend to attend, pastors as well as church deputies and school teachers, are requested to notify the local pastor beforehand.

The subject of the doctrinal negotiations are: Theses on the Office of the Keys.

6. Mt. Olive is on the branch line of the Toledo-Wabash- L Western Rail Road, which runs from Decatur to St. Louis, and as a railroad station has the name Drummond Station.

G. Baumann, Secretary.

Warning.

There is a man wandering through the country, who, as has already been reported to me by various pastors, both from the Ohio Synod and from our Synod, pretends that he is a member of my congregation; furthermore: his house and farm have burned down; in addition, he has a wife crippled by gout and six small children; this compels him to ask for a charitable donation from fellow believers. - So that no more people are deceived by this man, I hereby publicly declare that everything he claims is a lie. Nobody from my whole parish goes begging; we take care of our poor. Let everyone therefore now and forever treat anyone who goes begging and says he is from my parish as a miserable fraud.

Logansport, Ind, April 11, 1874, J. H. Jo x.

Announcement.

Since the present caretaker, Mr. Chr. Hengerer, will leave the Anstatt on May 5, it is requested that the cost money no longer be sent to him, but to Mr. Di- H. Dümmling or the undersigned.

Concordia College, April 24, 1874.

C. J. Otto Hanser.

Received in the Western District treasury:

To the synod treasury: From Past. Mießlir's congregation in Palmyra, Mon., -3.45, from himself -1.00. Past. Kleist's congreg. in Washington, Mon., -6.15. From Trinity District in St. Louis -30.25. From Immanuel's District there -16.05. From Past. Wunders Gem. in Chicago -41.80. Past. Schmidt's Gem. in Schaumburg, Ill, -19.25. Past. Strieter's Gem. in Proviso, Ill, -32.00. Past. Rauschert's gem. in Dalton, Ill, -5.00. Past. E. Lehmann's Gem. in New Wells, Mo., -2.80. Past. Francke's Gem. in Addison, Ill., -42.75.

To the college maintenance fund: from Past. Riedel's Gem. in Homewood, Ill, -27.50.

On the Synodal Misston Fund: From G. Gruenhagen in Homewood, Ill, -1.00. Past. E. Lehmann's Gem. in New Wells, Mo., -6.00.

For Past. Brunn's institution: From Past. Lehmann's Gem. in New Wells, Mo., -5.50. F. Kücker in Addison, Ill., -1.25. D. Kornhaaß there -2.20.

For new seminary building in St. Louis: From Rev. Lehmann's congregation in Sherrills Mount, Iowa, -7.95. From its branch congregation in Dubuque County, Iowa, -2.35. Past. Lehmann's Gem- in New Wells, Mo, -8.50. Past. Francke's Gem- in Addison, Ill, -31.50.

On the Emigrant Mission in New York: From Past. Strieter's Gem. in Proviso, Ill, -8.50. Past. Nuoffers Gem. in Eagle Lake, Ill. -15.30.

On the Hermannsburg Mission: by D.Kornhaaß in Addison, Ill, -3.00.

On the emigrant mission in Baltimore: Bon Past. Strieters Gem. in Proviso, Ill, -8.50. By H. Richter in Homewood, Ill, -1.00. By Werfelmann there -2.50. Fr. Fricke in Washington, Mo.

On the institution for the deaf and dumb near Detroit: From Past. Riedel's Gem. in Homewood, Ill, -20.60. From T. Bolz in St. Louis -5.00.

On the seminary house in St. Louis: By H. B. in Echester, Ill, -2.50.

For poor students: From Fr. Fricke in Washington, Mon., -1.00.

On the proseminar in Springfield: Of the congregations of the Past. Holls in Centreville, Ill, -16.35.

For the Iowa City congregation: from Past. Heine- manns Gem. in Neu-Gehlenbeck, Ill, -11.00.

E. Roschke, Kassirer. '

For the Lutheran orphanage zum Kindlein JESu near St. Louis

Received since February 24: From N. N. in Neu-Melle, Mo., -10.00 and -1.00. Mrs. Welker, Mrs. Meier each -5.00, Emma Meyer -1.00. From Bremen, Mo.: from Wittwe Amalie Koch 50 Cts., from the Jungfrauenverein -15.00. From- the Immanuels- Distriet in St. Louis: Thank-offering from Mrs. Anna Klute -3.00. From the congregation of Hrn. Past. Bartens in Lafayette County, Mo. -13.00. from E. R. in St. Louis -2.00. past. I. Große in Chicago -1.50. Mrs. Marie Schütz of ZionS district in St. Louis -5.00. Hm. Chr. Woltemette in Tecumseh, Nebr. -1.00. Hm. R. Böning in St. Louis -1.00. Bequest of the Blessed Mother Wortmann in the Immanuels District in St. Louis -25.00. From Mrs. Stockho -4.00. Wittwe Otto -5.00. Mr. Joh. Martin in Collinsville, Ill., -1.00. Mrs. Maria Meyer in the Concordia District in St. Louis -1.00. From various members there by Stud. Böttger -2.50. Mrs. Röller in Bremen, Mo., -1.00. Mr. Gustav Günther in the Trinity District in St. Louis -5.00. Mr. Heinr. Tilking there -2.00. Mr. H. Thurmman in Bethalto -5.00. Mrs. H. V. H. in Ma-son City, Ill., -2.00. Mr. F. Senf in the Trinity District in St. Louis 50 Cts. Hrn. Past. Brewer there -1.00. N. N. in Collinsville, Ill., -2.00. From a member of the comm. of Past. Fisherman in Carver County, Minn, 50 Cts. From the comm. of the Past. Traub in Crete, Ill., -10.16. From Messrs. Farmer L Bohle in St. Louis, 2 barrels of flour. Mr. Bushman's son 1 barrel of flour. Mr. Chouteau & L Edwards in St. Louis 1 barrel of flour. Mr. Fritz Schwartz 4 sacks of flour. Mr. Teichmann and Comp. 1 barrel of flour. Mr. A. Rode 1 barrel of flour. Mr. John Wahl 2 barrels of flour. Mr. Andr. Kilbinger -1.00. From N. N. -1.00. from Mr. Dietkemeyer -53)0. from Mr. H. Gehner -6.00. from Emma Höck in Ehester, Ill., -2.00. from Mr. Peter Schneider in Lenzburg, Ill., -11.00. from Mr. Eckrt and Comp. in Darmstadt, Ill., 4 barrels of flour. From the Concordia District in St. Louis by Stud. Böttger -3.50. From the confirmands of Mr. Past. Heid in Peoria, Ill., -10.00. By Mr. Past. Saupert in Evansville, Ind., by C. Meierding -5.00, E. Meier -1.00, Maria Däuble 50 Cts. Hrn. G. Müller in Sigel, Ill., -5.M. From the St. John's congregation of Mr. Rev. Mueller in Somerset County, Pa, -20.00. Wedding Collecte with Mr. Richard Gatsche in St. Louis -5.35. From the confirmands of Hm. Past. Niemann in Little Rock, Arkansas, -37.00. From the 4th grade school children of Trinity District in St. Louis -5.70. From Mrs. Marie Steinmeyer in Concordia District in St. Louis as a thank offering for God's gracious protection in great danger -5.00. Collected at the wedding of Mr. H. Krüger in Carondelet, Mo, 10.30. Also collected at the wedding of Mr. Christian von Behrens in the Immanuel District in St. Louis -5.45. From the Zion District in Saint Louis, collected by Mr. Dietkemeyer -16.35. From Mrs. Boos in the Immanuel District there -2.00. Collected at the wedding of Mr. Aug. Sauerwein in the Immanuel District in St. Louis -5.30.

Sincere thanks to the kind donors on behalf of our dear orphans . M. Estel, Treasurer.

For Pastor Brunn's Institution

As a result of my "request" in the "Lutheraner" of Dec. 1, 1873, no means of subsistence were received, but the following monetary contributions were received: From A. Schwegler -2.00, from the savings bank of the children of Mr. F. Kaufmann -6.10, from C. Ahrberg -1.00, Pastor C. Vetter -3.00, C. Otto -2.00, from Pastor I. P. Karrer -12.00, Pastor E. Leemhuis -14.50, Pastor F. König -5.(X).

S. Keyl.

Receive" for the seminar - budget in Addison:

From the parish of Mr. Past. Strikter in Proviso, Ill, 17 sacks of potatoes, 27 p. Grain, 21 p. Oats, 1j S. rothe Ruben, 20 cabbages, 18 sausages, 1 peck beans, 100 Pfd. flour, 10 bacon sides, 3 S. wheat and \$5.25. From Wittwe Degner daselbst 1 quarter beef (100 Pfd.). - From Past. Aulich's parish at Howards Grove, Wis. 4 barrels of peas. - From Past. WambSganß' upper parish 180 lbs. of butter. - AuS Schaumburg, Ill: from H. Thieß 3 p. apples, 21 lbs. butter. From H. Pfingsten 3 p. apples, 4 p. potatoes, 2 p. oats, 2 p. grain. From Fr.- Litchhardt 1 p. wheat, 1 p. oats, 1 p. grain, 1 p. potatoes, 2 sides of bacon, 1 roll of butter. - From G. Am- ling in Hartem, Ill, 1 p. wheat, 1 p. oats, 2 p. grain. - From the parish in Ntles, Ill, 6 p. potatoes, 3 p. roots, 2p.cabbage & \$5.00. -By Kassirer Roschke \$10.00 & \$14.25. -From Past. Nuoffers Gemeinde bei Crete, Ill, \$13.00- -From Pastor Gotsch's Gemeinde in York Centre, Ill: from F. Gotsch 1 p. potatoes, 1 p. grain. From F. Ahrens 2 p. potatoes, 2 p. grain. From E. Ahrens 1 p. potatoes, 2 p. grain. From F. Meyer 3 p. potatoes, 2 p. grain. F. Hauke 2 p. grain. H. Rohrs 2 p. oats. E. Nordbruck 1 p. turnips. W. Frense 1 p. turnips. H. Meyer 1 p. potatoes. H. Meyer 2 p. potatoes, 2 p. oats, 1p. Cabbage. W. Goltermann 1 p. Potato", 2 p. oats, 2 p. grain. D. Schallau 1 p. Potatoes, 2 p. Cor". W. Hoarefe 1 p. grain. I. Schmidt 1 p. grain. H. Goltermann 1 p. potatoes, 3 p. grain. H. Hoarefe 1 p. potatoes, 2 p. grain. H. Bade 1 p. potatoes, 2 p. grain, 1 p. oats. H. Haake 1 p. oats. 1 p. grain. - From Rodenbrra, Ill: from H. Hinre 1 quart beef, 2 p. oats, 24 cabbages. From H. Geistfeld 1 pig, 1 p. wheat, 1 p. potatoes, 1p. Grain. - From the township at Elk Grove, Ill, 3 ounces of potatoes, wheats, oats, grain, and \$1.00. From Ch. Jiten there 60 lbs. of beef, 1 p. wheat, 3 p. grain, 2 p. oats. - From H. Klipp in Lake Zurich, Ill, 2 p. wheat, 1 p. oats, 6 pst. butter, 5 ppf. dried apples. - From Addison: from W. Drechsler, 2 p. potatoes, 2 p. oats, 2 v. Grain, 1 p. wheat. D. Kornhaaß 2 p. oats, 2 p. grain, 2 p. potatoes. From Fr. Weiß 2 p. rye. G. Rittmüller 4 p. oats, 4 p. potatoes. W. Neuhaus 4 p. potatoes, 2 p. oats, 2 p. grain. B. Wilken 2 p. potatoes. D. Fiene 50 lbs. beef. Fr. Kückler 2 p. potatoes, 1 roll butter. H. Oehlerking 4 p. com, 4 p. potatoes, 4 pieces bacon, 5 rolls butter. H. Heuer 3 p. wheat, 3 p. oats, 3 p. grain, 1 pig (200 pounds). W. Heuer 3 p. flour, 4 p. potatoes. From Wittwe Heuer \$5.00. - Bro. Vogts at Dunton, Ill, 1 quart beef.

Addison, April 4, 1874.

H. Gehrke.

Für-Pastor Brunn's Anstalt in Steeden received through Pastor H. G. Crämer in ZaneSville, O., from wertheniNäh- vrretn in his parish \$30.00.

For poor students received from Mr. L. Lange in St. Louis the entire proceeds of the sale of a sermon published by the same \$16.10C . F. W. Walther.

To the college - budget and for poor students at Fort Wayner.

From Past. Stocks parish: from F. Rrber 2 sacks of oats, 2 S. grain, 1S. Potatoes, Z Bushei Aepfrlschnitze, 1 S. Hops; from Ch. Reber for G. Johannes 50 Cts. From Past. Jäbkers Gem. from C. Gallmeirr 1 quart of meat. From Past. Karrers Gem. from H. Wibke 98 lbs. of meat. From Past. Zagrls Gem. of H. Hoh- meier 1 quarter meat, 1 p. oats, 1 p. wheat. From Pastor Lehner's parish of Ch. Killinger 31 heads of cabbage. From Pastor Reichhardt's Gem. by Ch. Lücke \$5.00. Ch. Hengerer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of February and March 187H

1. contributions:

From Pastor Schwensrn and Teachers Roschke and Fathauer each \$4.00, from Teacher Hamm \$5.00.

2. gift:

From the congregation of Mr. Pastor Biltz in Concordia, Mo., \$10.00.

St. Louis, April 1, 1874. Oskar E. Gotsch.

For the Lutheran orphanage at St. LouiS received since February 25: From Past. Holtermann in Kimms- wick \$7.00. Past. Reichmann in Calhoun County, Ill, \$1.00. By Past. Kügele in Cumberland, by John Lob \$2.00. By Past. Schükler, collected on Baumbach's infant baptism, \$4.30. By Dr. Plttman, given on a bill, \$10.00. Herm Stein in St. Louis 3 dust brushes, 3 clothes brushes, 4 scrub brushes, 2 stove brushes, 1 horse brush. From Mr. Past. Bünger 1 pack of worn boys' clothes. Mrs. Koch from here 4 dozen eggs.

In the name of the orphans, I sincerely thank you, and at the same time I take the liberty to inform the dear readers of the "Lutheraner" that I have had to resign from my office at the orphanage due to illness. Business matters, letters 2c. should therefore no longer be addressed to me. A. Lehman".

LV" Due to lack of space, the receipts of Messrs. Grahl and Breßmer and some smaller ones had to be deferred.

Changed addresses:

Rvv. ^eüilles,

HallNortü 8t. Douis, No.

Re v. D Rossoli,

milk H0U86, Llil^vnulless Oo., ^Vis.

D. LrisAvr, teacher,
Li-MQ ^venus, Nortl" 8t. Dou "8, Ao.

Printing Office of the Synod of Missouri, Ohio and Other States".

Volume 30, St. Louis, Monday, May 15, 1874, No. 10.

How the "*Lutheran Observer*" makes the Lutheran church a sect, but the sects good churches.

Since the orthodox church has been called Lutheran, there has been no lack of people who, although they bear this name as a glorious one, did not want to accept their confession honestly; who secretly kept it with the enemies, supported their heresies and were not exactly favorable to the faithful confessors. Such were the cryptocalvinists (secret Calvinists) who appeared in Saxony soon after Luther's death. They had deviated from several high and noble articles of the Augsburg Confession, were, on the other hand, inclined to Calvin's heresies, sought to teach these Calvinist doctrines to the simple-minded people in allegedly Lutheran Bibles, catechisms and other writings, and yet wanted to be confessors of the Augsburg Confession, and therefore refrained from implying that they had a foreign mind.

Such crypto-Calvinists are at present here in America the members of the General Synod calling itself Lutheran. In part they profess reformed doctrine, in part they tolerate it and yet want to be called Lutherans; in their publications they introduce foreign doctrine with a Lutheran name, the punishment of their dishonest nature by the faithful confessors of the Unaltered Augsburg Confession they note quite badly, even reviling and blaspheming the Lutheran Church, whose name they want to bear.

That we do not claim too much, every reader free of prejudice will have to admit, when he reads the vilification of the Lutheran Church and the glorification of false churches by a member of the General Synod, which was published in the "*Lutheran Observer*". of March 13 takes place.

In order to show our readers the position of this synod, which was invited by the *General Council* to a free conference, we want to present this article to them. We choose an article just from this paper, because it is supposed to be the organ of the moderate party in this synod. The reader can then imagine for himself what views are held by the other, the radical party, which the "*American Lutheran*"

may prevail, if even in the organ of the moderate party such coarse chunks occur.

The article mentioned is titled: "Sectarian Distortion of Scripture. - False Prophets - Their Errors and Their Treatment." In it, Lutherans who hold to the confession, guard against false teaching and warn others against it, are counted among the sectarians who distort Scripture; on the other hand, non-Lutheran communities, such as the Reformed, Methodists and others, are singled out and their teachers claim that they may not be counted among the false prophets. Let us take a look at this trick, how confessing Lutherans are turned into sectarian twisters of the Scriptures, while false prophets are washed clean.

Regarding the first punct it is said:

"Sectarians claim that the founders of their sects have understood the truth exactly and that their confessions contain it without any admixture of imperfection. They are inclined to elevate their idiosyncrasies to essential dogmas (tenets of faith), and regard all opinions that differ from their own as false doctrines and pernicious heresies. Accordingly, they proclaim themselves the one true church and denounce all other denominations as such, which according to Scripture are unbelievers, outside the realm of God's covenant grace and unworthy of Christian fellowship. They misinterpret, misinterpret, and misapply the sayings of the Scriptures with the sects' own striving and prejudice, and thus pervert the true meaning of the Word of God. Not a few of the extreme symbolists of the Lutheran Church in this country have fallen into this error. Their journals and correspondents have repeatedly cited the scriptural passages referring to heretics and heresies, to the Antichrist and the Pabst, to Judaizers and the leaven of the Pharisees, to false prophets and false doctrine, as those referring to all non-Lutheran Protestant denominations, their preachers, and sub

The same is true of the doctrines of divorce, and so they seek to justify themselves by regarding them as fundamentally erroneous.

Thus the "*Observer*", a supposedly Lutheran paper, pronounces judgment on the "Symbolists", i.e. the Lutherans who faithfully cling to the Symbolic books. They are said to be nothing but sectarians, *) and the Lutheran church is said to be nothing but a sect. And who would be the founders of this sect? In an earlier number, of 6. March, the "*Observer*" *had* said that the "Concordia Fathers", that is, those who wrote the Concordia Formula and promoted the Concordia work, had made the Lutheran Church "a modern, separatist and exclusive sect", namely by not being content with the Augsburg Confession, but making other writings into confession books, themselves making the Concordia Formula into it and even insisting that these confessions be signed. According to the assertion of the "*Observer*", the foundation of the "Lutheran sect" would be in the year 1580 and the founders of it would be the pious Saxon Elector August, the theologians Martin Chemnitz, Nikolaus Selnecker and others. This time, the "*Observer*" treats Dr. Luther even more cleanly. It does not include him among the heretics. Luther, however, would not be very grateful to the "*Observer*". He would like to stand next to his faithful successors in the heretic register of the "*Observer*"; it would do him a great deal of good.

In order to see this blasphemy against the Lutheran Church in all its greatness, let us see who is a heretic or sectarian, which is a sect, according to the Holy Scriptures. The main passages that come into consideration here are the following sayings: "Avoid a heretical man when he has been admonished once and again, and know that such a one is converted and sins, as he has condemned himself." Titus 3:10, 11. "Now I exhort you, brethren, that ye take heed of them which break in pieces.

Also the organ of the General Council, the "*Lutheran and Missionary*", declares confessional Lutherans to be sectarian. Cf. "Lehre und Wehre" March issue, p. 118.

are directly inspired by the Holy Spirit, but we are certain that their authors were highly pardoned men enlightened by the Holy Spirit. Even if we cannot consider our confessions to be divinely perfect as far as their composition is concerned, we can be sure that their doctrinal content is absolutely in accordance with the Word of God. Many spirits, great and small, have already dared to prove errors in our confessions; none has succeeded to this day, none can and will ever succeed; no one can refute them. And if now real sectarians say the same about their writings, that they contain the truth, if therefore sectarians ape us, can we be held responsible? Because sectarians imitate this, are orthodox believers therefore to be sectarians? Because thieves call themselves honest people, should honest people be thieves because they say the same about themselves? Certainly not.

Of the sectarians it says further: "They are inclined to elevate their idiosyncrasies to essential dogmas (dogmas of faith). The "Observer" thinks that the confessional Lutherans do the same and must therefore be sectarians. Then the question would be: what are the characteristics of the Lutherans who adhere to the symbols? That every sect has its peculiarities cannot be denied. The Baptists want baptism to be performed by immersion and only on adults. The Calvinists have the doctrine of unconditional election and rejection. The Episcopalians are zealous for their Episcopal constitution 2c. But from peculiarities of the confessing Lutherans—rather, we have not heard anything yet. Or should this perhaps be a characteristic of the "symbolists", that they consider baptism and the Lord's Supper to be means of grace, that they believe that baptism is a bath of regeneration, that they believe that in the Lord's Supper the true body and blood of Christ are distributed and received by all communicants, that they believe that in absolution forgiveness of sins is distributed? Then we would have to say that this was already a characteristic of the apostles and the apostolic church, that this was, is and will be a characteristic of all orthodox believers of all times.

will be. The confessional Lutherans do not have "idiosyncrasies" in the sense of "observer" as they are found in various sects. Therefore, they cannot elevate "idiosyncrasies" to articles of faith. They do not make articles of faith. God has already presented their articles of faith to them in his word. What God has revealed in his word, they believe with a simple heart. They say with Samuel, "Speak, O Lord, for your servant hears."

"Sectirians," it continues, "regard all opinions that differ from their own as false doctrines and pernicious heresies. Accordingly, they cast themselves as the one true church and denounce (accuse) all other denominations as being, according to Scripture, unbelievers, outside the sphere of God's covenant grace, and unworthy of Christian fellowship." It should be noted here that not all sectarians do this. The Uniate and the General Synodists, for example, do not. This is also not a characteristic of the sectarians. And what many sectarians do in this respect is only an imitation of the orthodox. If we confess that the Lutheran Church, the entirety of all those who heartily profess the Unaltered Augsburg Confession, is the true visible Church, among all the

Do not cause trouble and distress apart from the doctrine you have learned, and depart from the same. For such do not serve the Lord Jesus Christ, but their own bellies, and by sweet words and glorious speeches they deceive the innocent hearts. Rom. 16,17,18. "This I know, that after my departure there shall come among you abominable wolves, which shall not spare the flock. Even from among yourselves shall come forth men speaking perverse doctrine, to draw the disciples unto themselves." Apost. According to these sayings of holy scripture, a heretic is a person who holds, spreads and defends false doctrine against the foundation of the faith, despises all admonition, fights against pure doctrine and thus causes division and trouble in the church. According to this, a sect is nothing other than a community that is founded and led by such false teachers, in which pernicious, fundamental false doctrines are rampant.

If we now apply the cited sayings, in which heretics and sects are described, to what the "Observer" has said, then our "Concordia Fathers", Chemnitz and others, would have been people who erred in the foundation of the faith, stubbornly held on to their error, defended and spread it and thus caused division and trouble. The "Concordia Fathers" were opposed, among others, especially by the above-mentioned cryptocalvinists. Thus, according to the judgment of the "Observer", these cunning, unfaithful, dishonest cryptocalvinists would have been the right, pure teachers and our confessors the heretics, who would not have wanted to accept any admonition from the cryptocalvinists and would have persisted in their false teachings despite them. The "Observer" could not better reveal what a brainchild he was. By the fact that he had such men, like Chemnitz and others, he professes to be a cryptocalvinist. But we would rather be called sectarians by the "Observer" and keep it with those faithful confessors, like Chemnitz, than to be children of the cryptocalvinists, who were faithful neither to God nor to men. For we know for certain that our confessors "have accurately apprehended the truth."

This the "Observer" puts forward as a characteristic of the "sectirers", but wrongly. The fact that real sectarians say of the founders of their sect that they have "grasped the truth exactly" does not make them sectarians, but, according to the above-mentioned sayings, quite different things. That real sectarians say something similar about the founders of their sect cannot mislead us. They imitate the orthodox believers who are sure of their cause. We cannot change that. The devil is once God's monkey. If real sectarians say of the founders of their sect that they "have accurately grasped the truth", should we say of our confessors that they

have not accurately grasped the truth, only so that we are not called sectarians by the "Observer" and others? That would be ridiculous indeed.

So we have to put up with being counted among the sectarians because we believe that our confessions, including the Concordia Formula, are the pure, correct and unadulterated explanation and exposition of the Word of God. The "*Observer*" says: The "Sectarians claim that their confessions contain the truth without any admixture of imperfection". Now, while we do not believe that our confessions are

If the sects say something similar about themselves, the Lutheran church does not do it to the sects, but the sects do it to the orthodox church. However, the Lutheran Church considers all deviations from its doctrine as false doctrines, not because they deviate from its opinion, but because they deviate from God's Word. The orthodox Lutheran Church has no opinions for itself; it means only God's Word. When we say that the Lutheran church is the only orthodox church and in this respect the right and true church, we are not just claiming that our church is the only true church; this was already done by the Lord Christ, who said: "If you continue in my word, then you are my true disciples. John 8:31 We declare our church to be the orthodox one, not out of presumption and arrogance, but with heartfelt gratitude to God, who so highly pardons it, who has given it to abide by the Word, to submit to the Word, to the whole Word. If the Lutheran church is the true, orthodox, visible church because it sticks to the word of the Lord, then of course other communities that have a different doctrine cannot also be orthodox, they must be false believers. If, for example, the Lutheran Church believes according to God's Word that baptism is a bath of regeneration, a means of grace, the Reformed Church,' which denies this, does not have the pure doctrine, cannot also be orthodox. Two contradictory doctrines cannot both be true. But when we call our church the true visible church, we are by no means calling it the church apart from which no one can be saved; we do not mean to say that only Lutherans can be saved and that all others are "outside the sphere of God's covenant grace. The *Observer* knows this very well. We have testified to this repeatedly. He knows well what is said in this regard in the preface to our symbols: "As for the oonckeunutiollks, suspension and rejection of false and impure doctrine, especially in the article of the Lord's Supper, which must be expressly and distinctly set forth in this declaration and thorough exposition of the articles in dispute, so that men may know how to guard against them, and for many other reasons may by no means be evaded: Similarly, it is not our will and opinion that this refers to persons who err out of simplicity and do not blaspheme the truth of the divine word, but rather to entire churches within and outside the Holy Roman Empire of the German Nation, but that only the false and seductive teachings and their stiff-necked teachers and blasphemers, whom we by no means intend to tolerate in our lands, churches and schools, are actually rejected, because they are contrary to the expressed word of God and cannot exist alongside it, so that pious hearts may be warned for the same, since we have no doubt at all that many pious, innocent people are to be found, even in the churches, who have not hitherto compared themselves with us, who walk in the simplicity of their hearts, do not understand the matter correctly, and have no pleasure at all in blasphemies against the holy supper, as it is held in our churches according to the foundation of Christ, and is taught unanimously by virtue of the word of his testament.

[75] and will hopefully, if they are properly instructed in the doctrine, by the guidance of the Holy Spirit, go and turn to the infallible truth of the divine Word with us and our churches and schools." The *Observer* knows very well that Lutherans who are faithful to the confession also profess this statement from the heart; he knows very well that we believe that even among the sects which still have God's word essentially, children are born precisely through this word of God; he knows very well that although we consider the Methodist community to be a sect, insofar as the false teachers dominate in it, we do not deny it the name church, insofar as for the sake of the word of God, which it still has in part, there are also children of God among it; He knows quite well that we do not consider such children of God among the sects "unworthy of Christian fellowship" in the sense that we regard them as not belonging to Christianity, that we heartily wish to be completely at one with them, and heartily lament that it cannot happen because we cannot find them out and also, for the sake of the Word of God, cannot have fellowship with the sects in question among which they are found.

When the "*Observer*" then says of the sectarians: "With the striving and prejudice peculiar to the sectarians, they misinterpret sayings of the holy Scriptures, interpret them wrongly and apply them wrongly, and thus pervert the true meaning of the Word of God," - this does not apply to the Lutherans who are faithful to the confession. He has thereby drawn only himself and his peers. Confessional Lutherans do not fall with a preconceived opinion about the Scriptures, but sit only as studious students at the feet of the Lord Jesus. They let the holy Scriptures interpret themselves, therefore do not misinterpret them. They have taken their doctrine from the Scriptures and have not formed a doctrine out of their own delusion; therefore, they do not need to distort the Scriptures to prove their doctrine. They have no interest of their own, they seek only God's glory; so why should they pervert the true meaning of His Word? - But they do, claims the *Observer*; for "their journals and correspondents have repeatedly cited the passages of Scripture which refer to heretics and heresies, to Antichrist and Pabstacy, to Judaizers and the leaven of the Pharisees, to false prophets and false doctrines, as such as may be applied to all non-Lutheran, Protestant denominations, their preachers and discernment doctrines, and thus seek to justify themselves on the ground that they regard the same as those who are essentially in error." But the confessing Lutherans do not need to justify themselves on this account. They do not do violence to the word. They do not twist it, they do not use it wrongly. Non-Lutheran communities that deviate from the teaching of the divine word have false doctrine, false teachers rule in them, why should the sayings dealing with false doctrine and false teachers not have to be applied to them? All non-Lutheran communities are judaizers: they have more or less of the antichristian pabstry, they are heretical communities, why should not sayings dealing with this be applied to them with justification? Just as he who applies sayings about thieves to those who steal does not pervert Scripture, so neither do those who apply sayings about heretical communities to them do wrong.

But, the *Observer* says, not all non-Lutheran communities are heretical and therefore the sayings referring to heretics, false teachers 2c. must not be applied to them. Here the "*Observer*" shows quite clearly that **he** falls with prejudice over the Scriptures. He has imagined that Methodists, Presbyterians, Episcopalians and others are not heretical communities, although they obviously depart from God's Word. For the sake of this preconceived notion, **he** perverts the Scriptures when he denies that sayings which are handed down by heretical communities can be applied to them. His preference for the preachers of the Methodists and other unbelieving communities makes it so that he cannot see false prophets in them and therefore does not want the sayings referring to them to be applied to them. Therefore, he draws a picture of these false prophets that simple-minded readers must think that such preachers are not false prophets.

First of all, he makes his readers believe that Luther understood only the pagan priests, the pope, the Roman bishops and the fanatical Anabaptists as false prophets, and that he did not include the Reformed teachers among the false teachers. Everyone who knows Luther's writings knows that this is not true. In addition, we draw attention to the passage from the Hauspostille mentioned below and only note that Luther, if he were alive today, would also count the companions of the "*Observer*" among the sacramentalists *) and thus among the false prophets.

In order to remove the teachers of the various reformed communities from the register of false prophets, he further says that all errors of the false prophets are "gross and palpable". But this is again not true. The false teachers appear with more or less coarse false doctrines, but they all know how to decorate them beautifully. Many people do not see false doctrine in the grossest false doctrines, but real doctrine, in very gross false doctrines only a small, insignificant deviation. The *Observer* itself cannot deny that, according to the words of Christ, false prophets come in sheep's clothing. And the apostle Paul says that "by sweet words and glorious speeches they deceive the innocent hearts". Rom. 16, 18. Luther aptly draws the sheep's clothing of the false prophets. In the sermon on the gospel of the false prophets he says: "The false prophets will not remain outside, but will certainly come to you; and in addition, with a beautiful glittering shine and make you monkey-mouthed, so that you will think that you have never heard a better sermon in your life, they will fall away like the untimely, wormy fruit when the wind comes in. Now this is terrible and stands a great danger on it, that the devil, if he becomes

The "view" of the "Sacramentarians" has been publicly acknowledged by the General Synodists. In the book "*Why are you a Lutheran?*" by B. Kurtz it says: "The generally accepted opinion is that the bread and the wine remain unchanged in the Lord's Supper, that they are only symbolic representations of the body of the Savior, but that nevertheless a special spiritual blessing is given to all worthy communicants, by which their faith and their Christian virtues are strengthened. This is the view that Melancthon and those Lutheran (?) theologians who were called "Sacramentarians" seem to have held. With the few isolated exceptions mentioned above, this is v the general view of the great mass of Lutherans (?) in the United States and of a very large number of learned Lutheran (?) theologians of Europe." (S.223.)

comes to us ("in his spirit of the rotten"), he does not come like a devil, but he adorns himself as if he were God himself. But now he comes to us in his

They are not in a wolf's skin, but in sheep's clothing. For first of all, they lead God's word and the Scriptures, boast much of Christ, of God's Spirit, know everything better than others, also pretend with such an appearance that they attract many people to themselves and do great harm. They also lead a strict, seemingly glittering life, so that one would like to swear that they are holy, that they mean well, and yet they are the wretched devil. As we see in the case of the rebaptizers, sacramentalists and others.

Now this is the sheep's clothing, in which

The false spirits dress and adorn themselves so that no one comes to you who confesses that he wants to deceive the people and preach unjustly. They come with good, smooth, gentle words, pretending that they **are** driven by God's zeal and that they no longer want to see the poor people suffer because the truth has been withheld from them for so long. The common man is not accustomed to such words from bad boys, so he soon bursts out laughing and considers it pure sanctity what such sneaks say and do.

According to this, the sheep's clothing is also called the office or profession and the great glorious titles. So the also a sheep's clothing, that the false prophets outwardly lead a beautiful appearance and glistening life." (House Postil. Erlanger A. 4, 387-393.)

The false prophets of the Reformed communities also come in sheep's clothing. Some people hear a Calvinist sermon on Holy Communion and believe to hear a good Lutheran, biblical sermon; they do not see the Calvinist error hidden behind beautiful phrases because they do not have trained senses. How finely the Reformed communities know how to flatter the arrogant human heart by interpreting Scripture according to reason, and at the same time know how to present this in such a way that it is not at all contrary to the glory of God, since God does not require us to believe something unreasonable. How excellently the Methodist preachers know how to adorn themselves! When one reads the above-mentioned words of Luther about the zeal of the false prophets, one thinks that he had foreseen these enthusiasts in his mind.

When the "*Observer*" further says that the reformed doctrine does not overturn the foundation of the faith, that one therefore cannot call the reformed, Methodist 2c. teachers false prophets, then he only betrays ignorance. When the *Observer* further says that the reformed doctrine does not overturn the foundation of the faith, that the reformed, Methodist teachers cannot be called false prophets, he only betrays his ignorance. Whoever knows the pure doctrine of the person of Christ and of the means of grace, word, baptism and the Lord's Supper, etc., and holds the reformed doctrine against it, must confess that the latter is a fundamental false doctrine, that it is "another gospel"; for in the reformed 2c. communities the true communion of the two natures is not taught. Communities the true communion of the two natures in Christ is denied, the means of grace are emptied of all power, it is denied that the will of God in grace, the redemption of Christ, the calling of the Holy Spirit is universal 2c. Is this the gospel that the apostles preached? Does the work of the sects agree with the gospel, which alone points us to the work of our Lord Jesus Christ? Is this the gospel of freedom in Christ, when the sects plague the souls with their human statutes and forbid them? Do they forbid what God has not forbidden and command what God has not commanded? Certainly not.

When the "*Observer*" says the fallacy of the fal-

The *Observer*, however, is mistaken in thinking that this cannot be applied to the teachers in the Reformed Methodist 2c. communities. After all, the apostle says, "A little leaven leaveneth the whole lump." (Gal. 5:9) Now the false doctrine of the person of Christ, the false doctrine of the means of grace, of word, baptism and the Lord's Supper, the false doctrine concerning the election of grace, the workmanship 2c. is not just a little leaven, but quite a lot of leaven. If, according to the apostle's words, a little leaven already leavened the whole dough, how much more will the considerable amount of leaven do, which is found in the Reformed, Methodist 2c. communities!

The "*Obsrsvr*" further states that false prophets cause division and trouble and that this can also not be said of the reformed 2c. Teachers could not be said. What blindness! Who is to blame for the separation of the Protestant church? Luther or Zwingli? Luther, who confessed the old, apostolic doctrine, or Zwingli, who at first agreed with Luther in the doctrine of Holy Communion, but later fell on a new doctrine, which was completely contrary to the old apostolic doctrine, and held on to it in spite of all admonition? And did not Zwingli's successors continue this separation? And do they not still continue it today? And do not the Reformed make still more divisions? And is not the "*Lutheran Odselrvs*" itself, which calls itself Lutheran and yet holds with the Reformed, Methodists 2c., also a proof that the Reformed, as always, so still today, cause division and trouble in the church?

One more thing. The "*Obsrsvr*" says that the fruits by which false prophets are to be recognized are their ungodly lives; therefore his Reformed, Methodist 2c. Brethren cannot be false prophets. He may be able to make his gullible readers believe this, but not those who are grounded in God's Word. When the Lord Christ says: By their fruits you shall know them, he cannot possibly mean the ungodly life; for he says that they come in sheep's clothing, that is, with a good appearance. The fruit of a teacher, as such, cannot be anything but his teaching, just as the fruit of a Christian, as such, is the Christian life. The fruits of false prophets are therefore nothing but their false teachings, by which they rob God of His glory and souls of all true comfort in life and death.

Therefore, false prophets may lead a fine and honorable life, but they are still ravening wolves. By overthrowing the foundation of faith, they do unspeakable harm to souls; their false teaching is a poison, a spreading cancer (2 Tim. 2:17). If souls are converted to God under their ministry, God does not confess their false teaching, but his word, which is still partly present in their community.

Thus the "*Lutheran Observer*" has come so far that it even declares the orthodox Lutheran church to be a sect and thus disparages the heavenly truth that it professes, even God Himself, while praising the sects highly and thus praising the lie instead of the truth.

G.

(Sent in by Pastor Köstering.)

Is it permissible according to God's Word for a person who has broken his marriage engagement to subsequently marry elsewhere? *)

Since Matth. 19, 3-9. expressly forbids a person who has been divorced through fornication, except in the case of adultery, to marry again as long as the man who divorced her contrary to God's word is still alive or has not yet married elsewhere and thus actually broken the marriage, the question arises: Is a person who was bound to another by a sacred marriage vow, if he breaks the same, to be placed under the same prohibition in regard to another marriage? The answer to this is:

(1) It cannot be denied that by a proper betrothal the betrothed are joined to each other in such a way that the betrothed is the wife of her betrothed in the sight of God, so that in terms of commitment the lawful betrothal is to be regarded as equal to the consummated marriage. Therefore, in the holy scriptures, the bride is called the wife of her betrothed, Gen. 29:21, Matth. 1:18-20; likewise, fornication with a betrothed is called adultery with one's neighbor's wife and is punished as such, Deut. 22:23, 24 (cf. Walther's Pastoral Theology, p. 225).

(2) Therefore, if engaged couples separate again without the grounds for divorce given in God's Word, they commit the sin of adultery and must be disciplined as adulterers. Since marriage is a divine foundation and institution, and the cause of marriage is the mutual betrothal, it follows that the arbitrary annulment of a lawful betrothal is an abominable disregard of the divine foundation, a disgraceful breach of faith, and therefore such a sin that the church should punish with all the severity of the divine word.

(3) However true what has been said may be, it by no means follows that a betrothed woman who has broken her word must remain without marriage under all circumstances. Luther writes: "If, however, a person wishes to remain chaste after his public betrothal and not be persuaded to marry, I would not permit him to do so in any other way than as St. Paul does in 1 Cor. 7:11, where he admonishes that the woman should reconcile with her husband or remain without marriage, and thus leaves her in an evil conscience. But because there is no explicit divine prohibition against marriage in this case, and in such a case conscience and human weakness must also be taken into account, a preacher may no longer refuse church blessing to such a person who has broken his word, if he later wants to marry in another way, when

- a. her former fiancé has already married another person and is no longer waiting for the fulfillment of her given promise; and
- b. if she has repentantly recognized the sin of her breach of promise and has confessed it in the proper place, thus putting an end to the given offense. We take the liberty of adding two remarks to the foregoing, which must not be disregarded.

") Communicated by express resolution of the Central Illinois Conference.

D. One.

1. if Christ Match. 19. forbids to free a departed woman (and consequently forbids her to remarry), it must not be forgotten that there is a considerable difference between this and a betrothed woman who has broken faith. That the latter should not remarry, the Savior gives as the reason that husband and wife are one flesh. In the case of those departed there was no real reason for divorce, but out of a certain whim and unwillingness the godless Jew had finely dismissed his wife; nevertheless, she was still his lawful wife before God. Now, if this departed woman had married another man, and her first lawful husband had repented soon after, and he had taken back his lawful wife, would not all morality have been undermined in this way, and a truly heathen, yes, animal condition have been brought about? Well, this reason, for which a departed woman was not allowed to marry again, is not present with engaged women. They had not yet become one flesh, and in this way had not yet been joined together by God. Their marriage was promised, but not yet consummated. The woman who had broken her word was a wife who had been sacredly promised to her fiancé, but who had not yet been handed over to him to fulfill the obligation of marriage.

(2) The fact that divorced people should not marry, contrary to God's word, must not be interpreted as a punishment for adultery. This assumption would be contrary to the gospel, which teaches that all sins are forgiven and thus all punishments are remitted if a person believes in Christ from the heart. If the prohibition of marriage for divorced persons were a punishment, this punishment would cease after repentance, because faith takes away guilt and punishment; consequently, the prohibition of marriage itself would also be lifted; but this is not so. The reason why unjustly divorced persons should not marry is that it is an abomination to God if a person who is still one flesh with another becomes one flesh with a third person while they are still married or single. But because the "being one flesh" has not taken place between betrothed persons, their other marriage, after the betrothal has been broken, is not an abomination before God, and therefore no obstacle should be put in the way of their marriage after the above-mentioned conditions have been fulfilled, and the church wedding should not be denied to them.

Urtheil eines lutherischen Theologen über die Freimaurerei, vom Jahre 1742.

The Masonic Society, which is known to be the mother of all secret societies existing today, has England as its country of birth, from where it has gradually spread over almost all countries of the world since the year 1717. In Germany, the first Masonic Lodge was founded only in 1737. As soon as this happened, people in our German-Lutheran church immediately raised their voices against this anti-Christian secret society. When, in 1745, a preacher in Hanover was tempted to become a Freemason, he was immediately put under church discipline and the Consistory therefore issued a serious warning to all superintendents and, through them, to all pastors in the country.

[77] Letter of warning issued. In the so-called Innocent News of Valentin Ernst Löscher, under the heading: "Discovered Secret of the Freemasons", there is a strange essay, which we hereby communicate as a testimony of how Freemasonry was judged in our church as soon as it appeared in Germany. The essay reads as follows:

"The world is very eager to get to the bottom of the so-called secret of the Freemasons; and behold, it is indeed such a work, which everyone should carefully examine, well consider and finally abhor like the former Tower of Babel. Therefore, I want to discover the same here from irreproachable documents and warn everyone against it in the best possible way. It is known that the descendants of the children of Noah, after they had multiplied greatly, became freemasons and desired to build a free, high and mighty tower in order to make a great name for themselves, Genesis 11:3, 4. For they wanted to be free people and do everything as they pleased; they wanted to have honor, prestige, lust and pleasure; they wanted to be masters in the world and not make anything of anyone. This was the first beginning of the great world religion and the apostasy from God. For whoever does something against God's will, rises up against Himself and indeed becomes an apostate. We see this also from the success of the times, how people have continually risen up who wanted to be their own lords and build such towers of honor, on which they have gulped with carnal eyes, and at the same time they have quite mockingly ridiculed others for the sake of their worship. I do not want to show this now through all the columns of the Old and New Testaments, because it would be too extensive and has already been accomplished by many honest historians. This, however, is what I have resolved to do at present, that I shall now deal only with those Freemasons who, like the ancient Babylonians, drag together bricks, stones, clay and lime in a figurative sense, and unite to build a new religious tower, the height of which will astonish all people, and the tops of which shall reach to heaven. These are indeed such workers who build a wall of dung and have the learned peelers with them as whitewash, Ezekiel 13:10. They were formerly called Naturalists, Indifferentists, Brownists and Independents, Leists and Libertines. They were especially prominent in Holland and England around 1640. Some years ago, however, they took on the special name of 'Freemasons' in England, because a mason not only works in the open air, but also always builds upwards and arranges a building as he pleases. For the Freemasons are the naturalists, who have the so-called religion of the wise or the most common religion, regard all religions as indifferent, make nothing great of any religion, and place their own religion in the alliance which they have among themselves, and build on such principles, by virtue of which everyone who holds with them is free to believe what he will, if he only promises to look at all religious matters with indifferent eyes and to seek his pleasure in natural wisdom and arbitrariness. They also have special rules and duties, to which they bind themselves by oath, and thereby keep them stiff and firm. (See Mr. Johann Künen's Regulations of the Brotherhood of Accepted Freemasons, published in Leipzig in 1741). Alone

Their most distinguished work is the indifferentistic naturalism, by means of which they believe in a divine being, but imagine it no differently than as a soul of the world, which no one understands better, and of which no one could speak with greater art than they. As they then have a song that begins in German thus: Heavenly art, highest being, give us yourself for our protection. They speak publicly: Whoever understands their duties well, will not be a stupid atheist, nor a vain libertine'. That is, as Mr. Kohlreiff declares, he will be an atheist and denier of God, but not such a 'stupid' one, who says it publicly; he will be a libertine, who does not let himself be bound to any religion, but nevertheless not a libertine* or such a one, who does not adhere to any human society. They swear to each other a cruel oath, which threatens them with the most terrible death. Therefore, they would rather confess nothing of their secret than submit to the cruelties of their brothers. In fact, it is a half atheism, which only follows the law of nature in a certain way, but does not respect the right majesty and revelation of God. They say: 'Only the abuse makes atheists'. Hence they imagine nothing of religion but a mere freedom of the will and a general advantage of reason for exercise. For they believe that this alone is regular and gives the best instruction, both for religion and for society and the way of life, if one follows the light and the impulse of nature, and does not bind oneself to any so-called forced doctrines. This is the true idea of today's Freemasons and their secret. I do not want to say whether it is defended by the worldly wise men, but let him speak about it who has more experience. But this I can certainly assert, that the Freemasons are real naturalists, public indifferentists and secret despisers, who dissolve the commandments of God against Matth 5,19., pull at the strange yoke with the unbelievers against 2 Cor. 6, 14. and erect a height that rises against the knowledge of God, 2 Cor. 10, 5. 10, 5. These people think that they are wise against others and that they have a great advantage over the common rabble, but the last day will make their secret so clear that they will be like straw and burn like a candle if they do not truly renounce and repent. Consider only this, that in Freemasonry there is a depth of Satan to worry about, because only certain people are taken into it, and they do not want to do anything publicly, but keep it as secret as the old pagans kept their mysteries well hidden in a Masonic way. (Innocence. Postrr. Volume 1742. Appendix p. 268. ff.)

To the "ecclesiastical" chronicle.

I. America.

Papist. "Can a Moor change his skin, or a Parder his spots?" (Jer. 13, 23.) This word of the prophet is involuntarily reminded when one looks at the present conduct of the Roman sect in Mexico. Another American preacher in Mexico, named Watkins, a friend and college of the murdered Stevens, recently received a letter signed by a Roman priest and sixteen Roman students threatening him with death if he did not leave Mexico immediately. They had, the letter says, already demanded his expulsion from the president, and if their demand was not obeyed, a revolution would result. The President, however, promised Preacher Watkins his full protection. At the inquest into the murder of Preacher Stevens, the wretched priest tried to get out of the noose with the excuse that he had only preached, "that a tree which does not bear good fruit should be cut down." He probably did not add: "and be thrown into the fire", otherwise his dear confessors would have burned Stevens in the end, too, after they had "cut him down".
Ad. Bd.

Masked processions in the church. What does not happen everything, in order to attract with the immense Concurrenz of the Secten new members; besides probably also around the parish purse, in which it almost always desolate and empty to leave out tends, something to fill. So now in the Westminster Presbyterian Church in Leavenworth, Kans., ladies masquerades take place. Masquerades in a church! Who would have thought this possible twenty years ago in America, where masquerades, at least in the East, were against the police and could be banned by the authorities. How much longer will it take, so people will still dance in churches. - The same or similar thing happens all too often at youth festivals around Christmas in other places. (Sendb.)

II. abroad.

Communism. We read the following in the "Evangelische Kirchenchronik" of Leipzig: In a decree of the Spanish Communists it says: Out of orderly disorder will spring harmony. Since the earth and its products are the property of all, robbery, usury and greed will cease. With the destruction of family ties and especially of marriage, the ideal of the Greek legislator will be realized, according to which youth should see a father in every old man and a mother or sister in every woman. But before we can realize our plans, a great unusual letting of blood must take place. The rotten branches of the tree of human society must be cut off so that it may grow strong and healthy. War on the family! War on property! War against God! - We see that communism appears as religion, namely as the religion from the abyss. The anti-Christianity which a good part of liberalism has preached theoretically is being carried out practically.

The Synod of Missouri, Ohio, et al. states, Western Districts,

held its meetings this year at the Holy Cross Lutheran Church in St. Louis, Mo. from April 29 to May 5. The meeting was exceedingly well attended. There were 285 standing members present: 107 voting and 80 consulting pastors and professors, 98 teachers; then: 110 congregational deputies; as guests and at the same time consulting members several pastors from the middle and northern districts of our synodal association and from the honorable synod of Illinois and other states, which is a sister synod of ours. a. States, from which latter also two pastors appeared as delegates; finally, besides many theological students, a large crowd of guests from the congregations in St. Louis, Mo. 9 voting and 23 consulting pastors and 50 teachers were absent, and almost all congregations of the district were represented by deputies. During the sessions the following were admitted to the synodical association: 3 voting and 16 consulting pastors, 20 parochial school teachers, and 14 congregations.

This time, too, we who were gathered here at the synod must again acknowledge God's ineffable goodness

praise. For he has again showered us with great blessings! His power has again become mighty in us weak ones. Our hearts have again been refreshed and refreshed. It is true that business has taken away a lot of our good time, so that we did not get as far as we would have liked in discussing our main subject; but what was said about it, without wanting to give ourselves any praise, is gold, because it was taken from God's Word itself. For in last year's meetings we had heard that the Lutheran Church was the true visible Church of God on earth, because through its teaching alone all glory was given to God. This important and comforting truth became clear to us anew, among other things, from her teaching 1. of the Word of God, 2. of the cause of sin, death, hell and damnation, and 3. of divine providence. This time we have heard how only the Lutheran church gives God alone all glory through its teaching 4. of God's general will of grace and 5. of the reconciliation and redemption of the human race.

Behold, dear reader, it is not to be wondered at that one returns home from the synod strengthened in faith and resumes one's work with great joy and with new zeal and new love, when one has heard these so important pieces thoroughly discussed. For, as we know, these two teachings are not only very important pieces, but the actual main pieces of the whole Christianity. What would we poor people do with all the other things that God has revealed to us, if he did not tell us at the same time in his word that his will of mercy is a general one? Where do we want to go in our sins and once in death, if not every man, according to God's word, may, indeed should, certainly think so? God will also be merciful to me? For what use is the doctrine of common grace, of justification, of regeneration, of sanctification, of the means of grace, if we do not know that the whole human race is truly and completely reconciled to God through Christ? For only when you know that God has been reconciled to you through Christ, that you have been redeemed, that Christ has done enough for you through suffering and death, only then do you have something certain on which your faith can confidently hold in adversity and death. Without this work of Christ, you are lost. Therefore, whoever wants to learn the right wisdom in these matters and increase in such wisdom will find it in the synodal report when it comes out. Also, dear reader, in this report you are given sword, spear and shield, yes, a whole armor, at your command against the devil and the other enemies of the divine word, namely the sects, enthusiasts and false Lutherans, who all, terribly to say, go astray precisely in these main doctrines, in which they seem to agree with us in the best way, and want to teach the ignorant how they should acquire blessedness by their own doing. But we, too, always carry around with us an evil enemy who only throws these blessed truths to the wind and does not want to let us come to a happy knowledge of the good deeds of Christ, namely, the innate flesh. Therefore, what was said in the synod about these two doctrines will not only serve to establish and promote us in the knowledge of the salvific doctrine and to strengthen our faith, but also to purify us, to stimulate us to good works and a Christian way of life, and to make our hearts joyful in the cross.

C. S. Kleppisch, d. Z. Secretär.

The pope. Therefore he (the pope) is called a governor of Christ, because he has set himself up as the foundation of the church instead of the exorcised Christ. Luther.

For the preliminary message to all friends of the truth.

In No. 18 of the current year of the "Lutherischer Kirchenfreund" there is a report about a colloquium which is said to have taken place between the Central-Illinois-Synod and representatives of the Synod of Illinois and other states and which turned out so gloriously for the Central-Synod; of course, praise from their own camp. But this report, from top to root, from head to foot, is nothing but a perversion and distortion of the truth. Once, it is not at all true that representatives of the Synod of Illinois et al. states were present at St. Paul's Church, Morgan County, Illinois. This is not to deny that members of this synod were not present. Representatives of a synod are only those who are appointed by the synod itself or its president. Then it says in the "Kirchenfreunde": "On the morning of the appointed day (April 14) the message was received from the president of the synod of Illinois and other states that he had not been able to appoint a committee for this purpose because of the shortness of time. This is supposed to give the impression that the representatives of the Central Synod went to Morgan County in the good faith that the representatives of the Synod of Illinois and other states would be there, but that they did not find out until they arrived there that this was not the case. On March 30, I received a letter from Pastor Kühl, to whom the matter had been referred by the Central Synod, informing me that he had set April 14 as the time when the colloquium was to take place. I answered him on the same day that we would not avoid the colloquium under any condition, but that it was purely impossible for me to procure colloquists until that time, and asked for a later time. This letter was not lost in the mail, but came into Pastor Kuhl's hands, because he gave an answer to it, which will be reported later in his own words. And now these gentlemen pretend as if they had known nothing before! - So much for this time. An accurate history of this whole affair, true to the truth, shall follow. Only this: When the Central Synod was invited to a colloquium last fall, it resolutely refused, and when some of its members were then invited to a meeting, they found it easier to honor us with all kinds of titles, such as: "stupid boys, jacks, wolves, homage to Missourian nonsense".

Ms. Erdmann,

d. Z. Praeses of the Lutheran Synod of Illinois u. a. St.

Request and Reminder.

All those pastors and teachers who were absent from this year's Western District Synod and whose address is different from the one given in last year's Western Synodal Report are requested to send their changed address to the undersigned. Also all newly admitted pastors and teachers who have not given their address in their application for admission or in any other way, or who have given it only halfway, are requested to send it to me immediately if they wish to have their correct address in the Synodal Report otherwise.

Then all those pastors who are listed in last year's synodal report as being entitled to vote or to advise, whereas they are no longer so,

and who have not yet notified me of this in writing, will kindly inform me of this.

At the same time, the following resolution of the General Synod is recalled: "The secretary shall be instructed to report to the next synodal meeting on a regular basis.

The synod shall publicly report to the congregation all pastors who have not submitted a parochial report. See Synodal Manual, p. 90. A parochial report on which a pastor forgets to put his name cannot, of course, appear in the synodal report.

C. S. Kleppisch, d. Z. Secretär.

A Papist becomes Lutheran because he becomes convinced that not Papist doctrine but Lutheran doctrine gives all glory to God alone.

Johann Weise was a fine man of the world and a strict papist. Often his children and friends tried to dissuade him from Pabstism, but in vain. Once he came to Halle, where his son was a citizen and Dr. Justus Jonas, a faithful co-worker of Luther, preached the gospel. The son asked his father to go with him to church and hear the doctor at least once. He agreed. In his sermon, Dr. Jonas showed which doctrine was the right one, namely the one that gave all glory to God, our Creator and Redeemer, pure and alone, and not to man, nor to some creatures, as it is written in the 115th Psalm: "Not to us, O Lord, not to us, but to your name give glory for your grace and truth; the doctrine that agrees with the Holy Scriptures and has a right foundation in certain bright sayings and testimonies of the Scriptures. He chastised the recklessness of those who, for the sake of advantage or to please people, change religion without further ado, called for serious examination of the doctrine and exhorted to earnest prayer for all who err out of ignorance and yet would like to go right. This sermon went to Weise's heart, and he began to see that the papist doctrine did not pass the test. After he had heard the doctor preach several more times, had also discussed the matter with him, and had come to the conclusion that the Lutheran doctrine was the right one, he professed it. He also adorned the pure doctrine with a godly life. He showed his gratitude for the fact that God had delivered him from the papal darkness and brought him to the bright light of the gospel in his old age. He listened to God's word diligently and, in order to have better opportunities to do so, he moved to Eisleben to live with his daughter, because sermons could be heard there every day during the week, and he never missed a sermon, even though he was an old, weak and infirm man. G.

Do not be deceived, God is not mocked. Gal. 6,4.

In the penitentiary at Mewe, the former manual laborer Repping, the notorious thief and robber, had been serving his sentence of many years in the penitentiary for several years. One Sunday in 1865, Repping and the other prisoners attended the sermon in the prison church, which was based on the following words: "If the Son sets you free, you are free. As Repping left the church with the other convicts, he secretly said to one of the latter: "I want to prove to the black man that one can become free even without the Son." The following night he made an escape from his cell on the fourth floor, which he had been preparing for some time, by forcing himself through the iron bars, which had been gradually cut or loosened for a long time, and then lowering himself down on a rope made primarily of 2c. bed sheets. But he had not yet reached half the height, when the rope broke, Repping fell Hera- and broke the neck. (Elb. A.)

[79] Inaugurations.

In accordance with the commission received from the Presidium of the Northern District, I introduced on Sunday Misericordias Domini with the assistance of Pastor G. Prager Mr. Pastor T. Röscher in his new parish, St. Peter's Parish at East Granville, Wis.

C. F. Keller, Pastor.

On April 19 of this year, Pastor E. Aulich was duly installed in Montpelier. 1 Petri 5, 2-4.

I. Jacob Hoffman n.

Address: R "v. L.

Nlisvillo, Lsvsun66 60.,

Church consecration.

On the third Sunday after Epiphany, the newly built church of the Immanuel Lutheran congregation at New Wells, Cape Girardeau Co, Mo, was dedicated to the service of the Triune God. The same is a frame building, 60 feet long, 35 feet wide, 20 feet high. E. Lehman."

Where is Johann Burkhardt?

He used to live in Lafayette, Ind. but left last year and has not been heard from for a long time. His brother in Stuttgart and others in Hesse urgently request information about him. Anyone who knows how to provide such information should address it to Rev. H. Schoeneberg in Lafayette, Ind.

Assembly of the Northern District of the Synod of Missouri, Ohio, et al. states.

Pursuant to a synodical resolution of last year, God willing, the Northern District of the Missouri, Ohio, &c. St. Synod will assemble from the 10th to the 16th of June, this year, at the church of St. Stephen's Lutheran Parish, Milwaukee, Wis.

The pastors are hereby reminded of § 18. Cap. V. of our Synodal Constitution, where it thus reads: "The District Synod requires each of its preachers to submit to its annual meeting statistical parish news from the most recent civil year."

Furthermore, it is a rule that the day after the synod closes, the pastors hold a pastoral conference.

Finally, Pastor Ch. H. Löber adds the remark that only those synod members who have registered with him before June 1 will be promised lodging.

I. H. P. Partenfeller, Secretary.

* * *

At this year's synodal assembly, the following items are to be presented for discussion: 1. topics on daily research in the Scriptures. 2. a presentation on the necessary caution and conscientiousness in the banishment process. Anyone who has any other items to present is hereby requested to inform the undersigned in good time.

Since the General Synod of Delegates is to meet next year, the resolutions of the General Synod of 1872 concerning this Synod of Delegates are hereby recalled, as reported in No. 9 of the "Lutheraner", page 72. I. A. Hügli.

for the attention of those who wish to travel to the Synod.

I am pleased to announce that the Superintendent of the Detroit and Milwaukee Railroad has again secured the same discount as last year for all who wish to travel to the Synod. The fare for the entire trip to Milwaukee and back is therefore .D10.00 for those boarding at Detroit as well as those boarding at Owosso. If I have already departed, on arrival in Detroit, contact Mr. Christiansen At his store at the corner of Jefferson Avenue and Brush street. I. A. Hügli.

Conference - Displays.

Pastoral Conference in St. Louis on the first Wednesday in June. C. S. Kleppisch.

The annual "Buffalo Districts - Conference" meets, s. G. w., at Wolcottsburg from Wednesday after Trinity to Tuesday "ach the first Sunday after Trinity (June 3 to 9 of this year), inclusive. - Subject of teaching: A paper by Pastor r Succop on conversion according to Scripture and symbol.

The members traveling via Buffalo will take the afternoon train on Tuesday, June 2, from the Erie Street station on the New York Central Railroad and proceed to the Clarence Center station, where they will be received. Franz W. Schmitt.

The Cleveland Specialconference will meet, s. G. w., June 2 and 3, at the home of Rev. Schmidt in Elyria. O. Past. Lothmann is to preach and Past. Horn is substitute.
I. Rupprrcht.

Received in the Middle District Treasurer's Office:

On the synod treasury: From Past. Karrer's congregation in Bielefeld 45.18. Past. Hild's Gem. in Mishawaka 47.27. in Woodland 42.26. from himself 41.00. Past. Sauperts Gem. in Evansville 416.50. Past. Zuckel's Gem. in Defiance 413.30. Past. Horn's St. John's congregation 43.90. Whose St. Paul's congregation 41.50. L. Wenkheimer's 41.00. Past. Sihler's Gem. in Fort Wayne 473.89. Past. Stubnatzy's Gem. there 487.00. Past. Bode's Gem. at Fort Wayne 418.56. Past. Germann's Gem. at Peru 49.50. Teacher Nolting's Gem. at Dudletown 41.00. Rev. Knief's Gem. at New Dettelsau 414.26. Rev. Bunderthal's congreg. in Marion Township 419.41. Past. Biedermann in Cin- cinnati 41.00. whose congregation 444.15. Past. Pohlmann's commun. in Lanesville 45.00. Past. Sitzmann's Gem. at Pomeroy 49.75. Past. Stocks Gem. at Fort Wayne 415.00. Past. Zagels Gem. near Fort Wayne 420.80. Past. Wichmann's Gem. at Farmers Netreat 4A.56. Past. Weyel at Darmstadt 42.00. of Rev. Schoenebergs Gem. at Lafayette 4-8.00. Rev. Brackhage's Gem. 417.20. Past. Hochsteter's Gem. at Indianapolis 465.20. Past. Horn's Gem. at Columbus 48.00. Past. Evers' Gem. at Root 411.29. Past. Schonebrg's Gem. at Lafayette 427.00. Rev. Krafft's St. John's Gem. 44.13. Past. Husmann's Gem. in Euclid 410.00. Past. Germann in Peru 80 cts. Past. Jungel's Gem. at Jonesville 418.50. Past. Neichhardt's comm. at Columbia 410.72. Past. Sauers Gem. at Dudletown 424.00. Past. Trammis Gem. at Vincennes 417.87. I. Rullmann there 45.00. Past. Jabker's Gem. in Adams County 440.00. Rev. Schmidt's Gem. in Liverpool 45.35. Pan. Jox's Gem. in Logans- port 413.62. Mrs. Marie Orff in Past. Sihler's Gem. 45.00. Thank offering from N. N. in Akron, O., (P.O. O.) From Past. Wrldt in Waymansville 4-1.00. Past. Mertz's Gem. in Brownstown

To the building fund: From Past. Lehner's congregation in New Haven 410.00. From Mrs. Helms in Evansville 41.00. H. Wehling in Logansport 410.00. Past. Weyels Gem. in Darmstadt 2nd mission. 419.00. Past. Evers' Gem. in Root 422.00. Past. Jab- kers Gem. in Adams County, first mailing. 4200.00. From Past. Sihler's parish collected by M. Thieme. 4128.00. From Witwe Reichen in Logansport 45.00. Past. Niehammer's parish in La Porte 412.00. Past. Jabker's Gem. in Adams County, 2nd consignment. 4-300.00. From Past. Sihler's Gem. collected by Mr. Thieme. 482.00.

To the widow's fund: From Past. Karrer's Gem. in Bielefeld 42.00. from himself 42.00. H. Frank 50 Cts. Rev. Niehammer's Gem. in La Porte 416.50. Rev. Nupprecht's Gem. at North Dover 49.00. From Past. Stocks Gem. at Fort Wayne 47.00. by Mr. Dichtmueller at Lafayette 41.00. wedding Collecte at Mr. Rohrs by Past. Krafft 47.82. From Rev. Hild's congregation at Mishawaka 47.45. Wedding Collecte at Mr. Teacher Mosta's at Logansport 410.23. From Rev. Neichhardt's congregation at Columbia 45.18. Wedding collecte at L. Sievers by Past. Reichardt 46.58.

To the orphanage in Addison: From the school children in Past. Stubnatzy's Gem. in Fort Wayne 432.90. From F. Sch. in Cleveland 42.00. F. P. there, wedding collecte. 44.00. From Past. Jabker's Gem. in Adams County 428.00. G. S. in Past. Wynekens' Gem. in Cleveland 41.00. From the Virginians' Association in Cleveland 410.00.

To the Orphanage at St. Louis: From Rev. Stocks Gem. at Fort Wayne 47.00. From I. H. Nordmann at Jonesville 43.00. Ch. Pardieck there 41.00. H. R. through Rev. Wyneken 41.00. Mrs. N. N. in Cleveland 4-5.00. By Unnamed 410.00. By N. N. in Aurora 70 Cts. From Mr. Lietschke there 41.30. Past. Hiebers Gem. in Defiance County 4-4.40.

To the orphanage near Boston: From Past. Biedermann in Cincinnati 42.50. H. W. in West Cleveland 4-5.00. Mrs. Monk in Terre Haute 4-5.00. Past. Bunderthal's comm. in Marion Township 412.00.

To the seminary in St. Louis: From Past. Mertz' parish in Brownstown 48.50. Past. Wynekens Gem. in Eleve- land 495.25.

To college in Fort Wayne: From Past. Schwan's comm. in Cleveland 496.00. Past. Nupprecht's Gem. in North Dover 413.50.

To the seminar in Addison: From the Women's Club in Past. Jabkers Gem. 420.00.

To the proseminar in Springfield: (To *pay off debts) From Past. Sihler's Gem. at Fort Wayne 457.00. Past. Bode's Gem. at Fort Wayne 47.03.

For Past. Brunn's Institution: From Past. Jor Gem. in Logansport 4-20.70. N. N. in Adams County 48.00. Childrens' Collecte at Mr. Wagner's in Elyria 75 Cts. From H. K. 41.00. From Unnamed 45.00.

On the Leipzig Mission: From an unnamed person 4-5.00. From the school children in New Haven 42.25. From Past. Biedermann's Gem. in Cincinnati 410.62.

From the mission treasury of the Gem. of the Rev. Sihler 432.50. From I. B. in Cleveland 42.00.

For the congregation in Lansing, Mich.: From Past. Zagels' Gem. at Fort Wayne 416.00. Past. Strinbach's Gem. at Fairfield 411.37.

For the Memphis congregation: From Past. Niehammer's congreg. in La Porte 410.00. C. Herpolsheimer in Car- lisle 41.00. Past. Husmann's congreg. in Euclid 4-16.00. Rev. Kühn's congreg. in Minden 410.10. From Rev. Steinbach and his Gem. 47.95. From 4 members of the Gem. in North Dover 44.00. Wedding Collecte at P. Q. in Cleveland 4-5.70. From N. N. there 25 Cts. Past. Brackhage's Gem. 417.00.

For the Philadelphia community: from Unge- l named in Adams County 410.00.

For the community in Harlem: From Past. Bode's parish at Fort Wayne 48.89. From Past. Zagel's parish at Fort Wayne 415.00. Mr. Sattler at Lafayette 43.00.

Mr. Deichmüller there 41.00. Mr. Wegner there 50 Cts.

For breathing students in St. Louis: From Rev. Bunderthal's congreg. in Marion Township 47.64. Wedding coll. at K. in Cleveland for Scheins 47.00. From 3 congregations of Rev. Krafft 47.25. From Past. Krafft 410.00. From its Sanct Jacobus congreg. 62 cts. From Past. Weyels 3 parishes for Fr. Brunn 416.20. H. Bockstadt 50 Cts. Witwe Meyer 41.00. Unnamed 45.00. From Past. Bode's Gem. 49.72. From the same 415.23.

For poor college students in Fort Wayne: From Unnamed 45.00. Mrs. Karoline Dreyer 41.00. For Jungel and v. Strohe from F. W. Meyer in Jonesville 45.00. from I. H. Nordmann there 42.00. For the Wambseghs brothers from Past. Evers' Gem. 422.00. E. Hockmann there 45.00. For Lucas wedding collecte at E. F. A. in Cleveland 46.78. desgl. at G. H. L. there 42.00. From the women's club at Past. Stocks Gem. for I. Borth 436.75. For the zagel brothers wedding collecte at I. Hallmann 415.00. desgl. at P. Trier 410.00. from H. Hermann 43.00. Mrs. Trier 41.00. From Past. Stocks Gem. for Jungel 410.75.

For poor seminarians in Addison: From E. H. W. in Cleveland 41.00. Unnamed 45.00.

On the Hermannsburg Mission: Unnamed 45.00. From H. B. through Past. Wyneken 43.00. Of teacher Loßner's school children in Cleveland 41.58. Of Past. Schlesselman's congregation in Tipton Counties 48.50. Past. Knief's Gem. in Neu-Dettelsau 49.50. Past. Jabker's Gem. in Adams County 430.00.

Of Past. Biedermann's Gem. in Cincinnati 410.62.

For inner mission: From the mission box of the parish of the Rev. Schwan in Cleveland 421.70. From school children of this congregation 41.80. Thank offering from Mrs. Babrdt in Marion Township 41.00. From E. Husemann in Farmers Netreat 41.00. From E. Aufdenkamp 41.00.

On the heathen mission: From E. Aufdenkamp 41.00. Past. Zuckers Gem. in Defiance 47.00. From an unnamed person there 42.00.

On the emigrant mission in New York: Wedding Collecte at H. W. Tornie's in New Haven 45.55. From Past. Jabker's Gem. in Adams County 415.00. Mr. Schulthrs in Fort Wayne 42.00. N. N. in Aurora 41.00.

On the emigrant mission in Baltimore: From N. N. in Aurora 41.00. From an unnamed person in Adams County 45.00.

For the Iowa City congregation: from Pastor Steinbach and his congregation 411.37.

For the community (n Lockhaven): From Mrs. K. in Cleveland 45.00.

For the Norwegian congregation in Chicago: From Past. Zagel's congreg. at Fort Wayne 415.00. Past. Stein- bach's Gem. at Fairfield 49.42. Past. Evers' Gem. at Bingen 410.00.

For the congregation at Paducah, Ky.: From Rev. Kühn's congregation at Minden 46.62. Rev. Zagels Gem. at Fort Wayne 413.00. From "parishioners" in Lafayette 43.00.

For the English-Lutheran Conference: From A. Sch. in La Porte 42.50.

Fort Wayne, March 30, 1874, C. Grahl, Cassier. -

Received in the Northern District treasury:

For poor students in Fort Wayne: From Rev. SieverS' congregation in Frankenlust 46.05. Rev. Rohrlack's congreg. in Reedsburgh 47.00.

On the emigrant mission in Baltimore: From Past. Schumann's congregation in Freistadt 410.76. Past. Kohl's Gem. in Claremont 42.50. Past. Prägers Gem. in Town Milwaukee, Consimations - Collecte. 46.00. Past. Spehr's Trinity Gem. in Sheboygan 410.00. Past. Daib and his Gem. in Oshkosh 412.00.

For Past. Brunn's institution: By Past. Kohl by M. Fritze in Claremont 41.00. By Past. Vuggazer's Gem. in Nichmond 45.15. in Big Napids 46.00.

For teacher salaries: From Past. Sievers' Gem. in Frankenlust 412.75.

For poor students in Addison: From Rev. A. E. Winter 41.00. Mrs. Dorothea Gäbe 41.00. Wedding Collecte at teacher Diesnrr in Courtland 47.25. From Rev. Sievers' congregation in Frankenlust 46.05.

On the Emigrant Mission in New York: From Past. Kohl's congregation in Claremont 45.50. Past. Daib and his Gem. in Oshkosh 48.00. Of Past. Büchele's Gem. in Gratton 49.44. in Town H 42.88.

To the building fund: from W. Heitz at Frankenlust 41.00. Past. Hoffmann's Gem. in Sheboygan Falls 4'5.26. in Plymouth 49.00 and 47.32.

On college building in St. Louis: From Rev. Hoffmann's congregation in Plymouth 48.10. in Sheboygan Falls 45.67. From Frankenlust by G. A. Bauer 45.00. Ebr. by 42.00. From Rev. Schaafs' congreg. in Utica, Minn. 428.30. By Rev. Aulich from 2 members of his congreg. 42.00. By Rev. E. G. C. Markworth by G. Wetzig 42.00.

On the Leipzig mission: From the schoolchildren of Past. Hattstädt 47.30. from members of his congregation 43.16. Past. Hörnicke 41.00. whose congregation 4'4.37. collected in missionary hours 41.23. Past. Lochner's congregation in Milwaukee 46.00.

To the synod treasury: From Past. Schumann's congregation in Freistadt 417.60. Past. Dankw-rth's congreg. in Detroit 418.00. Past. F. Kohl 42.00. From Frankenlust by M. Beiner 43.00. C. I. Appold 43.50. P. Vedgel 41.00. From Past. Präger's congregation in Granville 45.02. Whose St. John's congregation in Town Milwaukee 43-24. Past. Präger himself 41.00. Of Past. Schumann's Gem. in Freistadt 470.21. Past. Strasens Gem. in Watertown 432.33. Past. Löbers Gem. in Milwaukee 429.00. Past. Werfelmann's parish there 44.10. Past. Sievers' parish in Frankenlust 421.26. I. G. Weiss 45.00. Past. I. L. Hahn 41.00. Dessen Gem. in Sebewaing 415.75. Kindtauf-Collecte

80

at M. Gremel \$2.25. Past. Koch's parish in Grand Rapids, Mich. \$17.47. Past. Keller's Gem. in Mequon \$6.53. whose St. John's Gem. \$3.69. Past. Witte's Gem. in Maple Works \$5.25. Past. Hörnicke \$1.60. Whose Gem. in Town Wilson \$4.10. Easter Collecte of Gem. in Frankenlust \$28.45. Rev. Rolf \$2.00. Whose Gem. in St. Paul \$13.30. Rev. Rosch's Gem. in Cedarburgh \$9.50, in East Granville \$2.57. Of Past. Wesemann's comm. in Reesville \$11.50. Easter Collecte in Laie- donia and Winchester \$5.17. Of upper Immanuel's comm. in Theresa \$12.00. Of comm. in Wyandotte, Minn. \$7.00. Teacher Joh. Walt \$1.00.

For inner mission: From Aug. Stolt of Past. Schul- ze's Gem. in Courtland \$25.00. Pauline Ekau in Milwaukee 50 Cts. Past. Präger \$1.00. Past. Sievers' Gem. \$14.26. Past. I. Horst \$1.00. Past. H. Sprongeler's Gem. in Elysian \$6.50. Past. Daib and its comm. in Oshkosh \$10.00. Past. Sippel's Gem. in Rochester \$10.25. By Past. E. G. C. Mark- worth's congregations \$2.45. Past. Lochner's comm. in Milwaukee \$5.76.

For poor students in St. Louis: From Rev. Sievers' congregation in Frankenlust \$6.05. By Rev. Hoffman" HochzeitS-Collecte at H. Aderhold \$4.17. By Past. A. E. Winter's Gem. \$6.00. Past. Bernthal's Gem. in Richville, Mich. \$6.00.

On the orphanage near Detroit: By Past. Wambs- ganß' congregations \$12.78. Past. Strasens Gem. in Watertown \$29.50. Past. Koch's Gem. in Grand Rapids, Mich. \$19.22. Past. Horst's Gem. in Hay Creek, Minn. \$5.75. By Rev. Daib Wedding Collecte at Aug. Krnz \$3.00.

On the Hermannsburg Mission From Pastor Js- ke's Gem. in Jda, Mich. \$12.43. From his missionary box \$15.00.

To the orphanage at Addison: Family Collecte by H. E. \$7.00. From Past. Schulz's Gem. in Courtland \$8.00.

For the widow's fund: collected at Past. Hoffmann's baptism of children \$6.51. Collected at H. Bentel's baptism of children \$4.80. From the confirmands of Past. Daib \$4.00. From Gottl. Kohn's wife thank-offering for happy delivery \$1.00. From Past. Kohl, Past. Werfelmann, Past. Horst, teacher F. Rir each \$4.00. Past. I. L. Hahn \$2.00.

For the Synodal Printers: By Past. Wambsganß by Wm. Borchardt \$1.00.

For Stud. Ben Nimensen in St. Louis: From Past. Spehr's Gem. in Sheboygan \$2.50.

For Stud. Hinnenthal in St. Louis: From Rev. Spehr's Gem. in Sheboygan \$2.50.

For Stud. Geo. Häffner in St. Louis: By Past. Präger \$5.00.

For fellow believers at Fort Dodge, Iowa: From Past. Schumann's Gem. \$26.00. Past. Stechers Gem. \$10.00.

For the Omaha congregation: From Past. Büchele's Gem. in Grafton \$9.00.

On the proseminar in Springfield: From Pastor Schumann's parish in Freistadt \$12.59. Past. Präger's Gem. in Town Granville \$4.83. From Past. Präger \$2.00. C. Eißfeldt, Kassirer.

For the proseminar in Springfield, Ill,

the following additional contributions had been received by April 27, 1874:

From Past. Bremer's congregation in Cole Camp, Mo. \$7.25. Past. Runkel in Aurora, Ind. \$5.00. Past. Plehn in Chippewa Falls, Wis. of, \$5.00. Past. Böttcher's Gem. in Mount Pulaski, Ill. \$17.40. Past. Graves' Gem. in Meriden, Conn. from unnamed donors \$6.00. From Past. Heiniger's Gem. in Hannibal, Mo., \$5.00. Past. Geyer's Gem. in Carlinville, Ill. \$15.00. Past. Dulitz's Gem. in Napoleon, O., \$5.65. By same from Linderburgh Parish \$3.00. By same from L. \$1.35. By Past. Hochstetter's Gem. in Indianapolis \$34.00. By the same from the Young Women's Association in Past. Hügli's Gem. in Detroit, Mich. \$10.00. By Past. Drögemüller and his congregation in Nokomis, Ill. \$3.85. Past. Towe's Gem. in Arenz- villc, Ill., \$5.00. Past. Trautmann's Gem. in Adrian, Mich. \$15.00. Past. Burfeind's Gem. in El Paso, Ill. \$12.10. Of whose Gem. at Minonk, Ill. \$2.15. Past. Engelbrecht's parish in Chicago, \$10.50. Past. Löbcr's congregation in Milwaukee \$10.00. Of the Young Women's Association in its congregation \$8.00. By the same of N. N. \$1.00. Of Past. Torney's St. Stephen's congreg. in Benona, Mich. \$5.00. by Past. Hunziker's Gem. in Dissen, Mo., \$4.75, by himself \$1.25. Past. Schalters Gem. in Red Bud, Ill. \$20.00. From Past. Wesche's Gem. in Humboldt, Kansas, by individual members \$5.65. Past. Bartling's Gem. in Chicago \$15.00. Rev. Wunder das. \$5.00. Rev. Stecher in Potters Mills, Wis. borrowed without interest \$50.00 until the institution is free of debt. Of Rev. Maak's congreg. in Sugar Grove, O., \$10.75. Of Rev. Rathjen's congregation in Mayville, Wisc. \$4.19. Whose Immanuel congregation there \$5.27. Of Rev. Gräbner's St. John's congregation in Meriden, Conn. \$19.22. Of its St. Paul's congregation in Laittington, Conn. \$14.50. Of Past. Hochstetter's congregation in Indianapolis, Collecte, \$6.00. Pastor Zage's congregation near Fort Wayne \$17.10. Past. Streckfuß's congregation at Okawville, Ill. \$10.00. Of Rev. Ruff's congregation at St. Clair, Mich. \$10.00. Rev. Wagner's Gem. in Chicago, \$30.00. Of Past. Börneke's Gem. in Minnesota Lake, Minn. \$5.60, by himself \$1.00. Past. Strieter's Gem. in Proviso, Ill. \$5.00. Past. Wichmann's Gem. in Farmers Retreat, Ind. \$10.00. Past. Sihler's Gem. in Fort Wayne \$56.85. Rev. Bode's Gem. at Fort Wayne \$7.00. Past. Pohlmann's Gem. at Lanesville, Ind. \$7.00. Past. Stutz's Gem. at Nondout, N. Y., \$20.00. Past. Multanowski's in Waterford, Wis. \$2.00. W. Voss and C. Klawson there, \$1.00 each. Bro. Stallbaum and H. Habekost, 50 cts. each. Past. Polack's Gem. in Cape Girardeau, Mo. each, \$10.00. From N. N. in Past. Schmidt's Gem. in Saginaw, Mich., \$10.00. By Teacher Brandenstein of the upper Jm- manuel congregation in Town Theresa and Herman, Wis. \$15.04. By Past. H. Meyer's Gem. in Lincoln, Ill. \$7.25. Past. Weisel's Gem. in Williamsburg, N. Y., \$23.00. Past. Albrecht's Gem. in Rockford, Minn. \$3.75. Past. Frey's Gem. in Rockville, Conn. \$10.00. Past. Ebendick's Gem. in College Point, N. Zl., \$6.25. Past. Wille's Gem. in California, Mo., \$11.25. Past. Germann's Gem. in Peru, Ind. 2nd dispatch, Palm Sunday Collecte, \$12.00. Of Past. Bühl's congregation in Massillon, O., \$10.00. Past. Mueller's St. John's parish at Wilson Creek, Minn. \$3.50. Past. Böttcher's Gem. at Mount Pulaski, Ill. 2nd consignment, \$1.00. Past. Gross' Gem. in Buffalo, N. Y., Collecte \$18.70. Past. Küchle's Immanuelsgemeinde in Milwaukee, Wis. \$17.70. Past. Meyer in Danvers, Ill. \$5.00. Rev. Mueller in Kankakee City, Ill. \$5.00. Rev. Gerkens Gem. in Havannah, Ill. \$10.00. Past. Holtermann's congreg. in Kimmö- wick, Mo., \$5.00. By Past. Endeward in Berlin, Wis., \$1.00. By the same from A. Zimmer, H. Kresch, E. Nennick, T. Baschke, C. Beckmann, T. Brandrnburgh 25 cts. each, T. Leuz, M. Bettlin, D. Kräsch, Ludw. Lehr 10 cts. each, C. Benke, C. Dehling, H. Leak 50 cts. each, T. Lehr 15 cts, Mrs. Albertine Cziskey 5 cts. From Past. Rohrlack's congreg. at Needsburgh, Wis. \$5.00. Rev. Winter's congreg. at Reedsburgh, Wis. \$5.00. From Rev. Berger in Jacksonville, Ill. \$3.00. Past. Grupe's Gem. in Champaign City, Ill. \$6.00. Past. Grossberger's Gem. in Buffalo, \$7.70. Past. Evers' Gem. in Bingen, Ind. \$10.00. Past. Dankworth's Gem. in Detroit \$27.00. Of Past. Rupprecht's Gem. in North Dover, O., \$7.12. Past. Oetjens Gem. in Monticello, Iowa, \$10.00. By Vorsteher Albers of Trinity Gem. in Cleveland \$53.06. By Past. Daib and several members of the congregation' in Oshkosh, Wis. \$16.60. Bon Past. Heinz's Gem. in Crown Point, Ind. \$7.00. Past. Hudtloff's Gem. in Wausau, Wis. \$10.00. Past. Gruber's St. Thomas and St. John's Gem. in Harrison Township, O., \$9.75. Past. Hoffmann's Gem. in Plymouth and Sheboygan Falls, Wis. palm sundayS-Collecte, \$12.04. Past. Loßner's Gem. in Brecher, Ill. \$9.00. Rev. Endres' Gem. in Boone, Iowa, \$10.00. Rev. Schröder's Gem. in Philadelphia \$12.00. Past. Gräber's branch parish in Plants- ville, Conn. \$2.00. Past. Hahn's Gem. in Sebewaing, Mich., \$10.00, from himself \$1.00. From Past. Brackhage's congregation of some members in Aaron, Ind., \$9.00. From Past. Strie- ters Gem. in Proviso, Ill. 2nd Collecte, \$5.00. From Past. Biltz's Gem. in Concordia, Mo., \$10.00. Past. Horn's St. Stephen's Gem. in Robin, Iowa, \$11.25. Past. Fick in Boston, Mass. \$5.00. Past. Biewend in Boston, Karl Krebs, H. Jörger 50 Cts. each, A. Burkhardt, Peter Diehl \$2.00 each, R. Knobbe, E. Reichr- bach, Marg. Müller each \$1.00, Justine Slitr 25 Cts. From Past. Burfeind's congreg. in El Paso, Ill. 2nd Collecte, \$3.25. pastor Bergt's congreg. in Paitzdorf, Mo. \$6.00. past. Sweet's Gem. in Melvin, Illrd, \$2.50. Rev. Leyhe's congregations in Town Grant, Town Sigel, and Grand Rapids, Wis. of, \$5.00. Rev. Brauer's St. Matthias congregation in AUeghany City, Pa. of, \$18.00. Rev. Horst's congregation in Hay Creek, Minn. of, \$6.19. Rev. Meyer's congregation in Lincoln, Ill. 2nd Mission of, \$24.82. Rev. Hattstadt's Gem. in Monroe, Mich. \$10.00. Rev. Kunz's Gem. in Julietta, Ind. \$14.00. Past. Moll's Gem. in Detroit, Mich. \$24.00. Past. Dryer's Gem. in Oakland and Accident, Md., \$5.00, by himself \$1.00. Past. Zahn's Gem. in Portage City, Wis. of himself, \$5.00. Past. Partenfelder's Gem. in Bay City, Mich. of Easter Collecte, \$18.00. Past. Lauritzen's St. John's comm. in New London, Wis. \$7.50. Past. Ansoerge's St. Paul's & St. Mar- tins congreg. in Paducah, Ky., \$7.35. From Past. Sauer's Gem. in Dudleytown, Ind. by members Gerhard and Bro. Schep- mann \$10.00. From Past. "ievings Gem. in Lincoln, Mo. by \$10.35. Past. Schäfer's Gem. in New Boston, Ind. \$10.30. Past. Grupe's Gem. in Eisleben, Mo., \$3.20. Of Past. I. I. Hoffmann's Gem. in Sheboygan Falls, Wis. east Collecte, \$7.43. By Past. Will in California, Mo. from a member of his congregation, 50 cts. From Past. Stecher's congregations in Pottersville and Reedsville, Wis. \$8.00. By Past. Aulich in Howards Grove, Wis. from some members of his congregation \$3.25, from himself \$1.75. From Past. Lochner's congregation in Milwaukee \$14.00. Past. Lange's Gem. in Chicago \$17.50. Past. Stephen's congregation in Echester, Ill. \$6.00. Past. Fackler's congregation in Columbia Bottom, Mo., \$6.60. Past. Frederick's congregation in Cousins, Wis. \$17.00. Past. Bergholz's congregation in Dorset, Wis. \$4.00. Past. Hanselürrann's congregation in Sher- man, Mich., \$4.10. Past. Hudtloff's parish in Wausau, Wis. 2nd Collecte, \$6.00. Past. Brandt's comm. in Flora, On- tario, Canada, \$5.60. Past. Bcmreuther's comm. in Olean, N. A., \$4.87, in Allegany, N. Y., \$6.30. Past. Bruegmann's congregation in Racella, Ill. \$7.00. Past. Seucl's congregation in Albany, N. Y., \$20.00. Of the Women's Association of that congregation, \$10.00. Of Past. Jungk's congregation in Jackson, Mo., \$10.00. Past. Wehrs' congreg. at Lake Zurich, Ill. \$6.75. Past. Holls' congregation in Centreville, Ill. \$16.35. Past. Nuoffer's congregation in Eagle Lake, Ill. \$15.15. Past. Stiegemeier's congregation in Centre Grove, Iowa, \$12.00. Past. Schlecht's congregation in Windsor, Ill. \$10.10. By Past. Saupt of the Women's Association in Evansville, Ind. \$5.00, by Christian Meyerding there \$5.00. By Past.

Brüggemann Öfter Collecte in Past. Weyels Dreieinigkeits-Gemeinde in Darmstadt, Ind., \$12.85, from whose St. Peters-Gem. of 4 members thes. \$2.00, from unknown 15 cents. From Past. Feddersen's St. Peters-Gemeinde in Farina, Ill., \$5.00. John Breßmer, Kassirer.

For poor students received from Mr. W. Hülskötter in Venedy, Ill., \$5.00. By Pastor Osterhus in Dubuque, Iowa, from Mr. A. Schnellbacher \$5.00. By Pastor Schwartz collected in the churches at Port Hope and Rock Falls, Mich. \$4.00. By Pastor Schlechte in Shelby County, Ill., from Mr. F. Döhring \$2.50. By Pastor Cl. Seuel in Lyons, Iowa, surplus of the communion collection on the first day of Easter \$7.40. By Pastor Nuoffer from Conr. Hartmann in Eagle Lake, Ill., \$5.00. By Mr. L. Lange here the further proceeds from the sale of a sermon published by him \$4.90.

C. F. W. Walther.

Received for church building in Iowa City, Iowa: From Past. Sievers' congregation in Frankenlust, Mich., \$10.89. Past. Zschoche's congregation in White Oaks, O., \$11.00. By Mr. Teacher E. Roschke from F. Burr in Vincennes, Ind., \$2.00, from Mrs. Ballmann there \$1.00, from Past. Francke's congregation in Addison \$6.47.

God bless the charitable givers! A. D. Krämer, Pastor.

Received for poor students: By Mr. Pastor M. Meyer from the Women's and Young Women's Association of his parish \$20.00 and Collecte of his parish \$3.50 for A. Schwankovsky. By Mr. Past. H. Pröhl from his parish H5.00. By Mr. Past. Torney from his branch parish in Brmona \$2.50 for I. Ch. Hoyer. By Mr. I. Pritzlaff from the sewing club of the parish of Mr. Past. Lochner 17 pairs of stockings, 12 shirts, 2 undershirts, 10 kiff covers, 8 sheets, 14 handkerchiefs. From Mr. Lehrer Heider here H4.00. Easter collection from my congregation in Minerstown H10.00 for the Fort-Wayner pupil Krause. From the Women's Association in Columbia 1 pair of stockings and 9 shirts, 3 of them for Birkmann. By Mr. Pastor Fr. Nützel, collected at C. Lehenbauer's wedding, H5.00. Through Mr. Past. C. Frese, collected at Father Bishop's funeral, \$1.22. By Sr. Past. O. ^L. Zimmermann Collecte of his Gem. H8.00, his branch parish \$1.45, both for Hert- wig. From the Women's Club in Red Bud 7 bust shirts, 6 towels, 6 pillow cases. Through Mr. Past. Endres Easter Collecte to his congregation in Boone, Iowa, H7.00. By Mr. Rev. Bartens \$20.00 for proseminarist Blanken. By Mr." Past. Ebendick vou his congregation H7.25 for W. Müller. By Mr. Past. Ramelow from his congregation \$14.60 for Grafelmann. By Mr. Past. Jungk, collected on the infant baptism of Mr. Christ. Wettengels \$3.40, from Mrs. Nothdurft 6'pair of stockings. From the Women's Association in Belleville 5 bust shirts and 4 pairs of woolen stockings. Through Mr. Past. Biltz from H. D. Brunns H5.00, from N. N. \$3.00. From Mr. Hage of Long Grove \$3.00 for proseminarist Mertnrr. From Hm. Rev. Ch. F. Herrmann \$2.00, by Mr. Rev. Piffel from his congregation \$20.00 for Ruediger and Hoyer. By Mr. Past. Hahn from the Women's Association of his congregation 2 bust shirts, 2 sheets, 4 sackcloths, 2 towels. Through Mr. Past. Dörmann from the women's association of his parish H8.00. By Mr. Past. Berat from Gottf. Müller \$15.00, A. Lorenz \$2.00, wedding - Collecte H5.20, collected on infant baptisms H4.00, from Mrs. Miesler \$2.00. By Hm. Past. Bock, on Fr. Eller's infant baptisms collected \$1.25. By Sm. Past. F. W. Schmitt, collected on a double wedding at Mr. Jose's, H10.00 for Watertown sophomore H. Jungkuntz. Through Mr. Past. Reinhardt by Mrs. Heeren H5.00 and by Fritz Heeren H5.00. By N. N. of Dunton, Cook Co., Ill, H5.00 for proseminarian P. Müller. By Hm. Past. R. Koehler \$13.00 for Kirmis. A. Crämer.

Received for payment of church debt in Paducah, Ky: From the congregation of the Rev. Crämer at Zanes- ville, O., \$12.35; from the congregation of the Rev. Stürken at Baltimore \$25.00; from the congregation of the Rev. Burkhardt in Springfield, Ill, \$7.50; from the congregation of Mr. Pastor Schuricht in Wilberton, Ill, \$11.05; from the congregation of Mr. Past. C. Böse in Defiance, O., \$8.00; by Mr. Pastor Gräbner in St. Charles, Mo., \$5.00; by Mr. I. F. Schuricht in St. Louis \$30.25. I. Ansorge.

For the Lutheran Hospital in St. Louis

with heartfelt thanks: From several women of the St. John's parish in New Orleans \$23.00. From teacher Karan of the Virgins' Association in Neu-Bremen near St. Louis \$15.00. From Mr. Neumüller of the parish in Alten- bürg, Perrv Co., Mo. \$4.00. - May many follow this example !

Post Office Money orders can be "dressirt to F. W. Schuricht, 1411 8outü 7tū 8t., 8t. Douis, Icko.

For their church building

The Lutheran Immanuel congregation in New Wells, Mo. received the following gifts of love: From the congregation of Mr. Pastor Köstering in Altenburg \$85.65, in Frohna \$33.25. From the congregation of Mr. Past. Bergt \$54.50, of Mr. Past. Brck \$4.00, of Mr. Past. Hahn \$6.00, of Mr. Past. Jungk \$27.00, of Mr. Past. Grupe \$4.25, of Mr. Past. Claus \$21.15, of Mr. Past. Reinhardt \$14.25, of Mr. Past. Ottmann \$13.00.

May God the Lord be a rich recompense to all these dear givers according to body and soul. E. Lehman".

Display.

Sermon on Matth. 21, 1-9, preached at his inauguration on Palm Sunday 1874 in the Bethlehem Church at Bremen, St. Louis, and put into print by decision of the congregation by E. O. Lenk, Lutheran pastor there. St. Louis, Mo. 1874.

There can hardly be a better opportunity for a preacher to reveal how he stands than an inaugural sermon. Our dear brother Lenk gladly took advantage of this opportunity. But we can only say: Happy is a congregation which is pastured according to the principles set forth in this sermon! May this sermon come into the hands of many. No preacher and no listener will read it without blessing. It is available from our agent Mr. M. C. Barthel, as well as from Mr. Volkening and Mr. Dette here. The price is 5 cents a copy. The proceeds are intended for the support of Pastor Ruhland's congregation in Dresden. W. [Walther]

Conference on June 9 9.

2l. in Albany, R.U.

Changed addresses:

Odnrls Dnukor, ' 8cümüiu1>ui-A, Oooü Oo., III.

^4. D. Look, ?nIntiii6, Oooü Oc>-, III.

8. D. Lollrnnun, Oolumdus, Incl.

H. Dossnsr, 15 Lurtorr 8t., Olsvölanä, ^7 8th, Oüio.

Onnsod, I'rnllüonluLt D. O-, Lliöü.

Volume 30, St. Louis, Mon. June 1, 1874, No. 11.

A contribution to the examination of the so-called "misunderstandings" between Missouri and Iowa. *)

Motto. Bucer: "I am therefore assured that we have not yet "understood" what we believe on both sides. For the rest, "I do not know that we have the same opinion as Herr Doktor (Luther).

Luther: "There are trades and books in the day. We cannot in any way allow it to be said of us that we have not understood one another before. For it is certainly not possible to do so by concealing and covering up, just as one cannot satisfy one's own conscience or that of other people by doing so.

II.

In an earlier number we have already illuminated a whole series of "misunderstandings", which Iowa accuses us of, and revealed them in their true form, i.e. as futile pretexts, with which Iowa only tries to hide his nakedness. But the crown is put on all previous "misunderstandings" by the one which is supposed to have been discovered by Iowa in the end, but which in reality is as fictitious as anything can be. In our fight against Iowa because of his theory of the "open questions" we are said not only to have imputed a grave heresy to the Iowans by a foolish "misunderstanding" and thus to have done them great injustice, but we are also said to have given up even our own principle

We ask the dear "Lutheran" readers, who think that they should not be bothered with such articles against the Iowans, because they are not directly involved in the struggle, to "consider" that the dispute between Missouri and Iowa is precisely a dispute of the synods, and that the "Lutheran" therefore already has the duty to help lead the struggle of truth and integrity against error and dishonesty. He has to do this all the more, as the Iowans try to spread their false principles also in our congregations and to present themselves as innocent martyrs, while they warn us Missourians as horrible false teachers, while they are, however, the more they try to give the appearance of orthodoxy and confessional fidelity, without honestly recanting their formerly openly confessed and defended false doctrines, just the most dangerous enemies of true confessional fidelity. In areas made unsafe by the Iowans, we will only be thanked for our efforts to expose the errors and the dishonest nature of the Iowans. Here, too, if we do not speak into the wind, but wish to promote an honest unity in the truth by open and honest struggle, the word of the apostle applies: "And if the trumpet sound an indistinct note, who will make ready for battle?" 1 Cor. 14:8.

Schm.

and instead have recognized and adopted the one of the lowans, which they have always wanted to represent, as the only correct one. Since the different position of the two synods on the theory of the "open questions" has always formed a main point of the dispute, it is all the more annoying when Iowa now tries to twist the matter to the effect that Missouri has given up its position and Iowa now stands there as the glorious victor at whose feet we must still be glad to be allowed to wriggle in the dust. How this latest "misunderstanding" about the open questions really is, however, will be shown in the following. As a final result of our examination, we will send Luther's words about Bucer and his followers in advance: "They have not taught like this up to now, and yet they do not want to recognize it or regret it, but rather continue to claim that there was no discord between us, so that **we** should confess that **they** taught rightly, but that **we** fought wrongly or rather that **we acted** nonsensically. And so they will afterwards cry out that **we** had given in, that **they** had remained veste." What Luther writes here about Bucer and his comrades in arms is exactly the same for the lowans, who for years have been playing their insidious game of twisting the facts, distorting the point of contention and all kinds of deceitful tricks and vain boasts.

The dispute of the two synods about the "open questions" is closely connected with the foundation of the Iowa Synod and the "intention of its existence" expressed from the beginning. In contrast to the Missouri Synod, which had raised its strictly old Lutheran banner of "unity and purity of doctrine" and fought vigorously against external and internal dangers that threatened to devastate our Lutheran Church, the Iowa Synod, planned and modeled from Germany, was to represent a more modern, progressive, liberal, broad-minded Lutheranism in America. While the position of the Missouri Synod was to be accepted as a special "direction" within the Lutheran Church, Iowa itself wanted to pursue a new and nobler "direction," a direction "which it, it does not need as an inheritance from the spiritual fathers of most of its members, from their keepers in Germany", - as the memorandum of the Iowa Synod page 29 still boasts of it. The peculiarity of this "direction" inherited in this way, however, consists mainly in its progressive character, just as the lowans, from the beginning, had the following paragraph included in the congregational order presented by their synod as a confession of their special "direction": "We confess that direction which, on the way of the symbols, strives for a greater perfection of the Evangelical Lutheran Church by the hand of the Word of God. Lutheran Church." And that this progressive striving against not only all kinds of external orders and customs, but above all also the teachings of our church should apply, was clearly shown by the chiliastic synodal report of 1858 as an "open confession of its direction". For in this report, which the synodal confessors of Chiliasm unanimously published in the name of the synod, "the conversion of the Jews, the personal Antichrist, the future of Christ for the destruction of the Antichrist, the first resurrection and the millennial kingdom" were proclaimed with a few strokes of the pen as already "established high points with undoubted certainty"; and if special obstacles had not occurred, who knows what other "high points" in other areas of doctrine could have been reached with just as much effort. Therefore, Prof. S. Fritschel in Germany referred to the position of the Iowa Synod on Chiliasm as sufficient proof that while "Missouri sets the tone for doctrine, Iowa strives for progress. And the aforementioned "memorandum" endeavors on many pages to disparage the allegedly "traditional-doctrinal direction" of Missouri as much as possible, while showering the Iowa one with its own praise as the opposite "biblical-practical (!) direction". Progress and greater perfection also in teaching, that was the slogan of Iowa at that time and the high goal towards which the Iowa "direction" strives. And therein lies above all the root of its Open Question Theory and the key to the correct understanding of it. It should help to pave the way for progress and perfection.

If the Iowa Synod wanted to follow the pattern of the newer German theology and to continue the glorious work, which it had so boldly undertaken at the aforementioned Chilian Synod of 1858, namely to develop the doctrine further and to lead it to its "greater perfection", then it could not, of course, accept from the outset too many already finished, completed and decided doctrines, in which nothing more could be changed and completed. A comfortable, open, free and broad path had to be secured for the progressive further development of the doctrine, so that one could really enrich the church with quite a few new doctrines and, in contrast to the Missourian "direction", whose "striving was predominantly directed towards researching the traditions of the fathers, acquiring them and trying to propagate them in their entire scope", could increasingly "strive towards a greater perfection". Of course, one could not dare to declare the decisions already "laid down in the symbols for the controversial questions that arose before and during the time of the Reformation" as still unfinished, not completed, undecided, in short as "open" questions; because with that one would have announced oneself too openly in this country as a traitor to our Lutheran church. But one did not want to recognize more than these "decisions" in the symbols as the "actual confession and the doctrinal guidance binding the conscience"; one did not want to be committed to more than these "decisions" and "confessing passages". Only these "decisions" were to form the actual confession of faith; all further elaboration, explanation and defense, on the other hand, were not to be counted among the finished and completed doctrines. Thus it is expressly stated in the "Denkschrift" (p. 28.): "The discussions and explanations ... The Iowa Synod does not consider them to be an essential part of our confession, which they are not, and for them the question is basically out **of** the question whether these explanations are also correct in all respects according to the words of Scripture. Here a wide gate opened for "open questions" that should be capable of further development, in that everything that is only said as an explanation or in defense in the symbols was cut off without further ado from the obligatory confession that should only be laid down in the "decisions". In this way it was possible to "strive toward greater perfection" in many a doctrine, such as those of church, office and church government, in the sense of the Löhe-Iowa "direction" and to bring so-called "unfinished things" to a conclusion. However, the most fruitful area for these "open", not yet completed and decided questions always remained the area of all the teachings which are indeed contained in Scripture and which may also be testified to and known by individual members or parts of the church, but which have not yet been laid down by the entire church in a symbol as a decision and ecclesiastically concluded. All these doctrines of Scripture that are not expressed in the symbols therefore actually form a fertile ground for all kinds of "open questions" in which the doctrinal line of the symbols cannot be applied at all, and in which for this very reason, according to the pretence of the open questions people, unity and purity of doctrine within the Lutheran church may not be insisted upon at all, because they are still "open", i.e., they are not yet "open questions".

are not questions closed and decided by the Church in the symbols.

However, this Iowa "open question theory" and its practical implementation did not progress very well, because the "ossified" Missourians obstructed the striving Iowa right from the beginning and could not discover anything good about the whole theory. They could not find anything good in the whole theory, which had already blossomed so beautifully, but rather fought it relentlessly as a false doctrine borrowed from Rome, as a papist poem that ran directly counter to God's word and was highly dangerous for our Lutheran doctrine and church. Soon the courageously begun work of striving toward greater perfection began to falter; indeed, one saw oneself compelled to strive somewhat cautiously backward again. For those "high points established with undoubted certainty" which one had already happily climbed, again took on the misty, blurred form of mere "questions of dispute" and "problems"; yes, even chiliasm, which at first was to be proclaimed to the congregations as a necessary part of God's counsel, soon lost its dignified place again and sank to an "open question" which was best excluded from public preaching. The whole hopeful theory of the "open questions" went more and more into disrepair, until Iowa was even prepared not only to abandon the expression "open question", but even to drop the theory. Compare the Stenographic Colloquium, p. 49, where Prof. S. Fritschel says: "We don't give a damn about our theory, we don't care about it at all, and we are always ready to give it up."

But what happens now after year and day? Iowa suddenly makes the really surprising discovery that the eager fight of Missouri against the Iowa theory of the "open questions", like so many other things, had only been based on a "serious misunderstanding". For precisely in the main matter in question, the Iowans had always been in agreement with Missouri, and it had never occurred to them to believe or teach what Missouri believed to have to fight and reject so seriously as papist leaven in them. We born Missourians would have just misunderstood them strangely, since they would have understood by "open questions" something completely different than what Missouri had fought so persistently under this expression. But what is completely strange and the most annoying thing about this new "misunderstanding": Iowa even claims with the greatest impudence that Missouri has converted to the Iowa theory of the "open questions," for it was finally compelled, as Prof. S. Fritschel says in his theses treated before the assembled Iowa Synod and recently published, "to drop its previous principle and adopt ours (Iowa's)." The Iowans, then, are said

to have taught right from the beginning of the controversy and to have remained firm; we Missourians, on the other hand, are said to have erred and been fooled, to have fought wrongly and to have raced nonsensically, but we should at last have yielded and given way. Therefore, we must again turn to the "trades and books" and put this strange "misunderstanding" in the right light, even if the premature victory fame of Iowa and its distortion of the facts will be badly pilloried. For like "Father Löhe" a

once remarked very aptly: "What is true must remain true, however sad it may be."

First, we want to briefly discuss what Missouri understood and fought against by "open questions", and then check from the "trades and books" whether Iowa did not really teach this and whether it is not "obvious lies" if the Iowans now say that we only did not understand them correctly. There are three points to which we have to pay special attention: 1. which questions are "open"? 2) Why are these questions "open"? 3) How are these "open questions" to be dealt with in relation to doctrinal discipline and church fellowship?

The expression "open question" was not invented or first introduced by us Missourians, but it belongs to the language of the newer theology, and here in America it has been Iowa before others, which has taken a stand for the "open questions". Everyone who is somewhat versed in the language of the new theologians also knows that from the beginning all doctrines that are not symbolically confirmed, i.e. not decided, established and concluded in the confessions, have been understood as "open questions". Everything, therefore, about which the symbols do not contain a final decision, they simply count as "open questions," and they are called open precisely because they are not yet concluded in the symbols of the church, but rather left open. In our fight against the "open questions," however, we Missourians have not arbitrarily put our own meaning into the expression, but we have taken it in the very meaning in which the newer theologians themselves use it as their shibboleth. We have understood by it precisely what the advocates of the "open questions" themselves want to have understood by it. Already in 1860, therefore, our "Doctrine and Weirs," in an article on "the bad habit of making articles of faith into open questions," said the following: "We have to look for the meaning of that expression (open questions) among those who have introduced and hold fast the said bad habit in the church." Iowa, too, said at the Colloquium, after all: "We have not invented new designations at all, but have used historically given expressions." But such is also the expression "open question" as a designation for all doctrines not concluded and fixed in the symbols.

We now ask further: But why are all these doctrines considered "open questions"? To this the champions of this theory answer us: Because **only the church**, through its common witness and confession, can bring doctrinal questions to a conclusion and gradually bring to maturity the doctrines of faith which we are to recognize and carry out as obligatory, and establish what has hitherto wavered. Only the church can therefore, by its decision, resolution or confession, bring such hitherto "unfinished" doctrines to completion and put them in the right light. So long as the church has **not yet spoken**, decided, and concluded about a doctrine, it must also be treated as an "open question," because then one is not yet in a position to decide with complete clarity and certainty on such points what is truth and what is error, what is true doctrine and what is false, which is therefore to be accepted and which is to be rejected and condemned. Something for an undoubtedly biblical, divine, and therefore

[83] It is by no means up to an individual or a mere fraction of the church (e.g., a synod or a congregation) to declare this also generally valid and binding doctrine, but only up to the whole church, which must first give its decision on it and bring the hitherto open question to a conclusion. This is what the church does in its symbols and gradually fixes through its symbolic decisions what had hitherto hung in the balance and remained unresolved. That is why the newer theologians speak so much of dogma formation and dogma fixation, because they regard the church like a hen that must first gradually hatch the doctrines of faith from the biblical truths, or like a dogma factory in which the articles of faith are first artificially turned out one by one from the raw material of the Bible verses.

Finally, the third question: How are such open questions to be treated? is answered simply by those who pay homage to this theory, to the effect that everything which the church has left free and open until now must also remain free and open until further notice and may not be treated as concluded and decided by any individual synod or congregation with regard to Lutheran ecclesiastical doctrinal discipline and fellowship. No individual Lutheran regional church, synod or congregation is entitled to independently conclude and decide on a doctrine that has not yet been established symbolically from and according to God's Word, because this would obviously establish and assert a new doctrinal standard that goes beyond the symbols. Therefore, no one who errs in such a point that has not yet been symbolically decided may be disciplined as a false teacher, deprived of his office, or even expelled from a Lutheran congregation or synod as a persistent and harmful false teacher. For only the church as a whole can and may determine which doctrines are to be regarded and treated as such errors and heresies, the stubborn adherence to which excludes them from the fellowship of the Lutheran church. Therefore, as long as the church has not yet spoken and concluded on such a point, but has left it open, it must also be free within our church to teach about it in one way or another, to answer the question left open in one way or another. For these "open questions" naturally belonged to the area of free opinions or "justified doctrinal freedom," on account of which no one could be heretical, dismissed, or excluded. However, one may not refer to the Holy Scriptures and their divine decision as judge in all questions of dispute, because only the church as a whole is competent and entitled to determine an article of faith from the Scriptures as the certain divine truth and pure Lutheran doctrine, and because, moreover, the church has already laid down its doctrinal line in the symbols, beyond which no individual synod or congregation may go without making itself an unchurched party, even a sect.

These are the main features of the theory of the "open questions", to which the newer theology pays homage and which has been the subject of Missouri's fight against "open questions" from the very beginning. It is not only individual theologians who have this theory today, but it is generally defended and advocated by the newer theologians as the genuine ecclesiastical one. Thus, for example, the entire Leipzig Conference of newer theologians wrote in the year

1853 in their address to the Missouri Synod: "In the doctrinal points of the church, the spiritual office, ordination, etc., the two synods (Missouri and Buffalo) have very different teachings. Far be it from us to want to make a decision here.... The oerter (articles) of the church, of the ecclesiastical office and what is connected with it, are without doubt such, which our symbols... have not led to the full theological elaboration and conclusion. This last seems to be the task of our days. Therefore, the divergent views concerning these questions, of which... neither one nor the other is expressly rejected, should, **as long as the Church has not yet spoken**, both find room side by side in this Church." And for this very reason, the Conference goes on to say, no individual synod or regional church "can be granted the right to answer questions such as those mentioned in a way that is binding on the entire Lutheran Church"; that is, no synod has the right to decide what in these questions is to be accepted as the unquestionable teaching of the divine Word and thus as Lutheran or pure doctrine, and what, on the other hand, is to be rejected as un-Lutheran, false and unbiblical doctrine. This could only be done by the church! As long as the church has not "spoken", both teachings must "find room next to each other in this church", even if they are "very different" and contradict each other!

The Missouri Synod fought seriously against this open-question theory as a dangerous Roman leaven. According to these principles, Luther should have stayed at home with his reformation of doctrine and church until the church had spoken, and then he should have humbly submitted to the verdict of the church. But how could anything have come of the Reformation in this way? With regard to the three main points mentioned, the following has therefore been repeatedly emphasized by Missouri:

First. If one wants to understand the expression "open question", i.e. undecided and therefore free question, in a right-believing sense, then one must understand only the questions not decided in God's word itself by it, e.g. the questions: whether the world was created in spring or autumn, on which day of creation the angels were created, how long Adam and Eve remained in the state of innocence, and similar questions, which one is used to call problems. For what God's word has already decided, may the "church" now have recognized and pronounced this divine decision in its symbols or not, is thus already decided, concluded and established once and for all by God himself for all Christians of all times and may therefore not be released as something still "unfinished" or assigned to the "justified doctrinal freedom within the church". Our symbols do not intend to be a complete excerpt of all and every doctrine of faith in the Holy Scriptures, but only a confession of such articles by which the orthodox church has in the course of time distinguished itself from all kinds of heresies and sects and publicly renounced them. Our church, in setting up its symbols, has by no means wanted to say: "Only these symbolic doctrines are doctrines of the Lutheran church; all scriptural doctrines, on the other hand, which are not found in the symbols, are not to be recognized as Lutheran doctrines, but are to be rejected. The Church has never spoken in this way, but rather, in the very symbols themselves, has confessed the whole of Holy Scripture and all the articles contained therein, and has not revealed any of them as 'open questions'. Oh, no! Our church has never spoken in this way, but rather, precisely in the symbols themselves, has confessed itself to the whole of Holy Scripture and to all the articles contained therein, and has not revealed any of them as an "open question."

Secondly. The teaching that one must wait for the decision of the church, and until the church has concluded on a doctrine, tolerate even "very different doctrines" as equal and indifferent to true Lutheranism in the church next to each other, is a genuinely Roman heresy. For the Pabstical Church teaches, however, that the Holy Scriptures themselves are not clear and distinct enough to learn the doctrines of faith from them or to settle arising disputes according to them; therefore the Church (i.e. now: the infallible pope) must first give a decision as supreme teacher and judge and bring the question to ^conclusion. Thus, for example, the doctrines of the immaculate conception of Mary and of the infallibility of the pope, as long as the church had not yet spoken and had not given a decision, were open questions in the Roman Catholic Church, about which anyone could think and teach as he saw fit, and still be a good Roman Catholic, who could not be harmed because of his teaching. For as long as the church had not yet spoken and decided, the justified freedom of teaching prevailed. However, as soon as the church had fixed the dogma and formed or established the article of faith, the freedom was over, and the church now threatened everyone with doctrinal discipline and exclusion who did not willingly submit to its pronouncements and henceforth wanted to obediently believe what the church believed. Such principles may now be very good and suitable for papists, for whom, as is well known, God's word is not valid, but the church (or rather its alleged head, the pope) is above everything. Lutherans, however, are not papists, but Bible Christians, and therefore should not stand with their faith, teachings and confessions on the human sandy ground of the church's decision, but only on the divine rocky ground of the Holy Scriptures, which alone can establish articles of faith and bind consciences to them. That is why we Missourians protest with all our might against the fact that our newer theologians want to smuggle such wretched Roman leaven back into our Lutheran church and teach without hesitation that it depends on the decision or determination of the church which doctrines are to be considered and treated as divinely and ecclesiastically valid, binding the consciences of the congregations and pastors. For according to Lutheran and biblical teaching, the only thing that matters here is whether or not such a teaching is revealed and decided by the Holy Spirit in the Bible. Otherwise we would have to say of all the doctrines that are really contained in our symbols that we regard them as genuinely ecclesiastical and conscience-binding doctrines and accept them as such only because the church has concluded, spoken and decided on them, but not because they are taken from God's Word and are firmly founded in it. But now our church itself confesses in its symbols: "It is said that God's word shall establish articles of faith, and no one else, not even an angel" (p. 303); for "we know that God does not deny; I and my neighbor and Summa all

Men may lack and deceive, but God's Word cannot lack" (p. 494); therefore "we also confess the first unaltered Augsburg Confession, **not** because it was written by our theologians, **but** because* it is taken from God's Word and is firmly and well founded therein. (p. 569.) Every true Lutheran will also answer freely and openly with Luther those who expect him to wait for the decision and the conclusion of the church: "That they now say they want to wait until it is **decided by** the Christian **church**, let the devil wait; I will not wait so long, for the **Christian church has already decided everything**. (Walch 7, 2345.)

Thirdly. The principle that Lutheran synods and congregations, in preserving the unity and purity of doctrine so strictly commanded by God, must take into account only the symbolically fixed doctrines, and that all other scriptural doctrines, on the other hand, because 'the church has not yet spoken,' must be 'given free and every such error granted free access to their churches and schools, is likewise a genuinely Roman and unionist false doctrine, which has inflicted nothing less than its death wound on our church in Germany, from which it is also slowly bleeding to death. Our Lutheran Church is by no means a merely human society founded in 1530, which, with the approval of all, has adopted the symbols as its constitution, beyond which it may not go without offending the human right of society in the handling of doctrinal discipline and the binding key; Rather, it is the true visible church of Jesus Christ on earth, "built on the foundation of the apostles and prophets," and it has its true and proper, because divine and heavenly, constitution in the holy Scriptures of the Old and New Testaments. Therefore, it is not the Lutheran symbols par excellence and exclusively that are its standard and guideline for the handling of doctrinal discipline and the maintenance of pure faith and confession, but rather the holy Scriptures themselves are its actual and essential standard for the unity and purity of doctrine. For even when it practices doctrinal discipline in regard to symbolic teachings, it does so not for the sake of the symbols themselves, but for the sake of the Word of God; it does so not by virtue of a right or a duty arising from human superstition, but by virtue of divine command in His Word. Therefore, it cannot possibly establish the principle: "Only what is decided and concluded in the symbols is necessary for the preservation of the necessary unity and purity of doctrine commanded by God; all other scriptural doctrines belong without further ado to the domain of -open questions*, which may be answered as one pleases, and of justified freedom of teaching, where one may dispute for or against without danger to one's ecclesiastical position, where therefore no doctrinal discipline may be practiced and the ecclesiastical fellowship may not be 'disturbed,' however widely the opinions and views may differ in the pulpits and other seats of learning." Whoever speaks and acts in this way is truly not in one spirit and on one faith with Luther and our church, even if he otherwise subscribes to all the Lutheran doctrines of distinction from A to Z; rather, he is a Romanizing unionist. And from where does one want to prove, be it in the Scriptures or in the symbols, that a Lutheran synod or congregation does not have a divine right to apply God's own Word as a standard and judgment in handling doctrinal discipline in its midst? Where is it written that a synod or congregation is divinely obligated not to go beyond the Lutheran doctrines of distinction or the symbols in maintaining pure doctrine in its midst? For if all doctrines that are not symbolically established in the Book of Concord are of no importance for Lutheranism and thus are to be left free for any solution among Lutherans, then logically all doctrines not contained in the "common Christian" symbols would have to be indifferent for Christianity in general, and the most diverse solutions of all questions that are "left open" by the common Christian or ecumenical symbols would have to be left to everyone's discretion in the Christian church. Then, because Lutherans, Catholics, Reformed, Anabaptists, etc., would still have to agree on the ecumenical symbols. would have to be equally good and confessional Christians, despite their very different doctrines and confessions, and the doctrines in dispute among them would have to be only "open questions", which by law should not form a partition among "Christians" at all, but should be released until the whole "common Christian** church had once again spoken and settled the dispute in a new ecumenical symbol. God keep us in mercy from such terrible principles!

It is this theory of the "open questions" that we Missourians find in its essential features also among the lowans and believed to have to fight against them. Now think what an enormous colossal "misunderstanding** we would have had to blame ourselves for, if we had only thought that we had to understand the lowans in this way, while they themselves had always understood something completely different under their "open questions", and especially if they had always rejected, detested and condemned the theory we fought against as a Roman conception. And yet it is so, that Iowa lately blames us for such a "misunderstanding" and claims that we only put a foreign meaning on their words, which they reject with us in the most resolute way. Thus, for example, the Iowa Church Gazette** of April 1 of this year writes in reference to an article in the (Wisconsin) "Gemeindeblatt" about open questions: "What the author of the mentioned article fights as open questions in the sense he has set up, we fight with him in the most resolute way. May God protect every Christian from treating anything that is decided in God's Word, whether small or great, as undecided and leaving it to the discretion of men whether they want to believe it or not. What man should undertake to arrogate to himself such power over anything contained in God's Word."

Prof. G. Fritschel has expressed himself even more extensively in Brobst's Monatshefte. A certain *Interpres* had sent in an article about the open questions in the Missourian sense and interest and said among other things: "An open question for a Christian is everything, but only that, about which God's word does not say anything definite, whether directly or indirectly (with express words or by means of conclusions, which cannot be reconciled with any other

(and an open question for a Lutheran is everything, but also only that which is such for a Christian. Further: "A Christian is not allowed to consider anything an open question, i.e., not yet decided and answered, and to assume what God's Word has decided and answered directly or indirectly; consequently, no Lutheran is free to do so." Prof. Fritschel now says: "*Interpres* associates with the word 'open questions' a quite different concept than we (Lutherans) are accustomed to use, and this difference must place the matter in a completely different light for him.... The six propositions which **he, as he thinks in** contrast to us, has set up do not contain the contrast against **us**; I rather adopt all six propositions as the expression of my own conviction.... To regard something as an open question is, according to *Interpres*, 'to regard it as still undecided and unanswered, and to state it'.... It is obvious, however, that if *Interpres*, wherever we speak of unanswered questions, does **not impose our** understanding of the word on our speech, but rather **his own, serious misunderstandings** cannot be avoided. But *Interpres* will admit to me that it is a simple requirement of justice that when I judge someone's words, I must take them in the sense taken by the speaker himself and not in another **sense alien** to the speaker." (May issue, 1873. p. 152.)

And the doctrine that any article decided in God's Word can be regarded as undecided or unfinished, that is, as an "open question," is sharply and clearly combated by Prof. G. Fritschel as a wholly unbiblical and un-Lutheran, completely Papist heresy. He supplies in this respect, as it were, a crowded extract from what Missouri has asserted against this theory, when he writes:

"How should any man be at liberty to make that which God has decided, and which he recognizes as such, into something undecided; how should he undertake to dissolve what God has bound? What is contained in God's word, be it large or small, be it directly or indirectly contained in it, is binding for the conscience of every Christian, and there is no authority in the world that could release the conscience of any man from any word of God. Thus it would also be highly unreasonable if someone wanted to say: "open question", i.e. not yet decided and answered is everything that is not stated, justified, defended, symbolically fixed in the symbols of our church as a teaching of the divine word. For the opinion would be completely contrary to the evangelical consciousness of faith that any doctrine becomes a doctrine that unites consciences only by being expressed by the church in its confessions. This would be an entirely Roman conception, for there it is the case that, according to their doctrine of tradition, one article of faith after another is brought forth and created by the continuing inspiration of the Holy Spirit, which only becomes a doctrine binding the consciences by the very fact that the church establishes it; a view which, of course, every evangelical Christian must be far from. Rather, we must say that if a doctrine does not already, through the decision laid down in God's Word, have its conscience-binding power

[88] it would not receive the same even if the Church pronounced and issued it, and vice versa, 'all doctrines contained in the Word of God are for this very reason, by virtue of the supreme authority of the divine Word, conscience-binding and obligatory, whether or not they are touched upon in the symbols; and this authority of theirs cannot be increased in any way by the fact that they are also known and contained in the symbols'".

Prof. Fritschel obviously wants to say that he cannot understand how we Missourians could misunderstand Iowa as having defended the "open questions" in the sense that doctrines which have been decided in God's Word, because they have not yet been concluded and decided in the symbols, are still to be regarded as undecided and open and are therefore to be left to a justified freedom of doctrine and faith in the church. Such a thing, of course, would never have occurred to them, but they would have had in this respect, from the beginning of the controversy, precisely the opinion which Mr. *Interpres* and the Missourians have. Therefore, Prof. S. Fritschel explicitly says in his theses: "In the course of our ecclesiastical struggle, the real basic difference between Missouri and Iowa has turned out to be the recognition of open questions, which we have expressed and actually asserted, but which has been vigorously fought against by the Missourians. With this expression it should of **course** (!?) not be said that the doctrines in question are in themselves doubtful and uncertain, or even that they can be arbitrarily accepted or denied." It is remarkable here that the Iowans are now very careful, when they speak of "open questions", to describe them simply as all questions not yet concluded by symbolic "decisions", as if they had never meant that, but had always understood something else by the expression.

Therefore, we have to resort to the "hands and books that lie in the daylight" and explain from the files what was really to be understood by "open questions" according to the Iowa "direction", as it was transplanted here by the keepers in Germany. We ask the reader not to lose sight of the points which are particularly involved in this theory, so that three things may become quite clear to everyone, namely: 1. that also the Iowa "direction" understood by its open questions all doctrines which had not yet been symbolically concluded, even if they had been decided in the Scriptures; 2. that also the Iowa "direction" understood all doctrines which had not yet been symbolically concluded, even if they had been decided in the Scriptures; 3. that also the Iowa "direction" understood all doctrines which had not yet been symbolically concluded. 2. that the Iowa "school of thought" also considers all these doctrines to be open questions, because the church has not yet come to a conclusion about them, and consequently they are still unclear and hanging in the balance; 3. that also according to the Iowa "school of thought" all doctrines of this kind are to be left to the justified doctrinal freedom in the church. Once these three points are quite clear, then the "grave misunderstanding" will of itself come into its proper light and Iowa's treacherous game will become obvious to all honest people. For lack of space, however, we must break off here and provide the promised proof in the next number.

The more the wisdom of the world rebels against the truth, the clearer and purer the truth becomes. Luther. (Erl. 14, 257.)

(Submitted.)

Concordia College at Fort Wayne, Indiana.

According to its actual purpose, our Concordia College has the task of helping to educate God-fearing boys and young men for the service of the church. While the seminary in St. Louis is responsible for the study of theology, our institution has to prepare its pupils for the scientific theological study in the seminary according to their attitude and knowledge by means of Christian education and general, primarily classical preliminary training.

Because of the above-mentioned purpose of our college, the teaching of God's Word must be our most important matter. For if every Christian school has above all the task of leading its pupils to Christ and making them certain of their baptismal grace and keeping them in it, how much more must we concern ourselves with this task, since our pupils are not only to be blessed as baptized children of God, but are also to become preachers of the gospel here on earth, and thus without a righteous Christian mind would not even be capable in the future of their earthly profession? Therefore, in all classes of the institution, the Christian doctrine of faith is taught with gradually increasing thoroughness and detail according to the Small Catechism of Dr. Martin Luther, interpreted by Conrad Dietrich. Furthermore, biblical history is taught in the lowest classes, and in the highest class, so that the students can learn to use their knowledge of Greek for the understanding of the New Testament, a Gospel or the Acts of the Apostles is interpreted twice a week according to the basic text, whereby not only the literal sense, but primarily the divine truth presented through it, is discussed with care.

In addition to religious instruction, our students hear God's Word in abundance through regular attendance at the public services of our congregation as well as at the daily home devotions, where, in addition to singing and prayer, the Christian faith is confessed together in the morning and a passage from the Altenburg Bible is read aloud, in the evening from Scriver's *Seelenschatz*. In addition, God's Word is spoken into the hearts and consciences of our pupils individually, as often as the opportunity arises, both by the director and by all the other teachers, either in class or in private, depending on the nature of the occasion. Then, as is proper in a Christian school, the entire instruction in all subjects is conducted in such a way that the students are encouraged and accustomed to serious, thorough and careful work, i.e. to conscientious faithfulness in their profession for the sake of the love of Christ and thus to the active practice of their Christianity. Finally, especially in the higher classes, in the reading of Greek and Latin writers as well as in the teaching of history, ample opportunity is taken to present to the pupils the sad spiritual blindness and the desolate misery even of educated paganism and, in contrast to this, the glory and blessedness of the good Gospel.

As far as the teaching of the other subjects is concerned, we attach the greatest importance to the two classical languages, namely Greek and Latin. First of all, the study of the classical languages is the tried and tested main means of educating the youth. What better way could there be for the youth to learn to think clearly and sharply and to speak accurately, powerfully and appropriately than the thorough practice of this study over several years? Already the occupation with the forms, the sentence structure, the vocabulary of the two highly educated languages of classical antiquity is a valuable school for the youthful mind, through which it is sharpened and prepared for higher scientific tasks. In addition, at the higher levels, there is the daily occupation with major works of Greek and Roman literature, unsurpassed models of perfect representation, and as the goal and flower of this work, the most faithful and tasteful reproduction possible of the original.

The study of the German mother tongue. Since our students are to become public teachers of the gospel one day, if it is God's will, the value of this study of literary masterpieces of the classical antiquity is of great importance.

The young painter's ability to learn the art of painting and the careful reproduction of it in the native language for the formal equipment of his future profession cannot be praised highly enough. For just as the young painter, by contemplating and faithfully copying the works of the great masters of his art, accustoms his mind to artistic conception and arrangement, his eye to noble forms full of character, his hand to sure drawing, so the study and copying of great literary works of antiquity is an excellent preparatory exercise for independent achievements in oral and written representation, where the classical ideal must prove effective according to the degree to which it has been grasped and assimilated by the mind.

Furthermore, the mere knowledge of Greek and Latin is a valuable intellectual treasure, since it opens access to the entire Greek and Latin literature, both classical and scientific as well as theological. And if our students were offered even the key to a secure linguistic understanding of the basic text of the New Testament and to an understanding of the works written in Latin by our great Lutheran church teachers, they would have gained something worthy of thanks; and this is also achieved to a certain extent by the weaker students who graduate from our institution. Furthermore, the knowledge of the two classical languages is also of great value for the comprehension of the educated German language, indeed of every modern literary language and especially also of English. For since our entire modern culture rests on antiquity as its foundation, our modern intellectual life is permeated by concepts and ideas that originated in classical antiquity and have been passed on to us, and our educated language is permeated by a large number of terms taken from the languages of Greece and Rome. Since the understanding of these is most surely and completely gained through the study of these languages, the ability to participate more fully in the intellectual life of our own time is also acquired through this.

For the sake of this extremely valuable knowledge and fatness, which are gained through the classical studies, they have been considered from ancient times among the Christian peoples of Europe as the main subject of higher youth education and held in high honor. And not only the secularly educated, but also the Church has always recognized the knowledge of the two classical languages and, apart from them, also of Hebrew as a precious treasure, since without Greek no understanding of the basic text of the New Testament is possible, without Hebrew no understanding of the basic text of the Old Testament is possible, and since without Greek and Latin there is no access to the theological works of Christian antiquity. The most brilliant proof of the usefulness of the study of the three aforementioned ancient languages for the Church is the fact that, according to Luther's own testimony, the glorious Reformation would not have come about without it, and without it its blessing cannot be preserved. Without the ancient languages, how could the Reformers have attained a certain understanding of the Holy Scriptures and an exact knowledge of the doctrine and practice of the oldest church, as laid down in the writings of the church fathers, without which the victorious fight against the lies and presumptions of the Roman Antichrist and the false teachings of the swarming spirits would have been impossible? And how could the orthodox church of a later time preserve the blessing of the Reformation, the noble treasure of the pure Gospel, and defend it victoriously against the same enemies, without having, through the ancient languages, the key to the same armory, and thus being enabled to fetch from it just such weapons as it may need in a given case, according to the form in which the enemy appears in its time? However, this task is made possible by the tremendous mental work

Luther's and the other great teachers of our church, but also for the full understanding of their main works, which are mostly written in Latin, the old languages are indispensable. Luther himself says in the writing "An die Rathsherrn aller Städte deutschen Landes, dass sie christliche Schulen aufrichten und halten sollen, 1524" (in the edition of the American Luther Association volume 4, page 82 ff.): "Dear Germans, let us here open our eyes, thank God for the noble jewel" (namely, according to the context, the old languages, Latin, Greek and Hebrew), "and hold fast to it, so that it will not be ravished again, and the devil will not atone for his courage. For this we cannot deny, that though the gospel came by the Holy Spirit alone, and comes daily, yet it came by the means of languages" (namely, the old languages) "and has also increased thereby, must also be retained thereby. - No one has known why God "caused the languages" (the old languages) "to come" (in the time of the Renaissance, especially during the century before the Reformation), "until it is first seen that it happened for the sake of the Gospel, which He afterwards wanted to reveal, and thereby expose and destroy the reign of the end Christ. - As dear as the gospel is to us, let us be hard on the languages" (the old languages). - "And let us be told that we shall not well receive the gospel without the languages" (here, according to the context, Greek and Hebrew, the basic languages of the Scriptures). "The languages are the sheath in which the knife of the Spirit is put, They are the shrine in which this jewel is carried. They are the vessel in which one holds this potion. They are the chamber in which this food lies. And as the Gospel itself shows, they are the baskets in which these loaves and fishes and crumbs are kept. Yes, if we fail to leave the languages (since God is before us), we will not only lose the gospel, but will also finally come to the point where we can neither speak nor write Latin or German properly.-Therefore it is certain that "where the languages do not remain" (namely, the old languages), "the gospel must perish in the end." - If we American Lutherans have Luther's mind and spirit in truth, and if we esteem his Reformation as a precious work of God, we also want to honor "the languages" according to his faithful advice, to pursue and promote their study thoroughly and diligently with holy zeal, and thus to preserve this "noble jewel" also for the dear church of our country. May the faithful God and Savior place the same blessing on "the languages" among us and our children, and use them in the same measure for the service of His gospel, as has happened again and again since the outpouring of the Holy Spirit in the form of fiery tongues in the church!

Above the study of the old languages, however, the German mother tongue is not forgotten. On the contrary, it is precisely this study that serves to develop the students in German as well. For the constant search for the German expression corresponding in meaning and form to the given Latin or Greek one and the comparison of the linguistic means available on both sides during translation also sharpens and clarifies the understanding of the German word form and manner of speaking, and the significant, powerful and moderate classical expression compels the student to learn the German language. The powerful and measured classical expression requires the student to draw on the rich vocabulary and abundance of construction forms common in modern German written language for faithful translation, and thus to make the use of them familiar to himself. And especially for our students, who - apart from a few isolated exceptions - have grown up in this country, where under the present circumstances the German language could only be known to a limited extent, this occupation with Greek and Latin writers proves to be a means of irreplaceable value for their skill in German. The same purpose is served in no small measure by the sole use of the German language.

The German language is used as a teaching tool in all subjects with the exception of English, where it is also used for translating and explaining words. The actual teaching of the German language is carried out in all classes as much as circumstances permit.

Our love of German, however, does not prevent us from also cultivating the English language, the national language of our dear America, with all joy. For its knowledge alone enables us to participate in the national and spiritual life of the American people and makes us co-owners of a rich and magnificent literature, which is not inferior to the German one and surpasses that of the other modern European cultural peoples in inner content. It would therefore be to misjudge the position assigned to us by Providence if we did not give our students every possible opportunity to acquire the most thorough knowledge of English, which is in any case the second mother tongue of a large part of them, and the most familiar skill in its use.

Even more important, however, is the knowledge of the English language for the ministry of the Gospel in this country, where English is spoken and understood only by our English compatriots. Until now, God has led us in such a way that the unadulterated testimony of salvation through JESUS CHRIST, as it is laid down in God's Word in our precious Evangelical Lutheran Confession, has resounded through our Synod and our like-minded fellow believers in a limited circle, almost only in the German tongue. But should not the time gradually come when this testimony also resounds in the English language from the mouths of an ever-growing host of evangelists from our midst? Since God has gathered among us Germans in this country a church of the pure confession and has so gloriously professed it in great graces, as is the case today, should it not please Him that in His time His elect should also be gathered around the banner of the pure gospel through their testimony in the English tongue, and not only in our country, but as far as English is understood? English has now become a world language like the language of no other Christian nation: in all parts of the world it is understood by a great multitude of people. Through a pure English-speaking church, the testimony of the Reformation could once again be placed high, on the bushel, so that among the 70 million English people in the most diverse parts of the world, it could shine with clear light for many on the way to eternal bliss. But in order that our pupils may be ready and equipped for this glorious work, if God chooses them for it, it is undoubtedly our duty to promote them also in English, as far as we are able.

But is there not a danger that German will be displaced by English in our college? In my opinion, as little as this is to be feared in America. If in Alsace the French government, with the rich means at its disposal, was able for more than two centuries, in Pennsylvania the English-minded preachers, who were eager to eradicate German through church and school, were able for more than one and in some cases even two centuries, how much more do we expect our precious mother tongue to have an indestructible life here in the West, where it is firmly supported by a thousand German churches and schools and is held in honor by

millions of Germans? And in our institution we experience that our students in the lower classes speak more English in their mutual intercourse, but in the upper classes more German, from which it is evident that in our college the German language becomes more precious to them and its use more familiar.

Because of the great importance of history for general education as well as for the study of theology, the most necessary instruction is also given in this, as far as our circumstances permit.

We hope that our students will be trained in the understanding of historical matters and will acquire such a degree of knowledge in general history that they will take with them into the seminary the most necessary formal preparation and the most indispensable prerequisites of historical knowledge for the study of the historical parts of theology, especially church history. That we devote most of our time to the history of classical antiquity is done for the sake of the classical literary works with which the students of the upper classes have to occupy themselves so often through their main studies, the two classical languages. For it is through a thorough study of Greek and Roman history, taking into account the most important aspects of cultural life, that the students first gain the basis for understanding the content of the classical writers: Greek and Roman antiquity must cease to be an alien world for them if they are to understand and appreciate the literary works created in it. But just as the teaching of history serves the study of the classics, so this, on the other hand, promotes the knowledge of history. For every literary work is a historical monument of the people and the time in which it was created, and not only the work of the actual historian, but also that of the orator, philosopher and poet, insofar as the events, the institutions and conditions, the religious beliefs and the way of thinking of a people and a time are reflected in it. Since this sect is also considered in detail in the explanation of the Greek and Roman writers, we hope that our students will gain some idea of the most important pieces of ancient cultural life through this interaction of their classical and historical studies.

But I would also like to point out the connection between the teaching of history and the teaching of religion. Since the same living God who reveals Himself in the Holy Scriptures also directs the history of the world and charts the course of nations as well as of individuals, and in their guidance demonstrates His holy justice as well as His infinite goodness and mercy, a Christian history teacher must take it upon himself with holy seriousness to present the thoughts of God revealed in history to his students, and from the same to present to them, by God's grace, living examples of divine truth, as they have learned it in their catechism. In this way, history serves the Word of God as a sermon in living pictures and examples. And this applies to the history of pagan antiquity as well as to that of the Christian peoples, since God is the ruler also of the pagans, and everything, everything must serve the kingdom of His Son, even what the ancient Greeks and Romans did and suffered great things by God's providence and accomplished and created great and everlasting things by the power of the gifts given to them by God. "Everything is yours," says the Holy Spirit through the apostle Paul in 1 Cor. 3:21, including the experiences and spiritual treasures of ancient Rome and Athens that are valuable for the Church of Christ.

In the two sections of the history lessons, the necessary geographical knowledge is also imparted to the students, without which history would not be well understood. In addition, geography is taught in the two lower classes.

Mathematics and the natural sciences are taught by a proven specialist teacher in all classes, so that, with God's blessing, our institution can also fulfill its task in these subjects, which are so important for our time.

Finally, singing belongs to the regular subjects, for which the pupils of all classes, united in a single department for this instruction, receive instruction.

One of the means for the advancement of our students, apart from the lessons, is the section of our library intended for them, which section now consists of 850 volumes from all subjects of literature, and is annually updated with regard to the different ages of our students.

singe is increased by appropriate works in German and English. Since this library contains a rich selection of historical and geographical, natural-historical and general-literary writings, as well as writings specifically aimed at Christian instruction and edification, their use can be regarded as a support and supplement to the teaching.

In making this announcement to the friends of our college about the entire instruction in the same, we feel very well that we are so far doing the most necessary, that our work is still initial work, and that we are not able to equip our dear pupils with the rich and solid spiritual education with which the best grammar schools in Germany release their capable and diligent pupils, given the limits that are set for us. But we may confess to the glory of the great God that He has also blessed this part of the work in His vineyard, which is incumbent upon our institution, above all merit up to this point, and the richness of this blessing is before the church in the public work of an already numerous group of faithful preachers, who owe their education primarily to the valuable seminary at St. Louis, but in no small part, and especially insofar as the formal equipment comes into consideration, to our Concordia College. Therefore, may our brothers, for the sake of our own poverty and weakness, not lose heart for the dear work of God entrusted to us, His least servants, but rather, in the confidence in the faithfulness of our living and merciful Savior, continue to pray diligently with us in the future for ever more abundant and greater blessings for our institution and, in thanksgiving to the Divine Giver, always carry it on our hearts as a noble jewel of our American Church. Then our work will have a happy and blessed progress. May the faithful God help us to do so!

G. Chic.

To the ecclesiastical chronicle. I. America.

The Lutheran Observer brings an article about the obstacles in revivals (Rsvivals) by a certain Finney. This v. v. finds the cause that some revivals do not want to go forward properly, in the fact that there is an "Achan" among the company, for whose sake God stops the blessing. We want to share a case he mentions. He says: "I saw that there must be some misdeed in the church that prevented the effective outpouring of the Spirit upon it. I investigated, but could not find that there was any division in the church or any particular form of known sin hidden among them. But I noticed that the meeting house was becoming unbearably filthy with tobacco saliva. One day I stood up after the sermon and brought the fact to the attention of the congregation. After I had talked thoroughly with After the meeting, when the people had negotiated on this point, a covenant was drawn up, obliging the signatories to abstain completely from the use of tobacco and to pay the entire amount spent on this article to the treasury of the Lord for the support of the gospel. Those who had used tobacco signed the covenant, I believe almost all of them, and immediately a new spirit pervaded their meetings. There was freedom and power in prayer and preaching, and there was a striking difference from what had gone before. The Spirit was poured out and all the signs were there that a mighty and widespread revival was coming. The floor of the house was cleansed and God was evidently in our midst. This hopeful state of things

lasted, I think, a little over a week, when it became apparent that the Spirit was being grieved, that its effect was being hindered. Many of the most vigilant of the congregation began to fear that the brethren were breaking their covenant to abstain from the use of tobacco. The floor of the house remained clean and did not justify the fear and suspicion that the covenant was broken. But soon it became unmistakably certain that there was "an accursed thing" that prevented the work of the spirit, so that the question was publicly raised whether the brothers were not breaking the covenant they had made with each other and with God. It was soon determined that this was the case and that they did not want to repent and renew their covenant. This was decisive. All hopeful appearances disappeared almost immediately, the evangelist left the place to go elsewhere, and the meetings were suspended." - Here the reader sees how the enthusiasts do it. They seek sin only in outward things. How terrible it is that this fanatic preacher finds no other sin to punish in the congregation to which he preached than chewing tobacco! How horrible it is that the preachers put themselves in God's place, commanding where God does not command, forbidding where God does not forbid, thus making sin where God does not make sin. If these people, of whom the sect preacher tells, had kept the covenant, then everything would have been right (*all right*). Whoever accepts the outward statutes of the sectarians is considered converted, whoever does not, must be unconverted. It is no wonder that people are never happy with their Christianity in the face of such legalism. Faithful Lutheran preachers act quite differently. They do not make sin where God does not. They punish as sin what is punished as sin in the law of God. They show above all the right main sins, the inward sins of the heart: unbelief, doubt, evil lusts, envy, hatred 2c. When they preach the law, they do it not to put a yoke on people, but that the law may become a disciplinarian on Christ, that they may be justified by faith. And as far as tobacco chewing is concerned, many a Lutheran congregation will certainly complain that tobacco chewing churchgoers defile their church, but just as certainly each will also confess: Would to God that we had no greater immorality to fight in our midst and that our house of God were not defiled by anything else. - We leave it to the enthusiasts to call tobacco chewing the greatest sin of a congregation, whereby the Holy Spirit is kept away. The dear reader should not forget, however, that the criticized zealotry is reported as great wisdom in a paper of the General Synod calling itself Lutheran. From this he can see that these people have a completely different spirit, namely that they are governed by the spirit of enthusiasm.

G.

Papist Lies. The "Katholische Volkszeitung" rehashes the well-known papist lie that Luther died "of a stroke when he once returned from a merry meal, which he, according to his habit, had spiced with his crude and crude jokes." This is not to be wondered at. Even before Luther died, the papists had spread a pamphlet of lies about his death, which Luther himself had reprinted in Italian and German in 1545 under the title: "Eine welsche Lügenschrift von Doctoris Martini Luthers Tod, zu Rom ausgangen" ("A French pamphlet of lies about Doctor Martin Luther's death, which went out in Rome"). The latter reads: "And I Martinus Lutherus D. confess and testify with this writing that I received such angry poems of my death on the 21st of March, and almost gladly and happily read them, except for the blasphemy, since such lies are attributed to the high divine majesty. Otherwise it does me softly on the right kneecaps and on the left heels that the devil and his scales, pope and papists, are so cordial to me. God convert them from the devil!

But if it is decided that my prayer for sin is in vain for death, then God grant that they may fill their measure and write nothing else but such little books for their comfort and joy. Let them always go, they go right, *sic valuerunt* (so they have willed); meanwhile I will see how they will be saved, or how they may repent and recant all their lies and blasphemies, that they may fill the world." By the way, if the lies of the papists were true, Luther would have to have died not only **one** death, but many times; for some papists say that he hanged himself, others say that he suffocated, others invent still other ways of death. Whoever would like to have a detailed report and a thorough refutation of all the lies that the papists have spouted about Luther, is recommended to read the book: "Der vertheidigte Luther, das ist,

gründliche Widerlegung des, was die Pöbstler Dr. M. Luther's person of his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, courting, drunkenness, unfaithfulness, sedition, lies, fellowship with the devil, falsification of Scripture, death, burial 2c., by Johann Möller." The same is available from our agent, Mr. M. C. Barthel, and costs 75 Cts.

G.

Metrological. We have just received the news that Pastor H. C. G. von Rohr died on May 15 this year.

II. foreign countries.

Pastor Diedrich in Jabel. Recently, he has again shown by his actions what a spiritual child this man is. When Pastor Ruhland declared that he could not celebrate the communion of faith with those who, like Diedrich, impudently blaspheme our pure Bible teaching, he raised a veritable clamor about this, declaring it abominable to abolish the communion of the Lord's Supper for the sake of differences in the doctrine of church and ministry. But what happens? - After Pastor Hein in Wiesbaden declared himself similar to Ruhland, a member of Pastor Hein's congregation in Frankfurt allegedly leaves the congregation because of this and now turns to Diedrich for provision with Word and Sacrament. And what does Diedrich do? - With great willingness, he immediately accepts the departing member, sets up a counter altar in Frankfurt and now gathers a new congregation of Diedrich's confession from all the dissatisfied members of the small separated Lutheran congregation! - Pastor Diedrich is acting so conspicuously against the principles he himself has established that we can only explain his actions from a judgment that has come upon him. May God have mercy on the blinded man. W. [Walther]

Ordination.

Due to the vacancy of their former pastor, Mr. T. Rösch, the Lutheran Immanuel congregation at Cedarburg, WiSc., called the candidate of theology Mr. W. Krauß from Bavaria, who was ordained by the undersigned in the midst of the congregation on Sunday Jubilate, April 26th, after a colloquium previously held in Milwaukee.

F. Lochner.

Address: Rav. ^V. Lrrms5,
Osäärdui'A, O-Mikoo Oo., Mis.

Inaugurations.

Commissioned undersigned Pastor Ch. Hiller introduced to his congregation at Pomeroy, O., on Sunday Jubilate.

I. P. Beyer.

At the request of the honorable Mr. Hügli, Pastor A. Cämmerer was introduced to his new congregation in Dryden, Minn. by the undersigned on the Sunday after Christmas 1873.

Th. Krumsieg.

Address: Ilvv. Ouammsi-si-, MounLvillo, Oo., Hlinn.

88

On Sunday Jubilate, April 26, by order of Mr. Praeses Gross, Rev. H. Walker was publicly installed in his new office in the Lutheran congregation of St. John's, York, Pennsylvania. Cl. Stürken.

*. »

For this purpose, a brief account of the emergence of this community.

Most of the members of the new congregation belonged to Dr. Lochmann's congregation, who is a member of the old General Synod. The proximate cause of their defection was that Pastor Lochmann, with his Kirchenrath, persisted in suppressing the German language at the public services. A number of members protested against this, which they had every right to do; for several years ago they had helped to build a new church for the English-speakers in the congregation with the express condition that only German should be preached in the old church and congregation. However, their protest was not heeded. These people were German and therefore wanted to hear the Word of God preached in their dear mother tongue. Therefore, a small number of members broke away from the old congregation and decided to found a pure German-Lutheran congregation. But where **should** they seek advice and support to put their plan into action? They no longer had confidence in their old synod (the Western Pennsylvania Synod). But God the Lord knew his word that he would make it come true for the sincere. He arranged for a copy of our "Lutheran" to come to York several years ago, when a father who had moved from Uork to Jndiana sent a "Lutheran" to his son in York by mail. The son gave the paper to others to read, and a few people ordered the "Lutheran" and became acquainted with the Missouri Synod. They soon lost their fear and horror of it, which one father actually proved by "sending his son to St. Louis to our seminary. These "Lutheranrr" readers were among those who had left and called the attention of their brethren to the Missouri Synod; but they had little hope that their advice would be accepted, since the prejudices against our Synod were very great. But the Lord our God had his people in this city, whom he wanted to gather through the truthful preaching of the gospel; therefore he took the matter into his own hands and led the hearts of the people like streams of water. He gave them courage, so that, in spite of all their fears, they turned to the nearest Missourian preacher, Pastor Schwankovsky in Harrisburg. The latter willingly took care of the people and on the Sunday after New Year's Day 1874 preached for the first time in Zjork before a large number of attentive listeners. From that time on, sermons were preached there almost every Sunday, alternately by the pastors of the Baltmor Local Conference. The services were held in the large Nathhaus hall, which was full of attentive listeners at every service, morning and afternoon. Each of us returned from York with heartfelt joy and the conviction in our hearts that the Lord had begun His work here. The Lord also gave rich blessings for the proclamation of His Word. The Lord opened hearts so that they could listen to his word, and the word proved its divine power in the hearts of these people. How surprised the people were that the Missourian preachers preached such glorious things to them, making the heart of a poor sinner so joyful. Not only have all prejudices against our synod disappeared, but according to their own testimony, they are so fond of the Missouri preachers and place such full trust in them as they never could before. What a rich blessing the Lord has given to the proclamation of His Word can also be seen in the fact that in the short time the little group has grown into a stately congregation, for it already numbers about 150 members. Among the German Lutherans in York there is such a spiritual movement as is rarely found. Those who accuse us of preaching a "dead Lutheranism" can see with their eyes and hear with their ears that this "dead Lutheranism" makes the people quite alive. It is not the German language that is the main reason that they come to the congregation in such large numbers, but the pure and clear preaching of the divine Word.

As far as the outside is concerned, the Lord has given the congregation a cheerful spirit and willing hearts and hands. It has recently purchased a plot of land for 4,9000.00, on which stands a beautiful house along with a "barn, built of brick, which can be made into a large school at little cost, and so there is room for a large church, which, with God's help, will be built in the course of this year. The construction has already been handed over to a master builder. For the purchase of the land, the community has raised 45000.00 among itself in a few weeks. They are not rich, but extremely willing people.

May the Lord, our faithful God, keep the dear congregation in His grace and let it grow even more inwardly and outwardly. May he also give his servant, to whom he has entrusted this important field of work, much grace, so that he may well carry out his holy ministry for the glory of God and the salvation of many souls. Do this for the sake of Christ. Amen. Ll. Stürken.

Solicitation.

As is well known, the Eastern Synodal Reports of 1873 (cf. "Lutheraner" No. 28 of Nov. 15 of last year) were sold out so quickly that especially in the areas farther away from the place of printing and especially in the "Eastern" district itself, almost nowhere could the demand be completely met, indeed, in some congregations not even one copy could be distributed. The rapid sale of this report was undoubtedly due to its content. It deals with the almost universally burning and weighty question about the lodge system. What to think of it and how to "fight" against it? It also takes into account the workers' and support associations. But it is precisely this importance of the content that should lead to its general distribution, i.e. a

make a new edition of the report desirable. In order to see whether a new printing would not be connected with loss, and so that in a favorable case the reprinting can be applied for in the relevant place, I request, on behalf of the Reverend Presidium of the "Eastern" District, the dear official and fellow believers to kindly inform me as soon as possible how many further copies of this report they might wish to receive?

Reserve, Erie Co, N. Y., May 7, 1874.

Franz W. Schmitt, Pastor.

Announcement.

Due to the transfer of Dr. H. Dümpling to Fort Wayne, one of the professorships at the school teachers' seminar in Addison has become vacant. Immediate steps are to be taken to fill the vacancy. Pursuant to provision of the Synodical Constitution Cap. V. tt. K 4, the electoral college, consisting of the supervisor concerned and five persons elected from the synod, shall nominate three candidates for the vacant teaching position; also, the teaching staff and each congregation shall have the right to request that a certain person be nominated as a candidate for the vacant teaching position.

The parties concerned are requested to nominate candidates without delay and to send their names to the undersigned."

uis, Mo., May 23, 1874. T h. Brohm, d. Z. Secretary of the Electoral College.

Display.

The widow of the blessedly deceased teacher Wolf, Mrs. Margarethe Wolf, makes good hosts that can be highly recommended. A box of 500 costs 41-00, with 1000 42.00. Address r Lirs. M. 5Volt', 1605 Soutlr 12G LLrtzet, 8t. Doui8, 2lo. E. A. Brewer.

Conference - Displays.

The joint Quincy Pastoral and Teaching Conferrence will meet, s. G. w., July 7-9, at the congregation of the Rev. S. Liese in Quincy.

I. Hei nigrr, secretary.

The Northern Illinois Pastoral Conference will hold its next meetings at Aurora, Ill, July 7-9. Dear school teachers are cordially invited to attend the conference. G. Traub, d. Z. Secretary.

For the Preachers' and Teachers' Widows' and Orphans' Kisses (Middle Districts).

The undersigned hereby acknowledges receipt of the following submissions:

1. contributions:

From the teachers Engclbrecht and Baumgart and the pastors Mertz, Munkel, Jüngel, G. Sauer, Wichmann, H. Kühn 44.00 each, from Mr. Past. Brackhage and teacher Crome 42.00 each.

2. gifts:

From Mrs. N. N. by Mr. Past. Crämer in Zancsville, O., 45.00. By Mr. Past. Wichmann's parish, 48.50. From Mr. Past. Kühn's congregation, Easter Collecte, 47.81.

' I. G. Ku'nz., Kassirer.

For poor college - students receive: By Past. Jäbker 450.00; by Past. J. Evers 412.00; by Past. Steger 43.00; by Past. Fritze 412.00; by several members of my congregation 436.20; by Teacher H. 2.00; collected at Mr. Hiue's wedding 47.51.

Furthermore, I certify with gratitude, for the local 'Hospital-Verein 450.00 as a bequest from I. Worliug sen. through Mr. Pastor Jäbker.

Fort Wayne, Apr. 25, 1874, W. S. Stubnatzy.

The following gifts were received for the seminary household in St. Louis: From the congregation in Neu- Gehlenbeck 10 dozen eggs. From Mr. Past. Bock's congregation in Housers Spring, Jefferson Co, Mo, from F. Bollhöfer 3 ribs and bacon; from H. Wernken 1 half pig's head, 1 shoulder; from Ch. Held 1 ham; from H. Secger 1 ham. From the parish of Hr. Past. Schuricht in Wilberon, Ill, 1000 lbs. of flour. From Past. Erdmann's congregation 1 case of meat and sausage. From G. M. Eckert & Co. in Darmstadt, Ill, 2 barrels of flour. From the congregation of Mr. Past. Erdmann 1 ham, 6 fore shoulders. By Mr. Ellermann from Mr. Pastor Strüß' congregation in Washington County, Ill, 494.00. From the congregation at Neu-Gehlenbeck 4-72.00. From Mr. Past. Jüngel's congregation 4-10.50. From the Norwegian Lutheran congregation of Mr. Past. Brandt at Lincoln, Madison Co, Iowa, 451.95. From Messrs. Heinicke "L. Berg kitchen cngware valued at 4'96.00. By Messrs. L. Grahl, treasurer of the middle district, 4200.00. From G. F. Dettmer of Pastor Niedels congregation 12 dozen eggs, 2 shoulders, 2 hams, 1 bushel beans. From Pastor Neichmann's congregation 4'3.00, from himself 42.00.

A. Waschilewsky.

For poor students received from Mr. H. H. Kesemann in Lincoln, Mo., 41.00. From an unnamed person, drawn "Michel" of Baltimore, Md. 410.00. From Mr. I. S. in St. L., 41.25. C. F. W. Walther.

Report

of the General Synod's cash council on the state of the coffers on May 1, 1874.

Synod Treasury.

Revenue and inventory	425432.23		
Expenditure: salaries, travel expenses, etc.	443635.65		
Current expenses at St. Louis College	4683.54		
Likewise in Fort Wayne	3348.70		
Likewise in the seminar on Addison	2293.10		
Similarly, in the seminar on Springfield-	1010.91		
	454971.90	Remains debt	4'29539.67

454971.90

L. Committee for printed matter.

Revenue and inventory	494475.60		
Output	454328.21		
Remains in cash	40147.39		

494475.60 494475.60

6. construction fund.

Revenue	48861.68		
Output inclusive of the progress payments			
from invoices not yet received	434036.77		
Remains debt	425175.09		

434036.77 434036.77 v. Steeden Proseminar Coffee.

Revenue and inventory	42958.91		
Expenditure to Pastor Brunn and for his Sendings	42613.20		
Remains in cash	345.71		

42958.91 42958.91 ü. Mission Fund.

Revenue and inventory	47741.77		
Expenditure for books sent to East Indies	4100.00		
Remains in cash	47641.77		

47741.77 47741.77 k. Inner Mission Fund.

Revenue and inventory	42921.08		
Output	41430.20		
Remains in cash	1490.88		

42921.08 42921.08

0. fund for poor and sick pastors and teachers.

Revenue and inventory	4192.65		
Expenditure	4130.00		
For the construction of an asylum has been received		101.00	
For the construction of an asylum is spent	200.00		
Remains debt	36.35		

4330.00 4330.00 * * *

If I am to refer to the most necessary needs in my report, this time it concerns the fund for poor and sick pastors and teachers. As can be seen from the above figures, the fund had a debt of 436.35 on the first of May, and since then I have paid out 450.00 to teacher Hermann. Suffering for a long time, he finally had to resign from his post, and as a result his salary was also lost. Completely poor, with the care of his wife and five children, he is now dependent on charitable gifts. Since experience has always taught that abundant gifts have flowed within the synod when similar cases have been reported, I have not the slightest doubt that this case, too, is sufficient cause to provide the aforementioned treasury with an abundant inflow.

Since the General Synod in its last session established a treasury for this purpose, all these contributions flow into it through the Districts-Kassirc and are distributed according to need by the General or by the District Presidents: this has the advantage that the need of an individual need not first be made known in the "Lutheran", which also happens only in extreme cases, after help should have been given long ago; also in this way there is a support regulated according to need. It is well known that many of our congregations are poor, whether in earthly goods or in Christian knowledge; that they can only pay a pastor or teacher with scarce means; and the care of such a one, who has added to his health by faithfully pursuing his profession, then remains with the Christian church, and the individual members of it will see to it that there is no lack of means for this purpose.

4101.00 has been received for the construction of an asylum for emeritus pastors. Ten acres of land have been donated for this purpose and a start has been made with 200 dollars. There are several invalids to live in, but there is a lack of something else to build a shelter.

Hereby Commended to God! John F. Schuricht.

Changed addresses:

liov. Ir. 'VV. Xi.nnin^,'

Donvar, Ur "m6r Oo., Iowrr.

Ruv. Tscillocllk,

Uox 156. ^tceekiison, Xnnsss.

Illov. U. ,l. l'IVi-i!,

24. Oo., ^kolir.

A contribution to the examination of the so-called "misunderstandings" between Missouri and Iowa.

Motto. Bucer: "I am therefore assured that we have **not yet quite understood** what we believe in both parts. For the rest, I have no doubt that we have just **the opinion that the Herr Doktor (Luther) has.**"

Luther: "Colleague the trades and books during the day. We cannot in any **way** allow it to be said of us that we did not understand one another beforehand. For it really cannot be done by **concealing and covering up, just** as one cannot satisfy one's own conscience or that of other people by doing so.

III.

According to our promise, we have to prove this time from the "trades and books" that under the "open questions" of the Iowa "direction" are to be understood all doctrines which have not been symbolically concluded, and this because the church alone by its symbolic decision can bring these hitherto questionable points out of the ambiguity into the light and establish them as generally valid doctrines. So that, before the church has concluded its judgment and given its symbolic decision, no one may be taken into doctrinal discipline on account of such an undecided point, but rather such questions may be answered differently as being left open, and, without prejudice to full ecclesiastical communion, contrary doctrines may be known and preached. That this was indeed the Iowa Synod's theory of open questions will be evident from the following testimonies.

First of all, we quote the statements of Pastor Löhe, who is not without reason considered to be the spiritual father of the Iowa Synod, and who even in 1859 publicly wrote of it: "The intention of its existence is no other than to represent our own direction in America. The Iowa Synod itself has also publicly confessed that it asked its "direction" - "it does not need to conceal it" - as "an **inheritance** from its keepers in Germany". And since the "basic difference" between Missouri and Iowa is the "open questions", the Iowa Synod, according to the "intention of its existence", is of course also the appointed representative of the position of Pastor Löhe concerning the "open questions". What

So what does Pastor Löhe say about this? In his writing "Unsere kirchliche Lage" (Our ecclesiastical situation) he often speaks about the "open questions" in contrast to the closed ones. He says on p. 18: "Within one and the same confession, one rightly demands agreement not only on the fundamental points, but on all those points on which the confessions have come to a conclusion. *) Here no finger pointing to those disputes which occurred afterwards on symbolically undecided*) points." Of these "symbolically undecided points" Löhe then says on the following page that "also the Confessions and symbols have still **left** many a question **open**, about which decisive, bright **light** is reserved only for the present or subsequent time," and he raises the question: "What right has one to put **open questions**, what right has one to put propositions which are only set up in opposition to the Roman ones and which are capable of **further development** and in this way also of **purification (!)** **in a** row with those articles which have really already been in the fire of contestation and have emerged from the struggle of the Church with complete and definite **clarity**?" After he had further said on p. 60: "Yes, I distinguish in the Concordia Book what is confessedly said, and what is not thus said-and I distinguish **still more**" (!), he then goes on to speak of "articles which have not been completely **settled in** the controversy of the church." In the dispute between Buffalo and Missouri he finds "many things which might well be reserved as **open questions for further enlightenment**" (p. 91.). There is only one step to be taken toward rapprochement on both sides, "for what divides further may well be regarded as a **matter still pending**, as an open question within the Lutheran Church." (p. 109.) Concerning the question of the divine institution of ordination, he further says: "What is **unclear**, whether ordination is generally ordered, i.e. divine, or not, let us take our **time to conclude. The Lord... will,**

*) Highlighted by Pastor Löhe himself with blocked font, apparently to make the difference between "open" and "closed" questions quite noticeable.

what has come upon us as an **unfinished** question *), graciously resolve it by His Spirit who guides into all truth." (p. 114.) With reference to the question whether "the office is really a condition for the validity and power of the sacrament," Löhe again says: "It seems to me, with the silence of the **symbols, that this** question, too, is in **abeyance**, in such a state, indeed, as to urge decision." (p. 117.) On the following page he says: "The other points of difference are no less important, **but** they all belong, if one judges them according to the situation of the church, more to the *dubiis* (doubtful [!] things), to the **unfinished things**, although I dare to draw my line between errors and **pending questions**. The Lutheran Church has not been in the case of having to decide for three hundred years." Finally, he advises: "Then let it be understood that questions which have not yet come to a conclusion, which have been **carried along by** the church for three centuries **without being settled**, and which, one may say, have been almost overlooked, do not annul the church fellowship of those who are otherwise more than other people united in confession and doctrine." (S. 119.)

So this is Pastor Löhe's "direction", which the Iowa Synod has to represent according to the original "intention of its existence", and of which it itself "does not need to conceal" that it received it as "an inheritance" from the keepers in Germany. Everyone can see here in what close connection the Löhe-Iowa'sche Offene-Fragen-Theorie stands with the aim of this "direction", namely "to strive towards a greater perfection of the Evangelical Lutheran Church". In view of these statements of Loehe, we would indeed have to deny our understanding if we were to understand Loehe differently than that (1.) all questions that have not been symbolically decided are open, i.e. hanging in the balance; because (2.) the church has not yet reached the necessary clarity on these points and has not settled them; so that (3.) all such pending questions have no influence whatsoever on the Lutheran orthodox character until the church has reached complete clarity and conclusion on them.

*) This sentence is also emphasized by Pastor Löhe.

However, it will not be without effect to consider the own statements of the Iowa Synod about the "open questions" when examining this "misunderstanding". We wish nothing more than that these fatal "misunderstandings" be thoroughly cleared up, settled and brought to a conclusion, and that everyone may have what is right. In the "Declaration of the Ministry" of the Iowa Synod it says: "We treat the doctrine of the last things as an open question, i.e., as one in which different opinions can be held without disturbing the church fellowship, as a question on which **no symbolic decisions have yet** been laid down in the confessional writings of our church, which **is why** both views can stand side by side in the church. In the annual report of the same Iowa Synod of 1858, the same Synod declared: "After all, we cannot refuse to recognize, apart from what is symbolically fixed, a field of theological knowledge with open questions which have not yet been **ecclesiastically and symbolically answered**, because the church cannot **symbolically fix** anything which has not gone through the struggle and thus has become a question of life for it. (p. 14.15.) In a request for an expert opinion of German theologians, the Synod of Iowa still declares in 1866: "**Because** about these things" (the questions of the ministry and the last things) "no unanimous consensus (Uebereinstimmung) has yet emerged in the Lutheran Church, we are of the opinion that the same or at least the most disputed things are best left completely excluded from the church kerygma (proclamation). In short, we regard the disputed doctrines mentioned as open questions." (S. Doctrine and Weirs XIII, 363.) In the opinion of the theological faculty at Dorpat, which has been publicized by the Iowans in this country and disseminated in the most obtrusive manner, likewise such questions, which have not yet been decided in the confession, are dealt with very broadly and said, among other things, that "there is as yet no recognized standard for their ecclesiasticity, and the question of their scripturality is still an **undecided point of controversy**," so that "these truths, viewed from the standpoint of doctrinal consensus, are **still open** questions for the church, left to the Christian and ecclesiastical conscientiousness of the individual and to his scriptural research" (p. 16.), which is why the expert opinion speaks of a **"justified, ecclesiastical doctrinal freedom in the** open doctrinal questions". (S. 31.)

We now ask everyone who reads these testimonies of the "Handel and Books" whether three things do not emerge from them quite irrefutably: 1. that in the sense of Iowa and according to his theory the question: Which questions are "open"? must simply be answered as follows: all doctrines that have not been symbolically decided and concluded; 2. that in the sense of the Loehe-Iowa theory these questions must therefore be regarded as "open" because the church has not yet spoken and therefore such doctrinal questions are still something undecided, undetermined. that in the sense of the Löhe-Iowaian theory these questions are therefore to be regarded as "open" because the church has not yet spoken and judged and therefore such doctrinal questions are still something undecided, indeterminate, doubtful, questionable, uncertain and unresolved until the church has brought the matter into the clear by a new symbolic decision; 3. that in the sense of the Löhe-Iowaian "direction" in all such symbolically still undecided and concluded doctrines, the question must be answered as follows

The author of this book states that there is a "justified doctrinal freedom" in the various doctrinal questions, and therefore the arbitrary solution of these questions is to be left to the discretion of the individual, but in no case is ecclesiastical doctrinal discipline to be practiced because of such a symbolically unresolved point. We would really have to give up our understanding if we wanted to get a different meaning out of the Löhe Iowa debates on "open questions". And yet, in our struggle against Iowa's theory, we should, as Fritschel writes, "everywhere where the Iowans speak of open questions, subordinate their speech not to their understanding of the word, but to ours, whereby serious misunderstandings cannot be avoided. We are said to have taken their speech of open questions in a sense quite "foreign" to them, and thus to have fought quite wrongly, indeed to have *ras't* and *genarretet* nonsensically. We are said to have foolishly meant only to have to understand by the open questions of the Iowa "direction" what we understood by them from the beginning of the dispute and seriously fought against,

But if we now look closely at this "misunderstanding" for which we are to blame in the light of the "trades and books that lie in the day", what is this strange and most regrettable "misunderstanding"? It can be summarized quite briefly like this:

Iowa had explained that by open questions it understood doctrinal questions that "have not yet been answered ecclesiastically and symbolically, because the church cannot fix symbolically anything that has not gone through the struggle". An open question is therefore "a question about which no symbolic decisions have yet been laid down in the confessional writings of our church, **which is why** both views can stand side by side in the church". This seemed to us Missourians quite clear and unmistakable as Iowa's answer to the question: Which questions are open? According to the wording, we understood it quite simply as follows: the church alone can conclude the doctrines in the symbols; as long as this has not happened with a doctrine, it belongs to the open

questions, the solution of which is free by right. But Iowa now very kindly instructs us that we should have understood this quite differently, of course! For Iowa would not at all have wanted to deny with those words, but perhaps even to testify and confess aloud that it would be "in the highest degree unreasonable and a completely Roman conception", "if someone wanted to say: We dull-witted Missourians, of course, would not have dreamed that Iowa's earlier declarations could really contain this meaning, which, according to Iowa's later assertion, should lie so naturally in them. But we have the strange misfortune to always misunderstand Iowa, and worst of all, when we strictly adhere to the wording of her sentences and statements, which certainly strongly indicates that the Iowans, as it usually only happens among pranksters, only use language to cover and conceal their true thoughts and opinions as much as possible. Only from this it can be explained that if we only take their words simply as they are, we regularly give them a

We want them to have a completely foreign meaning and to misunderstand them in a strange way. How are we beaten Missourians to begin to understand the lowans properly for once! Perhaps, however, we understand them better than they themselves believe. The best case we could make for such a kind of misunderstanding would be that Iowa itself now no longer really knows what it actually meant before, and that as a result it strangely misunderstands itself. But if we look at all these swings and juggleries, these digressions and swings in their entire context, and especially if we notice how all these peculiar "misunderstandings" complement and illuminate each other so beautifully, then we can certainly not accept that favorable case as the correct one. Rather, a series of unmistakable symptoms of that "mischievousness and deceitfulness" is revealed to us, which has always been an infallible sign of false teachers, just as it was in his time with the deceitful, fox-smart Bucer, as well as with the Jesuits, Calvinists, syncretists and other false spirits. Cf. Ephesians 4:14, 2 Corinthians 4:2. Regarding the latter passage ("We do not deal in craftiness, nor do we counterfeit God's word, but with revelation of truth, and prove ourselves well against all men's consciences before God"), the old theologian Aegidius Hunnius remarks in his interpretation: "We are reminded here that it is a *proprium* (characteristic feature) of false teachers that they attack everything with craftiness, and in the propagation of their doctrine deal with craftiness and deceit. For when they are aware of a false doctrine, they conceal their heart's opinion and wrap it in ambiguous phrases; sometimes they also use the same language with the orthodox, so that they deceive the people, as if they too had not departed from the orthodox truth. But they make the most use of such arts when they notice that their teachings are resisted by the teachers of the church, or when they fear the displeasure of the authorities *), until, when they have gained more freedom, they openly come out with what they have hitherto carried hidden in their hearts.... Therefore let this be a rule: Whichever doctrine is spread with such arts and deceits, it must be considered suspicious and avoided for this reason alone; for if it is examined and investigated according to the Scriptures, as the touchstone and standard, it will be found that it owes its origin not to the prince of light, but to that of darkness." For "just as truth is simple, but lies are manifold, so also the teachers of truth present their opinions simply, while the defenders of lies use artifices to deceive others, either by sophistical proofs in teaching, or by jugglery with words in speaking, or by an artificial pretense of righteousness in conduct. And such deceptions are to be regarded as infallible signs of false teachers. But the more obvious the truth is, the more simple and comprehensible it is. Therefore, the motto of a pious teacher is: "Bad and right, keep me safe. Ps. 25, 21." Thus Balduin on Ephes. 4,14. (S. "Lehre u. Wehre" 1874. p.65.ff.)

In a later number, we will conclude with a specific examination of the Iowa boast that we Missourians have given in, "dropped our previous principle" and "adopted" Iowa's principle. For if Iowa likes to

*) In this country, for example: of the Lutheran Christian people.

[91] we could grant it the pleasure, but it should leave us out of the game and not, as Luther says, "draw us into its glory" or "adorn" itself and wash itself white at our expense.

The new Synod Printing Office building.

What was promised to the dear congregations in November of last year under the above heading by the "Lutheran" has now come to pass with God's gracious help. The new printing house building is not only completed, but also already occupied and the work in it is in full swing. For those of our dear readers who are not able to inform themselves of the location and furnishings of the stately building and of the busy, bustling activity that is taking place in it by personal visit and by sight, the following brief description may find a place here. The building, constructed of brick, is 94 feet long, 40 feet wide, and, including the ground floor, four stories high. On the ground floor, in addition to the two excellent printing presses, an Adams and a cylinder press, there is also the steam engine (with 24 horses) and a fireproof vault for the safe storage of the valuable stereotype plates. The steam boiler, 22 feet long and 46 inches in diameter, has its place at the west end of the building in a one-story brick addition, 44 feet long and 26 feet wide. On the second floor is the book store of the agent, Mr. M. C. Barthel. The third floor is occupied by the well-appointed bookbindery, in which eight machines are presently in operation and 21 persons are employed. The top floor is occupied by the composing room and the stereotype foundry. All the premises are characterized by their comfort and practicality in every respect; all the individual tasks of the extensive business can be carried out unhindered and in the most beautiful order. Among other things, the considerable attic space above the top floor proves to be extremely useful, partly for drying the paper and partly for storing the raw copies. To facilitate transportation, an elevator is located in the southwest corner of the building. The whole building is heated by steam in the cold season. - And, dear reader, this impressive building, this printing business, which is gaining in importance every day, has no other purpose than to serve the Evangelical Lutheran Church, no other purpose than to print writings of the pure doctrine of the divine Word. What joy, therefore, the news of the completion of this building and its present use must give to all those dear brethren who have made its production possible by voluntarily taking over shares, and how much the others are indebted to them! As this work has flowed from the blessing of God, so it itself promises to become more and more a rich source of blessing. - However, it must be noted here that the plan to accommodate a part of our students in this building and thus gain some of the space we so need, has turned out to be unfeasible in the course of events, so that our need in this respect has by no means been remedied.

G. Sch.

Power of Holy Absolution.

To the ecclesiastical chronicle.

Joachim Lange relates the following incident in his own biography, which might be suitable to illustrate the power of the holy absolution in a rather charming way. He writes p. 77 in the aforementioned book thus: "Just as I had already before, as thought above, for my own edification" - still as a student - "gladly allowed myself to be found with the maleficients who were preparing for death, so now several times in the course of these frequent executions the regular row hit me that I had to go to them as a preacher. And once, around the year 1703, I encountered something strange with two thieves condemned to the rope. After I had accompanied them on the day appointed for execution through most of the city among a large crowd of people, under constant coaxing until they reached the court, and it was now time for the death sentence to be carried out, behold, a royal attendant rode up and exclaimed with a loud voice this single word: **Mercy!** Then both poor sinners fell on their knees for joy and both at the same time uttered with a loud voice and full emotion the same words taken from a certain song, which were well suited to their condition, but which had escaped me. This incident, however, gave me a special impression of what the actual gospel or word of God's grace in Christ actually is to afflicted and penitent sinners: as I have explained the nature and power of it on several occasions with this example.

Dear reader, what is holy absolution but such a message sent by the King of Heaven through a servant to a poor sinner. Through our sin we have all deserved temporal death and eternal damnation before God. The sentence has already been pronounced on us, for Deut. 27:26 is written: "Cursed be he who does not fulfill all the words of this law, that he may do them. And all the people shall say, Amen." But our Lord Jesus Christ had mercy on us when he saw us in this misery, and fulfilled the law for us and in our place by his most holy life, suffering and death, and God has done enough for us. God has also already accepted the precious ransom and raised Christ for the sake of our righteousness. For this purpose, he has sent messengers into all the world to bring this message to all people and to call out to them the word: **Grace!** Therefore, when a righteous preacher of the gospel, who is a messenger of God, gives you absolution, whether in the pulpit after the sermon or privately in confession, what is this but a message from God, which he brings to you by God's command and in his name, that you are pardoned, since Christ has long since paid for you, and you should now only accept this in faith and rejoice over it and thank God. If only we could believe this rightly, as we should, from the heart! Truly Luther is right when he says: "If a thousand and a thousand worlds were mine, I would rather lose it all than let the least bit of it come out of the churches for this confession." (Luthers Volksbibl. 4, 61.) H.

The unbelievers must die and go to judgment; the believers want to die and go to judgment.

I. America.

General Synod. What frightening confusion reigns in the General Synod is shown by the controversy over the book "*Why are you a Lutheran?*" by B. Kurtz, which was published in 1843 in the bosom of this synod. Pastor Brobst had recently mentioned this book to Jemandem as one from which he could learn the position of the General Synod. This the "*Observer*," a paper of this Synod, calls dishonest, since the same (book) is "not a faithful illustration of the Lutheranism of the General Synod in the present day." And yet, as the passage quoted in the last but one issue of the "*Lutheran*", page 75, shows, the content of the book is entirely in accordance with the official declaration which the General Synod sent to Germany in 1845 and has not yet revoked. In it it says: "As far as our doctrinal establishments are concerned, we openly confess, yes, loudly and openly confess, that the great majority of us are not Old Lutherans, in the sense of a small party which bears that name in Germany. We are convinced that if the great Luther were still alive, he himself would not be. But still we are Evangelical Lutheran.

We stand

in most of our ecclesiastical principles on common ground with the united church of Germany. We do not consider the doctrines of distinction between the Old Lutheran and the Reformed Church to be essential; and the direction of the so-called Old Lutheran party seems to us to be behind our times. Luther's particular view of the bodily presence of the Lord in the Lord's Supper has long since been abandoned by the great majority of our preachers." - And just as the General Synod has not yet withdrawn this declaration, so it has never renounced this book. The author of the book has signed the declaration; the book itself is preceded by a recommendation, signed by 27 outstanding members of the General Synod (C. Weyl, I. G. Morris, W. A. Passavant, C. P. Krauth and others); even now the same book is reported and recommended in the "*Observer*". Therefore, another English paper of the General Synod, the *American Lutheran*, says: "Such an assertion in the *Observer* will no doubt surprise many of its readers.

We claim that it (the book) is a correct representation of the Lutheranism of the great mass of preachers and laymen in the General Synod in the present time. Some of those who have arisen as leaders of the church have changed their views of doctrines and measures, but the great mass of preachers and laity still hold the principles and still apply the measures which Dr. Kurtz advanced in his book "*Why are you a Lutheran?*" and which he so strenuously defended and advocated in the "*Lutheran Observer*" when he was editor of that paper." - We must confess that we have more respect for the honesty of the "*American Lutheran*" than for the whitewashing of the "*Lutheran Observer*."

G.

The *American Lutheran* is still not well disposed toward Missourians. In the April 25 issue it calls them "obnoxious pharisaical btgots." They are especially to blame for the fact that not everything sleeps in the sweet slumber of the General Synod. Their pure doctrine rumbles a bit and disturbs the sleepers. They certainly do not want to become Americanists and be converted to the Unionist-Rationalist-Methodist Lutheranism of the General Synod. They are also "immigrants" and there is not much to do with them. It says of them in the number mentioned: "Jacob. Is there no prospect that the Lutheran Church in America will ever be united? Peter. No,

as long as the present generation lives or the immigration from Europe lasts. After the present generation has died out and the rising generation has become Americanized, we may hope for a unification of the Lutheran Church in this country, provided that new immigrant flocks do not continue to come over to this country from your fatherland, bringing with them their particular views of doctrine and custom. Now, since there is no prospect that immigration will cease in the next 50 or 100 years, there is also no prospect of unification among the disunited elements in the Lutheran Church of this country. Jacob. Wouldn't it therefore be better to put a stop to immigration? Peter. No, not at all." 2c. - So actually the Missourians and other immigrant German Lutherans should be chased out of the country, but by special grace they are allowed to stay. If they do not want to accept the American, that is, Unionist-Rationalist-Methodist, Lutheranism, they should at least keep quiet, not bother the American Lutherans and disturb them in their sweet slumber. Nor should they scold, but merely allow themselves to be scolded and, in addition, rejoice that they are called "obnoxious Pharisaical bigots". G.

The **"infallible" Pope, at** the request of the Catholic Temperance Society in the State of Massachusetts, has sent a letter in which, among other things, he says: "Beloved brethren! Hail and apostolic blessings! We have heard, beloved children, with great joy, that not only your state society has met, but also that your sister societies have discussed how best to eliminate the evils arising from intemperance. We therefore urge you to

for the sake of the true welfare of your country, to promote with energy the movement for the purpose of total abstinence under the leadership of the Church. By doing so, you will do well for God, the Church, and your fellow men without contradiction." - This declaration of the "Infallible One" is even hard on the stomachs of the editors of the local religious Catholic magazines. Several bishops have spoken out against the temperance movement. The religious magazines published with the approval of the bishops contain in their advertisement columns, besides advertisements of Mass foundations and the like, also advertisements of saloons. Or should the pope not be infallible in this piece? G.

General Synod. The members of this synod, as Americans, do not want to know anything about the "symbolism" brought over by immigrant Lutherans (*foreigners*) and have therefore adopted a Lutheranism suitable for America, with which they do not give offense to the American sects and do not have to bear the disgrace of Christ, a so-called "American Lutheranism", an un-Lutheran faith with a Lutheran name. Some are beginning to realize that they cannot get ahead among the Germans if they betray that they do not ask anything about the teachings of the Lutheran Catechism and the Augsburg Confession and only want to gather the Lutherans under their name. Pastor Severinghaus, a member of the General Synod, who has been working among immigrants for some time, therefore advises them in the "*Observer*" to take a more conservative path. He says: "A purely American Lutheran church is absurd and impossible as long as immigration from Lutheran countries lasts and as long as the bond of union between the immigrant and his native country is maintained. Germans and Scandinavians may become Methodists, Baptists, Episcopalians, Presbyterians, or something else, but they cannot so easily become "American Lutherans," in the sense in which that expression has **been** used for some years. With the name

"Lutheran" connects a consciousness of kinship with the Reformation of the 16th century; by any other name this bond is broken, and when this is the case the German becomes either an unbeliever or something else that can win his heart. This was the oversight of the "Hirtenstimme" and the "Kirchenbote" (two German papers of the General Synod published years ago). "The same worked under the false impression that they could break with the fatherland and build up a party under the Lutheran name as successful as the 'Evangelical Association' and the Methodists were successful in the German field with a completely new church policy. - May God grant our Germans the grace not to be blinded by any pretenses of the General Synod, as long as it is not sincere about the Lutheran Confession. G.

In Washington, D.C., the so-called Lutheran General Synod is building a large church, *Memorial Church*, which was dedicated on June 7. The money for it is raised in a very peculiar way. Whoever gives a certain contribution can have either his name or that of another person put on the windows or pews. Whoever wants to see his name emblazoned on a pew must pay 50 dollars. The names of Martin Luther, John Calvin, and John Wesley (founder of the Methodist sect) are inscribed on the three larger windows in the main tower. These three names "represent," as the ... *Observer* says, "represent the Christian catholicity (generality) of the Gospel preached in the Memorial Church". A gentleman from New York paid 1000 dollars to have Luther's name placed in the tower window, and the pastor hopes that a liberal disciple of Calvin and Wesley will soon be found to do the same for having Calvin's and Wesley's names placed in advance. Always go ahead, you gentlemen of the General Synod; even the dumbest Ange will soon be able to see that you have nothing in common with Lutheranism but the name, that your actual doctrine is Calvinism and Methodism. And so that the readers also learn that the so-called Lutherans of the General Synod do not only keep it with the sects, but also with the world in spite of their much-vaunted "lively piety", it is further reported to them that under this church there is also a kitchen, in which, as it is said in the "*Observer*", "is prepared for the outward man;- social life forms an outstanding feature of the people of the *Memorial Church*".

G.

In the Methodist Evangelical Fellowship, the congregations have no right to dispose of their property, so in fact they have no property at all. In the proceedings of the Eastern Pennsylvanian Conference of this community it is noted at the end, "that in every case where permission has been given to sell church property, it has been on the condition that the bill of sale or *deed* of the new church or

preacher's residence to be erected must be made out to the Evangelical Fellowship of North America." - How should a Lutheran synod fare if it sought to take ownership of congregations in a similar manner! Enthusiastic communities can do this with impunity, as Paul already testifies 2 Cor. 11, 20.

G.

The **Unitarians who** deny the mystery of the Holy Trinity, the deity of Christ and the Holy Spirit, original sin and redemption 2c. are obviously not Christians, but would like to be considered Christians. Recently the Unitarian Association meeting in Boston expelled a minister because he openly declared that he no longer considered himself a Christian. - One can see from this what a high value it is for the Unitarians to wrap themselves in the sheepskin of the Christian name. G.

Odd Fellow Hope. "When we look around us, we see with amazement in the nature surrounding us the wise arrangements of a power incomprehensible to us. As in an artificial clockwork, the teeth of the world-machine interlock, everything is most appropriately ordered, and not only this, the earth and what is connected with it, is indescribably beautiful. Man, the most highly developed creature on it, is also endowed with great ability to recognize and feel this beauty, and gratefully accepts the splendid colors and the dust of the flowers, the pleasant taste of the aromatic fruits, the sweet melodic tones of the music, etc., as a kind gift of Providence. In humility, the human spirit recognizes its limitation in the investigation of the basic causes of all created things, as well as in the evaluation of future things. We look with confidence to the power incomprehensible to man; The realization that everything is so ordered for our good awakens in us the joyful hope that with the dissolution of our body into the basic materials of creation, the thinking, discerning spirit will not also be extinguished, but will go towards a destiny unknown to us. This joyful hope is the strong anchor with which the weary traveler, having arrived in the harbor of earthly life, clings to the rock of reasonable faith and, trusting in the unlimited wisdom and love of Providence, slumbers over into the unknown beyond." Thus writes the organ of the "Sonderbaren Brüder". Several lines before we read: "But what is hope, this powerful lever in the destinies of men? Is it a mere phantom or is it a reality? Whichever way you take it, there is a foolish hope based on no reasonable premises, and it is this that usually fools and deceives men." A few lines earlier it says: "... where hope has faded, there the azure of the laughing sky turns to melancholy ashen gray." And we think that is the core and essence of Odd Fellow hope: "Melancholy ashen gray." In this "ashen gray" all heathens groped and still grope. "Fools" says Sirach (31, 1.) "rely on dreams". Our hope stands in the name of the Lord, who said: "I live and you also shall live." Joh. 14, 19. Read also: 1 Cor. 15, 22. Rom. 5, 10. Rom. 8, 11. 1 Petr. 1, 3. 4. Job 19, 25-27. Joh. 12, 26. 14, 2. Rom. 8, 3. and Ebr. 7, 24. 25. A. Ch. B.

The **apostate Lutherans, who** fraudulently bear the name of the Lutheran church, but often reject its teachings, not only treat the confession of the church very carelessly and without conscience, they are also often guilty of the same carelessness and lack of conscience against God's holy, unbreakable word. Proof of this was recently provided by a pastor who calls himself a pastor and belongs to the Michigan Synod, C. Boehner. A Catholic man had hanged himself. What perhaps no Catholic priest and no Catholic parish would have done, Mr. Boehner did. The suicide was not only buried honestly and Christianly in the churchyard of the "Lutheran congregation" of Boehner; Mr. Boehner also gave him an excellent funeral oration. For the text he chose the words: "Judge not, and you shall not be judged" 2c., which holy words of God he misused in approximately the following way: We must not judge nor condemn anyone, not even this suicide, for he too may have been saved as well as other people. He was not a murderer, an adulterer, a thief, etc., no one can convict him of any crime;

[Who therefore dares to judge or condemn him? Before he laid a hand on himself, he could have fallen on his knees and appealed to God for forgiveness, and so on. With this affair, Boehner not only caused a great deal of trouble, but he also made the clearest confession of his faith and proved anew that he belongs to the class of those of whom the prophet Zephaniah wrote: "Their prophets are reckless and despisers; their priests profane the sanctuary and interpret the law sacrilegiously." Cap. 3, 4.

C. L. Wuggazer.

Several Chicago citizens, among them Philo Carpenter and I. Blanchard, have applied to the Secretary of State of Illinois for a certificate of organization for a society under the name of "*Natioual Chrstiani Association*," the purpose of which, as stated in the application itself, is to "expose, resist and remove all secret societies, especially Freemasonry and other antichristic movements, thereby saving the churches of Christ from degeneracy, the administration of justice from the perversion thereof, and ridding our repnblican government of corruption." This petition will first be presented to the Secretary of State General, as it is not clear to the Secretary of State whether he has the authority to issue so much of a certificat. Ad. Bd.

According to **news from Rio Janeiro on** February 24 of this year, the Roman bishop of Pernambuco has been sentenced to four years in prison for proclaiming the papal ban against the Freemasons in the Roman churches there, without having first obtained the permission of the Brazilian government. The said bishop compares himself in this deal with Jesus Christ, while he assigns to his judges the role of Caiaphas and Pilate. What was the holy (?) pope during the Inquisition and the Bartholomew's Night? Was he the governor of Christ?

Ad. Bd.

Secret Societies. Even among the people of the world, there is a growing realization that secret societies are nothing more than dangerous ulcers on the body of human society in general. Just now we read in a local political newspaper the following news: A society for the suppression of secret societies, meeting in Syracuse, N. Y., meeting for the suppression of secret societies has gathered 810,000 in pursuit of its purposes, and has addressed a letter to the President protesting against Masonic laying of cornerstones of Federal buildings, such as is contemplated in Chicago. W. [Walther]

Isn't this soul-shaking? At the Eastern Conference of the Methodists, the following incident occurred, strongly reminiscent of Tetzl. The bishop asked which preacher had the most conversions to report. To the "highest bidder" he paid \$25 cash for 30 souls. - We Lutherans must not expose and punish such frightfulnesses, otherwise we will be immediately attacked everywhere as the intolerant and heretic smokers and judges. Do not fear, dear people: it is so, Lutheranism has been put between you as a corrective, and this has not been done by poor people, but by God.

(Pilgrim a. R.)

A Methodist preacher in Illinois, as reported in the Messenger, recently asserted that the wine Christ made of water at the wedding in Cana could not possibly have been wine by our standards, for it is absolutely impossible to have wine poured out in an instant. - This is what temper fanaticism leads to. One would rather deny Christ's omnipotence than admit that Christ made real wine and permitted its moderate consumption. G.

Antichrist. The writer of the "*German at home*" in the "*Observer*" says in reference to the article in No. 6. of the "Lutheran": "The Löhians and the doctrine of the Anti

christ" among others the following: "He (Prof. Walther) thinks he knows that the true Antichrist is the" (now) "living pope." If this misrepresentation is not a muthwillige, but has its reason in weakness of the eyes, then the gentleman should acquire glasses.

G.

The *Express* of N. Y. says that one result of the temperance movement on Long Island is that the members of the Methodist Church in Patchogue have decided to exclude wine from the communion table and use only water. G.

A church of colored Lutherans was recently dedicated in **Easton, Pa.** The pastors who officiated at the ceremony are members of the "Pennsylvanian" Synod. The congregation does not yet have a pastor of its own color.

G.

Activity of the Odd Fellow Order in North America during 1872. What a power the Odd Fellow Order has already become in the United States can be easily seen from the following table. The table is taken from the Odd Fellow paper, *The Leader*, 1873. It is compiled from the reports of the Grand Secretaries to the Grand Lodge of the United States.'

States. lodges.	Number of	Number of
		members.
Alabama	29	1025
Arkansas	40	1389
British North America	8	630
California	206	16277
Colorado	20	905
Connecticut	34	3980
Delaware	32	2676
District Columbia	13	2273
Florida	5	205
Georgia	35	2033
Indiana	383	21797
Iowa	221	11161
Kansas	90	3955
Kentucky	174	9096
Louisiana	32	1659
Maine	26	3503
Maryland	100	13386
Massachusetts	100	15650
Michigan	174	9149
Minnesota	31	1697
Missouri	250	11161
New Hampshire	36	4629
New Jersey	143	14484
New York	339	33140
Nevada	24	1664
North Carolina	16	648
Ohio	500	40368
Ontario	71	5649
Oregon	54	2209
Pennsylvania	754	91213
Rhode Island	30	3762
Tennessee	120	4516
Texas	104	3937
Vermont	16	907
Virginia	41	3171
West Virginia	64	4200
Wisconsin	186	9758
	4501	357925
We still put total revenue and total support amount:		
Total revenue for 1872		83,598,941.82
Total support		1,294,326.37
Remains profit		82,304,615.45
In this overview are missing, because not indicated, Illinois, Mississippi, Nebraska, and South Carolina.		
A. Ch. B.		

II. foreign countries.

Newfangled tolerance. The Koburgers have granted the Jews their old Nikolaiktrche to be used by them as a synagogue. The Coburgs even surpass Judas in this. The latter betrayed the Lord only on condition that 30 pieces of silver be paid to him; the Coburgs

do this for nothing.

W. [Walther]

The **cremation of corpses** encounters unforeseen difficulties. The courts often have to have corpses dug up again on suspicion of poisoning and the like. If the corpses are burned, such a procedure is no longer possible and the criminal's work is made easier if the evidence and means of conviction are quickly eliminated. Since the signs of suspicion sometimes only come to light after a year and a day, cremation is impossible unless every corpse is incinerated immediately after death, which the surviving relatives will probably find difficult to decide upon. Thus writes Dr. Münkler.

In Prussia, the Protestant Unionists rejoice that the Minister of Culture and the Oberkirchenrath are taking their side more and more decisively. After men such as ^ydow in Berlin and Schröder in Freirachdorf, who had been dismissed by their consistories, were reinstated in their offices, the rationalist candidate Ziegler in Liegnitz was declared capable of assuming a clerical office, contrary to the opinion of the Breslau Consistory. Accordingly, in the Prussian regional church, pastors are allowed to teach and preach publicly even against the Apostles' Creed, and it need not even be confessed in this church community what has been confessed from time immemorial by all Christendom on earth. (Freimund.)

Women preachers in Switzerland. We read about this in the Methodist journal "Christlicher Apologete", March 2, 1874. In Lausanne, Vevey and the surrounding area, Miss Bluudell of Paris has been giving religious lectures for several weeks. . . . Although she is not a Methodist, she preaches sanctification entirely in the Methodist manner, and with such power and clarity - says an eye-witness - as I have never heard before. Wherever she goes there are revivals and the desire for purity of heart is increased. Whoever hears Miss Blundell speak must immediately recognize that she has been called by God to this office." What she preaches we note from a farewell letter to the workers, where it says: "For every human heart God has a ray of sunshine. Whoever has received it is obliged to share it with his brothers. But in order to receive it, a revelation is needed, just as the fog must first disappear before we can discover the mountains. All the wise men of this world are not able to guess what belongs to the realm of revelation. But when the mist disappears, there is no difference between the learned and the unlearned, for both the one and the other now see what was hidden from them before. Jesus said, "Unless one is born again, he cannot see the kingdom of God. This kingdom of God consists in righteousness, peace and joy in the Holy Spirit; those who do not possess these qualities in their hearts and lives have not yet seen the kingdom of God. God wants to plant them in our hearts, but in order to do so, He must first remove all obstacles. These obstacles make us unhappy, and God, who loves us, whoever we may be and whatever we may have done, cannot possibly see us unhappy; He cannot see the glorious mind, which He has given us for His glory, our happiness, and the good of our brethren, being darkened by wine vapors and other passions, etc." - This Methodist fraud is punished by the holy apostle Paul when he says in 1 Cor. 14:34: "Let your wives keep silence among the congregation: for they shall not be permitted to speak," and in 1 Tim. 2:12: "But I will not suffer a woman to teach. " A. Ch. B.

There seems to be a good number of godly Lutheran school teachers in **Australia**. In the "Lutheri

schen Kirchenboten für Australien" of February 5 we find the constitution of an "ev.-luth. Lehrerbund", which we report here. It reads as follows:

Commemorative sayings: "Glory to God in the highest, peace on earth, and goodwill toward men." Luc. 2, 14. "Let the little children come to me, and do not hinder them, for such is the kingdom of God." Marc. 10, 14. "And bring them up in discipline and admonition to the Lord." Eph. 6, 4.

Like-minded brethren from the teaching profession of South Australia, after five years' existence of a teachers' association, have united to form an "Evangelical Lutheran Teachers' Association" and have established the following principles for the observance of their membership:

1. In the face of the unbelief and superstition of our time, confess, according to the third article of faith, that they cannot by their own reason or strength believe in or come to Jesus Christ, their faithful Lord and Master, but the Holy Spirit has called them through the gospel, He has enlightened them with His gifts, *) and under His gracious protection will sanctify and keep them in the right faith with the faithful Christian multitude **) until the end, based on the apostles and prophets, since Jesus Christ is the cornerstone's)

2. they undertake to work together as far as possible in the conduct of their ministry with counsel and action, and to let the Word of God be the lamp and light of their feet in and out of school in doctrine, ††) confession ‡) and life ‡‡);

3. According to the word of God, in the fellowship of the Spirit, they commit themselves to admonish one another in brotherly love in the case of any outrages and upsets that may occur, as it is written, "Admonish one another and build up one another. - "Let no one give us any offense, lest our ministry be blasphemed, but in all things let us prove ourselves servants of God." -Do not pull on the strange yoke with unbelievers!" - "What fellowship has light with darkness? How does Christ agree with Belial?" - "And put not yourselves in the likeness of this world." - "And have not fellowship with the unfruitful works of darkness, but rather punish them." - "But all these things are made manifest when they are punished by the light: for all that is made manifest is light." - "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another." - "For whatsoever is not of faith is sin";

4. In order to cultivate fraternal fellowship, they intend to meet annually at the home of a member of the Federation on two days to be determined by the annual meeting, in order to discuss the weal and woe of the Christian school and to exchange ideas. They therefore undertake not to miss such meetings without urgent need.

*) "Therefore I make known to you that no one curses JEsu who speaks by the Spirit of God, and no one can call JEsu a Lord without by the Holy Spirit." 1 Cor. 12, 3.

**) "But the firm foundation of God is established and has this seal: The Lord knows those who are His, and let anyone who names the name of Christ depart from unrighteousness." 2 Tim. 12, 3.

†) "So then you are no longer sojourners and strangers, but citizens with the saints, and members of God's household, built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone." Eph. 2:19, 20.

††) "Your word is a right doctrine; holiness is the ornament of Your house forever." Ps. 93, 5.

‡) "Therefore whoever confesses Me before men, him I will confess before My Father. But whosoever shall deny Me before men, him will I also deny before My heavenly Father." Matth. 40, 32. 33.

‡‡) "Your word is a lamp to my foot and a light to my path." Ps. 119:105.

"Therefore, my dear brethren, be firm and immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord." 1 Cor. 15, 58.

May God the Father, the Son and the Holy Spirit do so!

Grünberg, January 9, 1874.

Friedrich Topp, Bethanien. Johann Ferdinand Müller, Lobethal. August Ferdinand Andrae, Blumberg. Eduard Zibell, Point Pass. Julius Strempel, North Rhine. Friedrich Semlin, Petershill. Adolph Bergmann, Light's Pass. August C. F. Geyer, Langweil. H. Röver, Stockwell. Johannes Emanuel Gerlach, Lyn- doch. Johann Lowke, Light's Pass. Daniel Heinrich Lemke, Grünberg. August E. Giersch, Parrot Hill. Andreas Dallwitz, Stockwell. Christoph Drögemüller, Nu- riootpa. August Rohde, Eden Valley. Wilhelm Nade- baum, Lobethal. Joh. Friedr. Wilhelm Bartholomäus, Neu-Mecklenburg. Peter Dallwitz, Gnadenfrei. H. An- dresen, Adelaide.

Nota. As managing director of the "Ev.-Luth. Lehrerbund" teacher I. A. Gerlach, k. O. Lyndoch, as treasurer teacher Aug. C. F. Geyer, D. O. Tanunda, as treasurer; the former is to be contacted in all matters of the Federation.

The above-mentioned teachers' association also feels obliged to unanimously declare that dancing on the day of the public school examination is not permitted, as it is not proper for a Christian.

(Submitted.)

Protest.

Complaints about Pastor R. Neumann, emigrant missionary of the General Council, are not uncommon; our missionary, Pastor Keyl, has also complained to us about the man from time to time, but we have not taken any serious measures against him. Recently, however, the activities of Pastor Neumann, through his unwarranted interference in the work of our missionary, have come to light in such a way that we can no longer remain silent. For example, he deliberately tried to prevent the meeting of an emigrant family with Pastor Keyl, even though they presented a letter with his address, and Keyl had the necessary travel money for them in his hands, as well as the order to take care of

them with advice and action. Furthermore, he received and treated an American from Pennsylvania, who wanted to consult with our missionary about obtaining mine workers, but who accidentally came to Neumann's office first, in such a way that he was under the delusion for days that he was really dealing with Pastor Keyl. Both complaints have been put on paper. The first was drawn up by a local notary and signed and sworn to by the family in question; the other was drawn up by the American himself, and he is ready at any time, if necessary, to certify it on oath.

Both documents were then handed over by us to the Emigrants Committee appointed by the *General Council* to supervise Neumann, with the request to investigate our complaints, and we agreed to personally answer further questions in the matter. Well, the investigation took place without one of us being asked to be present. And the result? Neumann has been declared completely pure and innocent. Naturally not satisfied with this mockery of justice, we appeal in the last instance to the President of the *General Council*, Dr. P. Krauth in Philadelphia, by sending him a copy of the above complaints together with a covering letter from our secretary. To this day we have not even received a line of correspondence, although we have asked for it twice.

After such experiences we consider it our duty, because there is nothing else left for us to do, to publicly protest against Pastor Neumann's unchristian doings and activities.

In the name and on behalf of the Emigrant Mission Committee of the Missouri Synod.

their secretary I. E. Gottlieb.

New York, May 20, 1874.

Warning.

Matth. 7, 15.

A warning is hereby issued against the school teacher Stockmann, because he has been revealed here as an un-Christian, especially by denying the divinity of our highly praised Savior Jesus Christ.

The man had indeed, after being removed from office by the local community, established a private school here; but seeing no success, he again sought a teaching position in a parochial school and found one in Newark, N. J. But even there he soon became obvious, and since it is to be expected that he will again make attempts in other parts of the country to sneak into a parochial school as a teacher, we considered it an essential service of love, which we owe to the Evangelical Lutheran congregations, to warn against him. Matth. 18, 6. 7. 1 Joh. 4, 3.

In the name and on behalf of the local Evangelical Lutheran Immanuel's congregation, the Board of Directors

F. Rodefald,

John F. N. Breining.

New York, May 12, 1874.

Inauguration.

In accordance with orders received, the Rev. C. F. W. Hugel, of Bremen, Marshall county, Ind. was inducted on Trinity Sunday by the undersigned. I. G. A. H. il d.

Address: Rav. 6.1'.

Uox 53- Liemstt, LlarstiaU Oc>., Inä.

Calendar.

I hereby request all the pastors and teachers who wish to see their addresses correctly in the "American Calendar for German Lutherans" to give me the necessary information as soon as possible. I will do my best to avoid any error, and will therefore try to go more the "business way"; but I will still not succeed if the people concerned do not give me a helping hand.

Addison, Du Page Co, Ill J. C. W. Lindemann.

Friendly request.

Since the orphanage has existed here, so few donations have been received for poor seminarians that the necessary board money for them cannot be paid. I really do not want to deprive the orphanage of the least; but I would like to kindly ask that our poor students not be forgotten either.

Addison, June 1874. J. C. W. Lindemann.

The Evangelical Lutheran Synodical Conference of North - America

will assemble, God willing, on Wednesday, July 15, at the church of Rev. Herzberger in Pittsburgh, Pa.

Addison, Du Page Co, Ill.,

June 1 v. 1874.

C. A. T. Selle.

* * *

All those - delegates or guests - who intend to attend the above meeting are urgently requested to notify the undersigned at least two weeks in advance.

Further, as a note to such as are unknown in our "Smoke City", that, arriving at the Union Depot, one either first endeavors to No. 39 HixU Street, Rev. I. P. Beyer, or boards the Dittedur^U - LinwinA- came Street Oars stopping almost in front of the above depot, and crosses the river to Birmingham, No. 72 18tÜ Street, Rev. Herzberger.

Whether I will eventually succeed in achieving a price reduction on one and the other web, I will report further in due course. F. A. Herzberger.

D. O.,

Da.

[95] Delegates to the Synodal Conference.

The following Synodicals of the Western District of the German Evangelical Lutheran Synod of Missouri, Ohio and other states have been elected delegates to this year's Synodal Conference:

a. Pastors:

Prof. C. F. W. Walther, substitute: Prof. M. Günther,	"	G. Link,
E. A. Brauer,	"	A. Wagner,
R. Lange,	"	C. A. Mennicke,
A. G. G. Francke,	"	Prof. C. A. T. Selle,
H. Wunder,	"	H. F. E. Engelbrecht.
Joh. Große,	"	

b. Deputies:

Mr. H. Kalbfleisch (St. Louis),			
Mr. Jakob Seidel (Altenburg),	"	Mr. G. Richter	(Collinsville),
Mr. Joh. Umbach (St. Louis),	"	Mr. Chr. Grawe	(Chicago),
Mr. C. Rohe (Trete),	"	Mr. D. Meyer	" (Cretr),
Mr. W. Leseberg (Addison),	"	Mr., H. Mesembrink	(Chicago), Mr. H.C.Zuttermeister (Chicago), " Mr. W. Fuchs (Chicago).

Since the Western District, upon further investigation, is entitled to only 12 delegates: therefore, the last two delegates who were elected have been deleted.

The credentials have been sent to the Reverend President of the Synodal Conference.

J. F. Bünger, d. Z. Präses,

C. S. Kleppisch, d. Z. Secretary

Conference - Displays.

Pastoral conference in St. Louis on the first of July. Beginning in the morning precis 9 o'clock. C. S. Kleppisch, d. Z. Secretary. _

TheLeavenworth Specialconserenz will assemble, s. G. w., July 7, at the home of Rev. Janzow in Farley, Platte County, Missouri.

The pastors and teachers of Chicago and vicinity will meet, s. G. w., on Wednesday, July 1, at the school of Mr. Lehrer Fischer. I. N. Haäse.

The Buffalo Special Conference has decided, in order to save space in the columns of the "Lutheran", to no longer advertise their meetings in this paper, but to have this done by the local pastor by means of postcards.

On behalf of the Conference Franz W. Schmitt, Secr.

Received in the Western District treasury:

To the synod treasury: from Past. Sapper's congregation in South St. Louis, Mo., K20.27. Past. Franks Gem. in New I Orleans, La., 30.00. ^Past. Bremer's Gem. in Benton County, Mo., 7.10. ^Past. Köstering's Gem. in Altenburg, Mo., 50.00. ^Past. Frohna's Gem. in Perry Co, Mo. 50.00. ^Past. Scholz's parish in Holt Connty, Mo., 3.75. Past. Kleppisch's Gem. in Belleville, Ill, 11.00. Past. Pennekamp's Gem. in Randolph County, Ill., 12.45. Past. Gräbner's Gem. at St. Charles, Mo., 40.40. Bon Past. Bescls Gem. at Cape Girardeau, Mo., 3.15. Wedding - Collecte by Past. Lohr at Clarinda, Iowa, 3.40. By Past. Reichmann's Gem. in Elgin, Ill, 12.10. by Mr. Joh. Eigenmacher in Cass County, Ill, 5.00. by Past. Dorn's Gem. in Elk Grove, Ill, 14.50. Past. Matuschka's Gem. in New Melle, Mo., 5.50. widow A. F. in Quincy, Ill., 50 cts. From Mrs. Mautz through Past. Heinemann in Neu - Gehlenbeck, Ill, 1.00. Past. Achenbach's Gem. in Venedy, Ill., 17.00. Past. Wesche's Gem. in Humboldt, Kansas, 3.70. Past. Roeder's Gem. in Dunton, Ill, 20.86. Past. Biltz's Gem. in Lafayette County, Mo., 30.00. Past. Eirich's Gem. in Minden, Ill., 23.60. Prof. Crämer's Gem. in Minertown, Mo., 9.02. Past. Reisinger's gem. in Danville, Ill, 23.60. Past. Schuricht's gem. in Wilderten, Ill, 11.80. Past. Streckfuß's Gem. in Washington County, Ill, 17.00. Past. Beck's Gem. in St. Louis, 12.25. Mrs. Schwieder's Gem. in Scotia, Mo., 4.00. Past. I. Frese's Gem. at Washington, Nebr. 6.17. Past. Kothe's Gem. at Ltitchfield, Ill, 8.00. Past. Sandvoß's Gem. at Port Hudson, Mo., 6.75. Past. Heid's Gem. at Peoria, Ill-, 25.76. Past. Nuoffers Gem. in Crete, Ill-, 13.00. Past. Michels Gem. in GaSconade County, Mo., 3.50. Phil. Franke's Gem. in Mobile, Ala. of, 5.00. Past. Wehrs' Gem. in Lake Zurich, Ill, 5.13. Past. Sieving's Gem. in Mason ! County, Ill, 4.10. Past. Polack's Gem. in Cape Girardeau, ! Mon, 9.10. Past. Brammer's Gem. at Lowden, Iowa, 5.90. Past. Wünsch's Gem. at Dwight, Ill, 6.50. Past. Bergt's Gem. at Palitzdors, Mo., 5.00. whose branch parish, 3.20. Rev. Tirmenstein's Gem. at New Orleans, 151.00. Rev. Hunziker's Gem. in Dissen, Mo., 6.85. Of Past. Holls' Cross comm. in St. Clair County, Ill, 8.25. Past. I. L. Crämer's comm. in ! Bremer County, Iowa, 32.10. Easter Collecte of the congregation near Glasgow, Mo. by H. D. Kothe 6.00. Of TrinityS- District in St. Louis 34.60. Of Past. Bartling's congreg. in Chicago 38.50. From the Revs: Bremer, Besel, Richmann, Jungk, Biltz, Beck, Engelbrecht, MertenS, Wünsch, Th. Gotsch, ' Schürmann, Seuel 1.00 each, F. Lehmann, Seidel, Rödc, Wille, Flachsbar, Wagner, Oetjen, Bergt 2.00 each, Michels 1.50, Häßler 10.00, Früchtenicht 5.00. From the teachers: Jung, Fathauer, Nickel, Garbisch, Lücke, Bartling, C. Müller, Deffner, Steinbach, M. Große each 1.00, Albers, Köhnke each 2.00. From Past. VoigtS Gem. near Perryville, Mo., 7.50. to Mr. Hopsensack in Cleveland, O., 25.00. to Past. Wille's Gem. at California, Mo., 6.35. Don.

Past. Grupe's Gem. in Champaign, Ill. 9.00. Past. A. Leh-mann's Gem. in St. Louis County, Mo., 12.00. Teacher Neifert in New Melle, Mo., 2.00. Past. J. Grose's Gem. in Chicago, 53.00. Past. Schwensen's Gem. in New Bielerfeld, Mo., 19.50. Past. Dorn's Gem. in Elk Grove, Ill. 9.08. Past. Francke's Gem. in Addison, 50.57. Of Past. Heinemann's Gem. at Neu- Gehlenbeck, Ill. 12.00. Past. Köthe's Gem. at Litchfield, Ill., 7.60. Past. Janzow's Gem. in Platte County, Mo., 11.20.

On the college maintenance fund: From Past. Ott-manns Gem. in Collinsville, Ill., 12.10.

To the Synodal Mission Fund: Don Teacher Leubner in Serbin, Texas, 2.00. Past. Flachsbarts Gem. in Iron Mountain, Mo., 3.00. By Past. Cousin in Cole County, Mo., 1.00. Don the school children of Teacher Wukasch in Frohna, Perry Co. on Mo., 3.00. Don Past. Seuel in Lyons, Iowa, 1.50. By the same from N. N. 50 Cts. Don A. Blum through Past. Cousin in Cole County, Mo., 3.00.

For inner mission: Don Past. Flachsbart's Gem. in Iron Mountain, Mo., 4.00. Bro. Nothdurft at Jackson, Mo., 2.00. Wittwe A. F. in Quincy, Ill., 1.50. Mrs. Mautz by Past. Heinemann at Neu-Gehlenbeck, Ill. 5.00. Mrs. Gruber at Aurora, Ill. 5.00. N. N. by Past. Brammer in Lowden, Iowa, 1.00. By Past. Beyer in Pittsburg, 14.46. By Past. Stephen's comm. in Echester, Ill. 6.05. Mrs. M. Schneider by Past. Vetter in Colt County, Mo., 5.00. By A. Blum there 2.00.

For Past. Brunn's institution: by W. Hülskötter in Venedy, Ill. 10.00. Past. Blitz's Gem. in Lafayette County, Mo., 5.00. H. B. in Iron Mountain, Mo., 5.00.

On the new seminary building in St. Louis: By Pastor Mennicke's Gem. in Rock Island, Ill., 35.00. Past. Nuoffers Gem. in Crete, Ill. 62.25. By Past. Cousin's in Cole County, Mo., 1.00. By Past. Horn's Gem. in Geneseo, Ill. 25.25. By teacher Holscher from Past. Grabner's Gem. in St. Charles, Mo., 15.00. By H. D. Bruns in Lafayette County, Mo., 5.00. Past. Steeg's Gem. in Dundee, Ill. 22.35. From L. St. in Addison 10.00.

On the emigrant mission in New York: From Past. Ottmann's congregation in Collinsville, Ill. 7.00. H. D. Bruns in Lafayette County, Mo. 3.00. Past. Mertens in Fort Dodge, Iowa, 2.00. D. Toberenz through Past. Bergt in Perry County, Mo., 2.00. Past. Bergt's comm. there, 7.25.

On the Hermannsburg Mission: by C. H. Kaiser in Mount Olive, Ill. 10.00. Past. Scholz's Gem. in Corning, Holt Co. Mo., 1.55. By Past. Weseloh in Gasconade Co. Mo. 1.00. By an unnamed person through Past. Blitz in Lafayette County, Mo., 200.00. F. Carls by Past. Kunz in Marion County, Ind. 5.00.

On the Leipzig Mission: From Past. Scholz's congregation in Corning, Holt Co. Mo., 1.50. Past. Häfner in Crete, Nebr., 20.00.

For poor sick pastors: By Past. Besel at Cape Girardeau, Mo., 1.00. G. Müller by Past. Bergt in Perry County, Mo., 10.00.

To seminary - household in Addison: from Rev. Franks Gem. in New Orleans 33.50.

To the Deaf and Dumb Institution in Detroit: From Past. Stulpnagel's comm. in Cooper County, Mo., 13.85.

To the seminary - household in St. Louis: From Past. Matthias' Congreg. in Marysville, Kansas, 8 a.m. 1.00. Past. Bode's Gem. in Wapokonetta 12.35.

For poor students: Thank offering from M. Grommer in Aurora, Ill. 5.00. From Bro. Gele through Past. Schuricht in Wilberton, Ill. 6.00.

To proseminar in Springfield: from Past. Kleppisch's Gem. at Belleville, Ill. 20.00. H. Wicke's at St. Charles, Mo. 1.00. H. Tisza's at Rose Hill, Harris Co. Texas, 5.55. Past. Richter's Gem. in Dorsey, Ill. 5.25. Past. I. L. Crämer's St. Paul's comm. in Bremer County, Iowa, 21.45. By Past. Schuricht in Wilberton, Ill. 3.10. By some members of Trinity Congreg. in Pittsburg 68.1X). Past. Engelsders Gem. there 15.21.

On the emigrant mission in Baltimore: From H. B. in Iron Mountain, Mo., 5.00. Past. Wehrs' Gem. in Lake Zurich, Ill. 5.25. Past. Mortens at Fort Dodge, Iowa, 1.00.

On the orphanage in Boston: From Wittwe A. F. in Quincy, Ill. 1.00.

For the Philadelphia congregation: From Past. Nuoffers' Gem. in Crete, Ill., 28.50.

For the brethren (in northwestern Iowa (in distress due to the locusts): From Past. I. L. Crämer's St. Paul's congregation in Bremer County, Iowa, 15.95.

For student Gockel at Fort Wayne: From H. B. at Iron Mountain, Mo., 5.00. Mrs. Schwieder at Scotia, Mo., 1.00.

To the students of Wambogan at Fort Wayne: At H. Fellwock's wedding at Wilberton, Ill. collected, 6.71. By W. Frilwock 2.00. E. Roschke, Kassirer.

Received in the coffee of the middle district:

To the synod treasury: From Past. Sitzmann's congregation in Terre Haute K18.30. From Dr. Sihler's congregation in Fort Wayne 69.09. Past. Germann's congregation in Geneseo, Ill. 1.00. From Past. Schöneberg's Gem. in Lafayette 25.00. Past. Bode's Gem. in Napoleon 12.00. Past. Bauer's Gem. in Wapakonetta 12.35. Past. Seitz's Gem. in Avilla 11.20. Past. Heintz's Gem. in Crown Point 3.00. Past. Fritz's Gem. in Adams County 1.00. Whose Gem. 20.00. Past. Bode's Gem. near Fort Wayne 25.50. Past. Jäbker's Gem. in Adams County 37.00. Past. Zagel's Gem. near Fort Wayne 19.68. Past. Stubnatzy's Gem. at Fort Wayne 75.44. Mrs. Kahre's Gem. at Evansville 1.70. Past. Schumms Gem. in Willshire 6.00. Past. Lothmann's Gem. in Akron 20.41. Of Past. Heit-müllers Gem. on the Lift 6.30. Past. Sauer's Gem. in Dudleytown 32.00. Past. Knief's congreg. in Neu-Dettelsau 27.00. Past. Mohr's parish in Holland 5.00. Past. Husmann's Gem. in Euclid 10.00. Past. Bundenthal's parish in Marion Township 20.19. Past. Schmidts Gem. in Elyria 6.59. Past. Jüngel's Gem. bei Jonesville 19.75. Past. Jor' Gem. in Logansport 1.26.

Of the same 16.50. Past. Wyneken's comm. in Cleveland 104.10. Past. Biedermann's Gem. in Cincinnati 27.30.

To the orphanage near St. Louis: Bequest of the late Mrs. Bollmann in Jonesville 5.00. From I. Sattler in Lafayette 5.00. Past. Fritz's Gem. in Adams County 4.50. From Past. Schlesselmann's confirmands and congregation 10.00.

For the building fund: From Past. Weyels Dreieinigkeits-Gem. in Darmstadt 13.50. Dossen St. Petri Gem. 9.00. L. Häusler in Wapokonetta 6.00. I. Lunz there 10.00. C. Wenz there 6.00. From the parish there 5.58. Don Past. Niehammer's Gem. in La Porte 15.50. Past. Heintz's Gem. in Crown Point 6.00. Past. Schumms Gem. in Willshire 42.00. Rev. Schlesselmann's Gem. in Hamilton County 13.50. Rev. Knief's congreg. in Neu-Dettelsau 43.50. By H. Buchholz in Logansport 10.00. A. Stoll there 5.00. W. Homburg there 5.00. H. Olsen there 3.00. (Delayed) By H. Meyer in Julietta 10.00. F. Hoff there 3.00. F. Röder there 3.00. K. F. Müller there 4.00.

On the heathen mission: From Past. Schöneberg's parish in Lafayette 8.50. From an unnamed person 1.00. I. Nupprecht in Van Wert 5.00.

To the widow's fund: Don I. Sattler in Lafayette 5.00. Past. Bauers Gem. in Wapakonetta 5.85. Kindtauf-Collecte at F. Krügel in Avilla 1.75. From Past. Niethammer in La Porte as a regular contributor 4.00. Past. Stubnatzy's Gem. in Fort Wayne 48.03. Wedding collecte at Ph. Dielmann's 4.01. From Past. Knief's Gem. in Neu-Dettelsau 7.90. N. N. in Liverpool 1.00.

To the Emigrant Mission: Kindtauf-Collecte at Krabbe's in Lafayette 2.50. From Pastor Bode's Gem. at Fort Wayne 21.45. Past. Nützel's Gem. in Columbus 12.65. Past. Schlesselmann's congregations 5.00. From an unnamed person 1.00. A. Michel in Marion Township 1.00.

For Past. Brunn's institution: From Past. Bode's congregation in Napoleon 2.50. Mrs. E. Schoppmann in Dudleytown 10.00. Mr. Dirrhaus there 1.00. Past. Zagel's parish at Fort Wayne 9.50. N. N. 5.60. Past. Evers' Gem. at Root 17.50.

For Springfield: Don Past. Bauer's Gem. at Wapakonetta 5.00. From Past. Bode's Gem. at Fort Wayne 1.25. From Past. Dulitz's Gem. at Hanover 6.30. From an unnamed person 50 Cts.

For Pastor Ruhland's congregations: Thanksgiving Offering by Mrs. Breimeyer at Fort Wayne 20.00.

To the college household in Fort Wayne: From Past. Bauer's comm. in Wapakonetta 8.52. Past. Seitz's comm. in Avilla 11.25. Don an unnamed 3.00. From Tipton County comm. 3.25. From Karl Westenfeld 2.00.

To the orphanage at Addison: By V. Sauer-mann at Crown Point 1.00. Karl Westenfeld 1.00.

To the Hospital in St. Louis: Thank offering from Wittwe Br. 5.00. From Mrs. D. 5.00.

For poor students in St. Louis: From Marie Weber in Evansville 1.00. Mr. Höckmann 1.00. N. 5.00. Past. Evers' Gem. in Root 17.50. To an unnamed person 50 Cts. Mr. Lippelmann in Cincinnati 15.00. For F. Zage! by Louis Gerke 5.00.

For the deaf-mutes in Royal Oak, Mich.: From Past. Dulitz's Gem. in Napoleon 6.43. Whose congregation in Flatrock 5.67. From N. 5.00. Past. Kraft's Jacobus parish 7.65. Whose John's parish 7.35. Past. Hild's congregation in Mishawaka 15.32. Whose congregation in Woodland 4.53. Thank-offering from I. Germann 1.00. From several members of the congregation in Neu- Dettelsau 7.85. Kindtauf-Collecte at G. Tannert in Liverpool 53 Cts. Don N. N. there 1.00. Mrs. Schmittgen in Elyria 2.00. Hm. Lippelmann in Cincinnati 5.00.

For the seminary household in St. Louis: bequest from the late Mrs. Bollmann in Jonesville 5.00. From the congregation in Hamilton County 7.00.

On the Emigrant Mission in New York: From Past. Schlesselmann's congregations 4.25. Past. Zagels Gem. 9.50. By Past. Stubnatzy Missionsstunden-Collecte 6.39. collected in his country school 6.61.

For poor seminarians in Addison: Wedding Collecte at W. Teppy's in Dudleytown 8.00. From Lonis Gerke 5.00.

For inner mission: From Ad. K. in Neu-Dettelsau 50 Cts. Past. Rupprecht's parish in North Dover 13.50. By Past. Stubnatzy Missionsstunden-Collecte 13.00.

On the Hermannsburg Mission: Wedding toll at Mr. Schürmann's in Dudleytown 7.20. From 2 members in North Dover 2.50. Past. Zagels Gem. 9.50. Karl Westenfeld 1.50. Past. Biedermann's Gem. in Cincinnati 3.00. Of Hm. Lippelmann there 10.00. Mr. Ernst Renn in Logansport 50 Cts.

To the seminary household in Addison: bequest from the late Mrs. Bollmann in Jonesville 5.00. From Past. Schwans Gem. in Cleveland 107.17. Karl Westenfeld 3.00.

On the Leipzig Mission: By Past. Zagels Gem. 9.50. Karl Westenfeld 1.50.

To the orphanage in Boston: By Karl Westenfeld 1.00.

For poor students in Fort Wayne: For Jüngel and v. Strohe by R. Burbrink in Jonesville 5.00.

Fort Wayne, Apr. 30, 1874, C. Grahl, Cassirer.

Received in the coffee of the Eastern District:

To synodical treasury: don of Williamsburg Congreg. p11.00. Trinity Congreg. in Buffalo 15.91. Patrson Congreg. 11.16. College Point Congreg. m 15.00. Patrson Congreg. 45.15. St. Andrew's Congreg. in Buffalo 11.00. Congreg. in Whitesville 8.48. Congreg. in Eden 12.50. Easter Collecte of Zion's Congreg. in Boston 28.00. Desgl. of Congreg. in Martinsville 2.00. From Congreg. in Wolcottsviue 6.50. Congreg. in Bergholz 2.32. Congreg. in Johannesburg 7.65. From Rev. Walker, thank offering for recovery of his son, 5.00. Don Past. Michael 1.00.

96

To the widow's fund: From Pastors Michael and Oestermeyer 4.00 each. From the congregation in Port Richmond 5.50. From Bro. Lambert 3.00. From the congregation in Eden 5.00.

To the College-Unter Halts-Kasse: From the congregation in New York 11.39 and 10.55. Easter-Collecte of the congregation in East-Voston 10.35. From St. Paul's congregation in Baltimore 44.39.

On the emigrant mission in Baltimore: By M. 2.00. H. Vogel 1.00.

On college construction in St. Louis: From the Eden congregation 70.00. From Christ. Long 1.00.

For Past. Brunn's Institution: From L. Bley 2.50. From Haushalter 1.00. B. M. 2.00.

To purchase the seminar her Springfield: From the Gem. in New York 25.00. Gem. in Williamsburg 23.00. From Mrs. Botticher 1.00.

On the mission to the Gentiles: From the Trinity congregation in Buffalo 10.61. From a member of Past. Sturken's congregation 3.00.

For inner mission: From demsclbn 3.00.

To the orphanage at St. Louis: From the parish at Patcrson 11.40.

On the orphanage near Boston: Wedding Collecte at E. Bühn'ng 1.56.

To the orphanage near Detroit: From a member of Past. Sturken's congregation 3.00. By Rev. Schmitt from some of his parishioners 15.15.

For poor students in St. Louis: From the congregation in Eden 8.70. From a member of Past. Sturken's congregation 3.00. For H. Löwen from the congregation in Bergholz 5.67.

For poor students in Fort Wayne: From Port Richmond comm. for Pechthold 13.00.

For poor seminarians in Addison: From a member of Past. Sturken's congregation 3.00.

New York, May 1, 1874. I. Birkner, Cassirer.

Received for Martin Luther Waiscnhaus near Boston: (since 1 Fcbr. 1873).

By Mr. Past. Fick 415.00. By Past. Kolbe: from Mrs. A. H. 2.50, Mrs. Minslage and H. MinSlage 3.00, D. Holsen 1.00, from the orphan box of the East Boston congregation 5.00, from Kath. Forger 2.00, Johanna Koch 1.00, Pastor Wagner 2.00, G. F. Burkhardt 4.00, Mrs. Becker 2.00, Joh. Tapken 1.00, Eli- sab. Oberländer 1.00, Christ. Oberländer 25 Cts, Katharine Burkhardt 2.00, Rud. Haffcnreffer 2.00, Marie Läpp 1.00, Frau Rechtler 1.00, G. F. Burkhardt 4.00, Kaspar Klingenhagen 1.00, Heim. Buhmann 25 Cts, Mr. Offermann 1.00, Heinr. Leon- hardt 2.00, Georg Löwen 1.00, Matth. Stegmaier 1.25, Peter Spiel 50 Cts, Valentin Zahn 1.00, Peter Möhler 50 Cts, Valentin Hermann 50 Cts, Matth. Grötzigcr 1.00, Heinr. Schneider 1.00, Jak. Jacobus 75 Cts, Heinr. Reinhard 1.00, Jakob Möhler 50 Cts, Georg Stäudlin jun. 50 Cts, Joh. Stäudlin 1.00, Mhil. Sprich 1.00, Heinr. Rccckenbeil 50 Cts., Ernst Höpe 1.00, G. F. Burkhardt 4.00, Georg Matches 5.00, from the wai- sen box of the congregation in East Boston, Mass. 2.00. From Past. Weyel 5.00. from the congregation at Grand Rapids, Mich. 16.00. from Prof. Biewend 1.00. Heinr. Kustcrer, Jr. 30 Cts. Walther Crull 30 Cts. Sophie Crull jun. 30 Cts. From the poor box of the Trinity congregation in Boston 18.00. From the orphanage box of the congregation in East Boston 1.28. From Laura Caß 3.00. Mr. Ziegler 2.00. By Rev. Dreyer from his two congregations at Cove and Accidnt, Md. 9.00. From the congregation at New Britton 11.00. From Hermann Rech- berg 50 Cts. By Past. Frey: from Mr. Evers 50 Cts, Mr. Zimmrrmann 1.00, Knappe 50 Cts, Mrs. Pingel 1.00, Wilhelm Pingel 50 Cts, Franz Pingel 50 Cts. By Pastor Gräber 17.00. By G. F. Burkhardt 4.00. By Past. Franz Schmitt 8.16. By Auguste Priesing 57 Cts. By Rev. Lochner in Richmond 10.00. From Mrs. Heil 5.00. From the Women's Association in Belleville, Ill, through Past. Kleppisch 10.00. By Kath. Löffler 5.00. G. F. Burkhardt 8.00. Past. Both 2.00. From d. Gem. in College Point by Past. Ebendick 6.50. From the W. B. of Zions-Gerncilde in Boston by Buticrmann 15.00. By Mrs. Weber of friends 7.65. By G. F. Burkhardt 8.00. Alb. Weltmann 2.00. W. B. of East Boston congregation 4.85. By G. F. Burkhardt 4.00. Karl Schüler 4.00. By Past. Bcyer's congregation in Pittsburg 70.00. By Mr. Fr. Dörr from an unnamed person 10.00. By Wilh. Schumack 1.00. Collected at the mission festival in New York 30.00. By St. Johannis congregation in Williamsburg 29.70. By the Women's Association of the "Zions" congregation in Boston through Mrs. Lunth 6.52. W. B. of the Zions congregation in Boston 12.50. By Miss Ottilie Krebs 2.00. By Mr. Haskins through Past. Kolbe 10.M. From the orphanage box of the late little L. Volk 2.00. By Anna Fries 2.50. Amanda Milke 2.00. E. Querbach 2.00. Mrs. Bleiler Sr. 2.00. Louise Bleiler 2.00. Rosine Knapp 3.00. Mrs. Fett 2.00. Wm. Koch 5.00. Joh. Löffler 2.00. Miss Em. Fischer 5.00. N. N. 2.00. Full Past. A. Geyer's school children 8.80. Heinr. Woltcr 5.00. Past. O. Juul 1.00. From teacher Conzelmann's school children in Indianapolis 5.10 (of which W. u. L. Conzelmann 1.00). From Mrs. Katharina Littig 5.00. By Past. Leemhuis 10.00. By Past. Grothe 7.25. By Ludw. Nibbe 50 cts. Christ. Krieger 1.00. Mrs. Kiskrr 50 Cts. From East Boston congregation 16.86. By Rev. King 15.00. By Christ. Becker 1.00. Andreas Boffert 3.00. Fr. Schlotterbock 5.00. C. Jensen 1.00. Aug. Schwanke 50 Cts. Marie Müller 50 Cts. Cäcilie Rolfs 60 Cts. Sarah Winslow 5.00. Louis Horfs 2.00. H. Dibbre 2.00. H. Fackert 1.50. I. Bnrnmann 1.00. H. Bockeimann 4.00. Magdal. Klauber 50 cts. Mrs. Laubenstein 1.00. Steiner 50 CrntS. Köhler 1.00. N. N. by Mrs. Kisker 1.25. Elis. Fett 2.00. by Past. I. <9. Nützet 12.22. By some members of the congregation at Richmond, Va. 11.35. Past. Schumms congregation 8.00. Past. F. Wyneken's congregation 21.12. By Past. Gross of members of the luh. Dreieinigkeits-Gemeinde in Buffalo 20.60. By their women's club 15.00. By St. Andreas Gemeinde there 10.00. By/Past. Frincke by R. Schumacher 6.00. By Mrs. Pastor Sauer 6.00. Past. Engclder's congregation 9.30. By Rev. Weyel 10.00. By Rev. Kunz's congregation 10.00.

From the orphanage box of the Zion congregation in Boston 7.00. From Marie Baldner 1.13. Kath. Baldner 1.14. Through Pastor Erdmann 10.00. From Friederike and Anna Pfetzing 2.00. From Auguste Priesing 83 Cts. From the school children of Pastor M. Wyneken 8.25. From the orphanage box of my parish 11.00. From Heinr. and G. Forger 60 Cts. From Wohlschöpl 35 Cts. From Past. Hanser 15.00. From the Women's Association in Plantsville through Past. Gräber 10.00. From the orphan boxes of the following children of my parish: Marie and Emma Bennighof 1.71, Adolf Biewend 84 Cts., Karoline, Johann, August u. Heinrich Meyer 1.45, Karl Günther 50 Cts., Fr. Schröder 25 Cts., Gansers 1.05. From Past. Stark Rcuqe 1.00. Friederike Löwen 50 Cts. From the orphan box of the East Boston congregation 4.00. From I. G. Kerber and children 1.40. By Rev. Biltz: from Emma Scheele 1.00, collected on teacher Hamm's baptism of children 4.65. By Rev. Holls from Mrs. Gentsch 1.00. By Past. Niethammer from A. Sch. 1.00. By Past. Trammis congregation 16.30. By Past. Fleckenstein by his school children 8^h53, by members and friends of his congregation 15.47. By Miss Sarah Hebel of the Young Women's Association in College Point 10.00. By Rev. Leemhuis of Friederike Maas 1.00. By Mr. Kassirer Birkner 85.00. By Rev. Brand by his congregation 17.76. By teacher Brauer's school children 3.19. By H. Katzmnn 2.00. By Past. Husmann's congregation 10.00. From the women's club of my congregation in Boston Highlands 15.80. Through Rev. H. Sauer in Mobile: collected on Mr. W. Schmidt's baptism of children, 7.00. From W. Heilmann 1.00. From a *Lutheran 2.00. Through Rev. Fleckenstein: from Mrs. Stölter 50 Cts, Birg. Ludig 25 Cts., Theod. Fleckenstein 25 Cts. By Past. Fr. Wyneken 14.50, by Past. Chr. Hiller 10.50, namely: from his congregation 5.50, from the confirmands 4.00, from his son 1.00. From Wenzel Krebs 2.00. Wilhelm Lambrecht 1.00. Mrs. Hui 4.00. Past. Rohrlack 5.00. Past. Wichmanns Gem. 10.00. By Past. Leemhuis: by himself 1.00, Mrs. Fr. Schulz 1.00 as a thank offering for recovery of her daughter. By Past. Mangelsdorf from his congregation in Bloomington 9.10. From the congregation in Philadelphia 10.00. By Past. A. Ernst 10.00. From the congregation in Rockville, Conn. 10.00. By Past. Juul 150.00. From the orphan box of the congregation in East Boston 4.75. Surplus of Christian books sold 4.25. From the orphan box of the congregation of the Rev. Fick in Boston 8.00. From Karl Rausch 1.00. Paul Janke 50 Cts. Friedrich Dörr sen. 5.00. Wittwe Elisab. Bramm 1.00. From the orphan box of my parish 7.00. From Joh. Wiedcmann 2.00.

Boston, May 20, 1874.

Adolf Biewend.

19 Dsll venus.

Support fund for English students.

Intake:

In Casse (according to receipt of April 15, 1873)	450.00
Collecte at English services in Grand Rapids,	
Me	12.00
From Mr. G. A. Dobler in Baltimore	26.85
Surplus of droeeckinAs ot ttrs k'rss oonierenbro	
(by I. A. Schulze in Columbus10	.00
From Mr. G. A. Dobler	50.50

A, u s g a b e:

4149.35

Boarding for Stud. Goodman and Parman	24.00
For Stud. P. C. Goodman on 4 Oct. 1873	10.00
For Stud. Parman on 23 Oct. 1873	10.00
Jür Stud. N. G. Parman on 17 Nov. 1873	15.00
For Stud. N. G. Parman in January 1874	13.00
For Stud. Goodman on 3 Feb. 1874	2
For Stud. Parman on 6. Febr. 1874	7
For Stud. Goodman on March 1, 1874	13.50
For Stud. Davis on II). March 1874	5
For Stud. Goodman on 23 March 1874	3
For stockings	40
For boarding	26.00
For Stud. P. C. Goodman on June 1, 1874	5

Remains cash	4133.90
	4 15.45

Since we now have three English students, two of whom are entirely dependent on the support of charitable donors, it is to be hoped that those who are interested in the training of English Lutheran preachers will also turn their interest to this fund.

SO Louis, June 8, 1874.

F. A. Schmidt.

Received for the Castle - Garden > Mission:

By L. Mundinger 41.00. C. Neidhardt 2.00. H. Hartmann 1.00. Past. Kanold 65 cts. Past. G. Rath 95 Cts. Daniel Schmalz 1.00. F. W. Kastner 2.00. I. Borch 55 Cts. By Past. Sicvers 7.25. by Dinah Lüders 2.85. by Rev. H. A. Schmidt's congregation 10.00. by the Gem. in New York 10.00. by Fritz Arnsberg 1.00. N. N. 50 Cts. F. Gleiß 1.00. N. N. 50 Cts. Prof. Himmelsbach 9.00. Fischer 1.00. Karoline Cornilsen 1.00. Past. L. Hvists Gem. 19.00. Past. Vogelfangs Gem. 5.50. By the same, collected in Christian teachings, 4.50. By Past. Heids Gem. 6.00. Lor. Semendinger 5.00. Pastor Hoops 50 Cts. Past. (9. Hölzl 3.00. From the Gem. in Port Richmond 9.50. From W. Schumacher 2.00. Magdalena Lau 1.00. A. Klöpfer 2.00. Mrs. Helms 2.00. Emil Clausen 5.00. Joh. Hafendörfer 5.00.

New York, May 1, 1874. I. Birkner, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of April and May 1874:

1. contributions:

From Mr. Lehrer Reifert 41.00; from Messrs. Pastors and Lebrern C. Meyer, Rocker, Lücke, Jarm, Osterhus, Schünhoff, Bremer, Ansoerge, Martin, Flachsbar, M. Große sen. 42.00 each; Messrs. Past. Stephan and the teachers Jung, Härtel, Nickel, G. C. Bernthal 43.00 each; the pastors and teachers Crä-

mer (Prof.), H. H. Meyer, Seidel, Brüggemann, Pennekamp, Geyer, Pissel, Bestl, Oetjrn, Landgraf, Scholz, Hallerberg, Michels, Daake, Streckfuß, Nützet, Duborg, G. Tröller, Schürmann, I. H. Bartling, Ch. H. Brase, Biltz, Prühl (Missouri), L. Stein- bach, Th. Mießler, F. O. Lehmann, W. Bartling, Herd, Ph. Müller, Dörmann, Wehrs, Dorn, F. G. Walther, G.-M. Gotsch, Töffner, Nöder, Wunsch, Schlechte, Endres, Weseloh, M. Eirich, Th. Grüber, W. Zschoche, W. Lange (Missouri), Mertens, Selle (Prof.), C. A. Frank, Zimmermann, C. Vetter, Bock, Queri, Wagner, Heinemann, G. Löber, Köhnke, H. Engelbrecht (Illinois), E. Riedel each \$4.00; Messrs. Past. Bergt \$4.25; Messrs. Pastors and Teachers I. F. Bünger (President), Strikter, I. M. Hahn, C. Seuel, G. Traub, H. Schmidt, I. Fresco, I. F. Koch (Illinois), Brauer (Prof.), Achenbach, Nauschert, H. Sauer, A. G. G. Francke, Reinke each \$5.00; Messrs. Past. Bergen \$6.00; Mr. Pastor Kleist \$6.75; Messrs. Pastors R. Lange, M. Stülpnagel, Mr. Teacher Nagel each \$8.00.

2. gifts:

From Mr. D. Bruns in Past. Biltz's parish in Concordia, Lafayette Co, Mo, \$5.00; by Mr. H. Lehmann there \$1.00; from the branch parish of Mr. Past. Bergt in Perry County, Mo., \$3.00; from the mother parish thereof \$7.25; through same from Mr. D. Dowerenz \$2.00, Mrs. Wittwe F. 50 CtS., Mr. H. Prantis \$2.00. From the parish of Mr. Past. Sandvoß at Port Hudson, Franklin Co, Mo, \$9.25. From fPast. Queri's congregation at Gower, Du Page Co, Ill, \$10.10. of Rev. M. Meyer's congregation at Leavenworth, Kansas, \$7.00. of Rev. Köstering's ^congregation at Altenburg, Perry Co, Mo, \$12.00. of Mr. D. Meyer's congregation at Trete, Ill, \$3.00. of Mr. H. B. of Rev. Flachsbart's parish in Iron Mountain, Mo, \$5.00. Mr. W. Sch. from Mr. Past. I. L. Crämer's congregation in Bremer County, Iowa, 50 cts. Hrn. H. K. there, 50 cts.

St. Louis, June 2, 1874. Oskar E. Gotsch.

For the proseminary in Springfield for the payment of debts received since April 27, 1874: From Past. Großbergcr and We- municipality at Buffalo, N. Y., \$5.00. Past. Kanold's congregation at Wolcottsburg, N. Y./50 Cts. Past. Tramm's congregation in Vincennes, Ind. \$10.00. Past. Nehwinkel's congregation, Jenny, Wis. \$5.00. Past. I. Karrer's congregation, Hadly, Mich., \$5.75. by same, collected from individual, -\$3.05. by Past. A. Lehmann's congregation, Des Peres, Mo., \$12.00. By Mr. A. Heinicke from the Cross congregation in St. Louis \$30.00, from the Dreieinigkeits congregation there \$74.35. By Past. Sallmann from the communion fund of the congregation at Neuburgh, O., \$10.00. By Past. Berner's congregation in Horicon, Wis. of, \$4.70. by Rev. P. Graf's congregation in Augusta, Mo. of, \$5.00. by Rev. Scholz's congregation in Corning, Mo., \$11.00. Rev. Katthain's congregation in Hoylton, Ill, \$7.00. From the congregation in Huntington, Ind. by an unknown person \$5.00. From Past. Meyer's parish in East St. Louis, Ill, \$5.00. Past. Sivers' St. Paul's Grm. in Franklinsburg, Mich. \$13.35. Past. G. Traub's Trinity Gemeinde in Crete, Ill, \$8.50. John Breßmer, Cassirer.

Received for the seminary household in St. Louis: By Rev. S. S. Reur: From Spring Grove \$37.92, from Wilmington \$15.80, from Blackhammer \$15.95. From St. Charles parish, Mo. 23 pieces of bacon, 54 shoulders, half a hogs head, 1 small boron of sausage. From H. Weinhold and sons at Frohna, Perry Co, Mo, 4 sacks of flour. From some members of the community in Frohna and from two from the community in Paizdorf, Mo., 4 sacks of flour. From Messrs. Eggers "L. Co. in Darmstadt, Ill, 2 barrels of flour. From Past. H. Lüker in Aroma, Dickinson Co. of Kansas, 2 barrels of butter and \$1.25. A. Waschlewski.

In support of Michigan sophomores

received with heartfelt thanks:

Harvest Festival - Collecte of the parish of the Past. I. Karrer \$5.00. Tesgl. in the congregation of the Past. I. List \$13.00. Reformation festival-Collecte of the congregation of dcs Past. F. Ahnrcr \$8.75. by Konrad Maul \$5.00. Karl Birr \$1.00. Christmas Collecte of the congregation of the Past. List \$16.75. Collecte of the congregation of the Past, Sievers-\$17.90. Collected at Reuter's baptism of children \$2.25. From Fr. S. Walther \$1.00. From Maurer's society \$2.65. From I. C. Appold \$4.50. Easter Festival Collecte of the congregation of the Rev. List \$8.00. From Wilb. Schroeder \$4.00. Past. List \$4.00.

The gifts received are not yet sufficient to meet the needs of our poor pupils. May the dear communities continue to remember them!

Jos. Schmidt, Cassirer.

Correction.

In No. 10 of the "Lutheraner" read in my receipt p. 80 instead of: "Zur Synodalkasse Oster-Collecte der Gem. in Frankenlust 428.45": Frankenmuth. C. Eißfeldt, Kassirer.

Conference - Displays.

The general Minnesota pastoral conference will meet, s. G. w., July 14-16, at the congregation of Rev. Schulze in Courtland.

On July 13, carts will be ready in St. Peter's.

K. F. Schulze.

The United Northwest Wisconsin Conference will meet from the 14th. July morning 9 a.m. to the 16th in Neenah. Papers to be submitted: by Past. Schug on inspiration, by Past. Dr. Meumann an exegesis on Rom. 1-2.

I. R. Lauritzen.

Changed addresses:

No. N. O. Lurtlivl, 6oriii6i' ok Ninrui 8t. Inäiana 74vo., 8t. Douis, No.

74. 6. Lrlulil, teacher, IMvL, 6oolc.Oo., III.

74. Illwann, 74äcIII, 8Ü8do^\$nQ Oo., 'IVis.

Volume 30, St. Louis, Mo., July 1, 1874. No. 13.

Lutheranism and Union. (Conversations.)

Second evening.

Adelbert had gone to the Unirte church. Berno, who had noticed him in the church, wanted to know what he had to say about the sermon and therefore went over to him in the evening.

B. Well, I'm glad you came to our church today. How did you like the sermon?

A. It was quite a pathetic babble of false love and false peace.

B. The text just gave him reason to speak of peace and unity. ("Be diligent to keep unity in the Spirit through the bond of peace. One body and one spirit, just as you were called to one hope of your profession. One Lord, One faith, One baptism, One God and Father of us all, who is over you all, and through you all, and in you all." Ephes. 4, 3—6.)

A. How the beautiful text has taken me, that it has thus been mangled today.

B. What do you mean?

A. The text does not speak of your false unity at all; the text actually punishes your unity as a false one by showing what the true, right, godly unity is, namely, the unity of right doctrine and faith; for the Holy Spirit is not there without knowledge and faith of the gospel of Christ; and yet he has related the text to your false unity.

B. It seems that not all Lutherans are as strict as you; the preacher belongs to the Lutheran General Synod. How touching was the passage in his sermon where he greeted us as his brothers!

A. Touching, you say? It was saddening. By the way, this is not a Lutheran who holds church fellowship with people of other faiths. The General Synod is not a Lutheran synod; it only calls itself so dishonestly. But we can talk about that some other time, if it is all right with you.

B. I would like that very much. But let us now return to the sermon.

A. In this sermon I have again seen quite well how unintelligent preachers, in order to outwardly

The first step is to make it possible for the people to keep together important pieces of the divine word.

B. And these would be?

A. I have already drawn your attention to some of them yesterday. I want to remind now only of the one: Warning before false doctrine and false faith. Here the text so rightly brings it to warn against all deviation from the pure teaching of the divine Word. And how the Scriptures are so full of warnings against false teaching, of exhortations to stick to the pure doctrine! Wicked boys, who knowingly shorten God's word!

B. Aren't you talking too tough?

A. No; false doctrine is nothing else but the corrupted word of God. You know what is threatened in God's word to those who do from God's word. Rev 22:19.

B. Yesterday you denied that Lutherans and Reformed are in complete agreement in the main matter, the doctrine of Christ and the way to salvation. Are you still of the same opinion or have you come to a different conviction through the sermon?

A. I have only been strengthened in my conviction. The preacher has not proven anything, but only made assertions; anyone can do that.

B. Well, didn't he say that all Protestant denominations agree that Christ is true God and man and our Savior, and that through Him we are saved?

A. Probably, that's what he said. But he did not prove it, as said, and cannot prove it either. It is true that among the reformed communities the word is still resounding: Christ is God and man, our Redeemer, who makes us blessed. But at the same time they overturn this.

B. You have claimed a lot, can you prove it?

A. Yes, I can.

B. Well, let us hear it. If I become convinced that the foundation of faith is being overturned in the reformed communities, then I will not remain in the unchurched church.

A. We will take the doctrine of the person of Christ in a moment. The Reformed teach that the divine nature of Christ is also apart from human nature.

be. Thereby they dissect the person of Christ. They say: according to the divine nature Christ is in heaven and on earth, according to the human nature only in heaven. They therefore deny the true communion of natures. Therefore, they do not believe that the Lord Christ was given true divine majesty after his humanity, but only created high gifts.

B. That's terrible, should that be true?

A. Yes, it is written in their confessions. In the Heidelberg Catechism it says: "Is not Christ with us to the end of the world, as he promised us? Answer: Christ is true man and true God; according to his human nature he is not now on earth, but according to his divinity, majesty, grace and spirit he never departs from us. (Br. 47.) "But are not the two natures in Christ separated from each other by wisdom, if humanity is not everywhere where Godhead is? Answer: Not at all; for since the Godhead is incomprehensible and everywhere present, it must follow that it is both outside its assumed humanity, and yet nevertheless also in the same and remains personally united with it." (Fr. 48.) And in a confession issued by the reformed Elector of Brandenburg, Johann Sigismund, it is written "that the Lord Christ was adorned and crowned with high and supernatural gifts according to His assumed humanity. - Tell me, isn't this a quite frightening doctrine?"

B. Yes, certainly.

A. Whoever thinks that Christ cannot be present on earth after His humanity cannot truly believe that God became man. Shall I read you a beautiful passage from Luther?

B. I would like that very much. It is important for me to come to clarity.

A. The passage is from the 1528 Confession of the Lord's Supper, where Luther says: "Beware, I say, of the Allöosi".

B. What is it?

A. Zwingli thought that when Christ said, "My flesh is food indeed," the word "flesh" was used by an interchange of names instead of "divine

98

In the words: "they have crucified the Lord of glory", the expression "Lord of glory" is put instead of "human nature" by substitution of names, so that the words: "they have crucified the Lord of glory" mean as much as: the mere humanity has been crucified. He called this exchange of names allosis.

B. That's terrible! But read on.

A. "Beware, beware, I say, of the Allöosi, it is the devil's larvae; for it finally brings about such a Christ, after which I would not like to be a Christian, namely that Christ henceforth is no more, nor does with his suffering and life, than another bad saint. For if I believe that human nature alone has suffered for me, then Christ is a bad savior to me, so he himself needs a savior. Summa, it is unspeakable what the devil seeks with the Allöosi." And further on it says: "Now the devil not only denies this highest, most necessary article (that God's Son died for us), but also blasphemes it and says that it is the most outrageous heresy that ever existed. This is where his arrogance and damned allosis lead him, that he separates the person of Christ and leaves us with no other Christ than a purified man who died for us and redeemed us. What Christian heart can hear or suffer such things? For the whole Christian faith and all the world's blessedness is taken away and condemned. For he who is redeemed through mankind alone is certainly not yet redeemed, nor will he ever be redeemed. (Erl. 30, 203. 224.) Thus Luther expresses himself. What do you think of this?

B. I believe that he is right. It is a terrible doctrine that a mere man should have died for us on Golgotha. I still remember the old verse: "O great distress! God himself is dead! He died on the cross!

A.' So see how the preacher lied today when he said, "We all confess one Lord." No, the Reformed, the Unrighteous, etc., have another Lord. - But let us now go further and deal with the doctrine of the means of grace. You know the beautiful verse:

Self's Word, His Baptism, His Supper
Serves against all accident;

The Holy Spirit in faith teaches us to trust in it.

B. But I think that they are also talking about means of grace.

A. Yes, but they do not understand by it what is to be understood by it according to God's Word. In the Augsburg Confession it says in the 5th article: "To obtain such faith, God has instituted the ministry of preaching, given the **gospel and sacrament**, by which he **gives**, as a **means, the Holy Spirit**, who works faith where and when he wills in those who hear the gospel." Zwingli, on the other hand, said that the Holy Spirit does not need a guide or vehicle to come to people. The Reformed communities therefore believe that the Spirit and grace are given to man without these means, that through these only the mind of man is stimulated to strive for the Spirit to come upon him. They do not want to receive the Spirit through the Word, but in addition to and on the occasion of the preaching of the Word.

B. Yes, that is certainly a big mistake.

A. See, the dear God wants to come to the poor sinner through word and sacraments. If the Reformed communities do not want to accept the Word and Sacraments as a means of grace, as a means by which God offers His grace, then they tear away, as Luther says, the bridge and the footbridge on which the Lord wants to come.

B. I would like to hear what Luther says about this.

A. In his interpretation of the 5th book of Moses, he says of the enthusiasts: "They confess that Christ died, hung on the cross, and made us blessed, that is true; but they deny that by which we get him, that is, the means, the way, the bridge and the path, they break down.

It is the same and

Go with them as if I were to preach to someone, "I have a treasure, and yet I do not give him the treasure for his noses, nor do I give him the keys to it; what good is this treasure to him? They lock up the treasure they should put for our noses and lead me on a monkey's tail; the access and the handing over, the custom and possession of the treasure is denied and taken away from me.

Now

God therefore ordained that this treasure be given and presented to us through baptism, the sacrament of the Lord's Supper, and the outward word. For these are the means and instrument by which we come to God's grace. This they deny." (Erl. 36, 228. 229.)

B. These words of Luther make the matter quite clear.

A. Now further. You know what the Presbyterians teach.

B. Yes, I have spoken with such people several times. Do you mean their doctrine of the election of grace?

A. Yes, I wanted to mention them to show that it is not true when you say that the Protestant communities stand on one ground of faith. The Presbyterians and all Calvinist reformers teach that God did not have mercy on all men, that Christ did not die for all,

that the call to salvation is not universal, not meant seriously. Can you agree with this?

V. No; this is indeed a frightening doctrine, but does it concern the foundation of faith?

A. Certainly. If a soul is frightened because of its sin, must it not be told that God's will of grace, Christ's redemption, the Holy Spirit's call of grace is universal, so that it may acquire it by faith, which is wrought by this word? Do not the Calvinist reformers rob the frightened conscience of all comfort? How can the individual know that God also wants to make him blessed, if he does not know that God wants all to be blessed? How can he confidently believe in Christ if he does not know that he has saved all, including him?

B. Certainly.

A. Do you want me to give another example?

B. Continue.

A. You say that all Protestant communities are one in the foundation of faith. What about the Methodists? Do you believe that they are in agreement with the orthodox, i.e. Lutheran, church in the foundation of faith?

B. They also belong to the reformed communities.

A. They not only hold the common reformed heresies of the person of Christ, of the means of grace; they also have their own

They have invented all kinds of new measures to convert people, as they say. You have already heard them preach. They always point the frightened sinners to their own doing, to struggle, to fight to achieve peace.

B. You are right. The poor sinners should be pointed straight to Christ. Yes, I see that there is a difference between Lutherans and Reformed and other parties.

A. My dear, it is not only a difference, but a great difference, the difference lies in the deepest foundation of faith. The Reformed, Methodists and others not only interpret some sayings differently, they overturn the foundation of the faith.

B. How? After all, people are also blessed with them.

A. They overthrow the reason as much as there is in them. Satan has nothing else in mind than to rob the poor souls of all reason through the false teachers, so that they should not believe in Christ and be saved.

B. You're not going to condemn everyone, are you?

A. I did not say that at all. I believe that souls are blessed in these communities as well.

B. How do you think this is when these communities have fundamental errors?

A. This is a miracle of God's preserving grace. Christ reigns among his enemies, as the 110th Psalm says; even in the midst of such enemies he has a company that believes in him, that loves him, that serves him.

B. Then it would make no difference whether one is with the Reformed, Methodists and others, or with the Lutherans.

A. This is not the case. Their errors overturn the reason. Whoever adheres to them against his best knowledge and spreads them cannot be saved. If souls are saved among them, this does not happen because the heresies are small and not at all dangerous to the soul, but because God preserves these souls and gives them grace that they do not grasp and hold on to error, but in simplicity of heart hold on to the pieces of saving truth that are still present in these communities. In the Reformed community, according to their confessions, the true communion of the two natures in Christ is denied, but nevertheless the word resounds in their midst: Christ is true God and man. And this is the word to which the simple adhere and on which they base their faith. The Methodists point people to their feelings, to their struggles, but the simple-minded souls who are saved among them hold to the word that is still heard among them: Faith in the Lord Jesus. But whoever is a Reformed, a Methodist 2c. in the sense that he lets the Reformed, Methodist fundamental errors into his heart and conscience, cannot stand in justifying faith and be saved.

B. I have to agree with you completely. But one more thing. I was disconcerted that you did not join in the singing and praying during our service. Everyone could see that.

A. I have not behaved improperly, have I?

B. I guess not, but it has been noticed by many.

A. I did this thoughtfully. I wanted to bear witness. Orthodox people have actually in

99. They have no business in the assemblies of the false believers. They say with David, "I will stand, O Lord, at your altar, where the voice of thanksgiving is heard, and where all your wonders are praised. O LORD, I love the place of thy house, and the place where thine honor dwelleth. Ps. 26, 5-8. But there may be cases where they do go there. I wanted to come once for your sake. I have not come to test; for I am sure of my cause. I have not come to be edified; how could I seek edification where, as I know for certain, the foundation of faith is overturned? Many a man has gone to the meetings of false believers without a vocation and fallen away from the pure doctrine. Whoever goes into danger, perishes in it. And whoever goes to false worship, as to the worship of the orthodox, in order to edify himself, does grave injustice. Now if I had joined in your worship, I would have made myself a party to your evil cause. I could not, I would not. I would have denied. I remind you of the sayings I held up to you yesterday. The apostle Paul also says: "Avoid all evil appearances." (1 Thess. 5, 22.) Many a person limping on both sides thinks: I may go along with it outwardly, but I do not participate in it in my heart. That is not possible; that is hypocrisy. I must also avoid the appearance of participating in false worship; it is not enough that I do not do it in my heart. If I were afraid to show that I do not worship, I would be ashamed of the Lord Christ and his truth. What an earnest word is the word of the Lord: "But whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed also, when he cometh in his glory, and of his Father, and of the holy angels." Luc. 9:26. - And how I could have repented! Then the words came forth in prayer, "Let the time come quickly, O God, when there shall be One Flock and One Shepherd."

B. Isn't that beautiful? I just liked that.

B. I find nothing beautiful in asking the Lord to fulfill what He has already fulfilled.

B. What do you mean?

A. See, in the Old Testament there was a partition between Jews and Gentiles. Our Lord Christ has torn it down. Whoever wants to belong to the Church of Christ in the New Testament does not have to become a Jew first, but from Jews and Gentiles the Lord Christ gathers the flock of His sheep. Our Lord Christ has already made one flock out of Jews and Gentiles, and he is the One Shepherd of all his sheep; I would do dishonor to the Lord Christ if I asked him to do soon what he has already done and still does daily.

B. Yes, but should it be wrong to pray that the Lord will bring those who are still far away?

A. Who would say that! It is somewhat different when one prays that the Lord will bring those who are still far away to His fold, and when one prays that He will soon let the time come when there will be One fold and One Shepherd. Those who ask for the coming of such a time usually have chiliastic raptures in their minds. That the Lord may lead those who are still far away, we also pray in our churches and homes. We sing:

O Jesu Christe, true light, Enlighten those who do not know thee, And bring them to thy hearth, That their sea! may also be blessed.

And what else has gone astray from you, you seek with mercy And his wounded conscience heal, Let them have a share in heaven.

Enlighten those who are blinded. Bring those who are separated from us, Gather those who are scattered, Make firm those who are in doubt.

B. Certainly, such a prayer is quite necessary. How torn Christendom is!

A. Christianity is not actually divided. It is true that the outward so-called Christianity is very divided, but the inner Christianity is one before God. Wherever in the whole wide world a soul believes in the Lord Jesus, it is added to the host of Christ. The Lord Christ has only One Church. It is "One Lord, One Faith, One Baptism, One God and Our Father of all". As often as I sing "faith", my heart rejoices when I hear the words: "All Christianity on earth is one in the same mind.

B. I am very happy to hear that from you.

A. Yes, that is a great consolation in the disunity of external Christianity. - You are also saddened by this, but have you really thought about who is to blame for this?

B. Well, who do you mean?

A. Without doubt the sects. As once the soldiers tore the body of the Lord Jesus with their scourges, so the heretics tear the spiritual body of the Lord, the church. And you Unirites also belong to it.

B. The Unirites want to unite the divided church.

A. They actually only want to uniformize the different churches. They tolerate the errors and thus they only spread them more and more and increase the number of almost innumerable sects.

B. True. The visible church has not become more united through the so-called union, but only more disunited.

A. I am glad to hear from you. But tell me how you are doing now.

B. I will gladly do that; I will tell you everything honestly. Already yesterday your certainty of faith made a tremendous impression on me. With us, no one can come to such a certainty of faith. With us everything is put on screws. Our catechism is neither Lutheran nor decidedly Reformed. It is supposed to please the Lutherans and the Reformed. I see that this is wrong. I can no longer go against the grain. I no longer want to limp on both sides. I will continue to research. You will help me, won't you?

A. Praise be to God! How happy I am that you speak out in this way. Let us meet quite often and talk about the precious teachings of the divine word, the more often, the better.

B. Oh, I am very sorry that I got involved with the unintelligent. I have gained nothing, but only lost. My heart has become indifferent to the truth. Thank God that he opened my eyes. What do you advise me to do now?

A. I mean. You should research diligently and read Luther's writings alongside God's Word.

B. I will do that. I will have all the volumes of Luther's popular library sent to me immediately.

A. But then you should also bear witness.

B. Certainly, I will do that, with the help of God.

Berno did the same. His family members were soon won over by God's grace. But the united church with its pastor did not accept his testimony. He therefore resigned and renounced all religious fellowship.

G.

(Submitted.)

Annual Report

about the Lutheran hospital in St. Louis and about the Lutheran orphanage "Kindlein Jesu" near St. Louis and about the asylum connected with both institutions until now.

Finally, we bring you the report of the year 1873 on the charitable institutions mentioned in the heading. As much as we would otherwise like to report on them, one circumstance makes it difficult for us to do so this time. During the annual accounting, it turned out that we have a much larger debt burden on the orphanage than we had thought, namely H9621.02. God has seen to it that friends of the orphans have made us interest-free loans, which helped us out of the momentary need, but which must be paid again at present. We have already been forced, in order to keep our word, to take refuge in the banks, which do not forgive us the discount (the deduction). So the matter must be presented as it stands.

I. During the past year, 135 patients were admitted to the hospital, namely 115 males, including 37 students from the local seminary, and 20 females. There were 9 persons remaining from 1872, bringing the total number of patients treated to 144. 92 were discharged cured, 30 were discharged uncured, and some were retained. 19 persons died, among them 11 who had belonged to the Lutheran Church and who, in most cases, received Holy Communion before their death and gave unmistakable signs of their living faith in the Savior; 6 belonged to the Roman Church and 2 to none at all. 8 persons died of the epidemic of smallpox, which became terribly widespread here at the beginning of the year. Others died of consumption, cancer, kidney disease and inflammation of the brain. Our diligent hospital physician, Dr. Reiß, has treated the sick with great care and free of charge throughout the year. Also, several well-known physicians of the city brought sick people to our hospital and treated them partially. In general, our hospital enjoys more and more the favor of the physicians, so that they gladly recommend our hospital to patients who have no relatives. Serious operations were performed on 8 patients and were happily completed with the assistance of several physicians. In addition to the father of the house and his family, Mr. Th. Schulz, there are 3 old men in the hospital, who have food, but also help to feed the sick as much as they can. In special emergencies, the students help us and watch over the sick. Even though we do not have a large surplus in the treasury, we have managed to get by.

II The orphanage "Kindlein JEsu" has received a larger number of orphans in the past year, but has also experienced some trials. Last year there were 72 children there, and this number has increased by 10 this year. The 72 children were distributed as follows: Complete orphans 20, namely 12 boys and 8 girls; half-orphans 45, namely 28 boys and 17 girls; from unhappy parents 7, namely 3 boys and 4 girls; total 43 boys and 29 girls. The half-orphans were distributed as follows: motherless: 16 boys, 11 girls; fatherless: 9 boys and 6 girls. It is uncertain whether the mothers of 3 boys are still alive. The total number of children admitted up to the beginning of this year is 109. In earlier years, the state of health was relatively very favorable. In 1873, however, we were forced to take recourse to a doctor more than once. Dr. S. B. Parsons of St. Louis, a homeopathic physician, was kind enough to treat most of the sick children free of charge. He has himself made the trip to the orphanage several times. One boy had to use the doctor because he showed symptoms of epilepsy, which he is said to have had already in the parental home. The presence of smallpox in the area made it necessary to vaccinate those who had not yet been vaccinated. One girl had to have her eighth toe amputated because it was growing so much that it prevented her from walking. The amputation was completely successful. One boy fell out of the swing and dislocated his arm. Medical help had to be sought. There were also several cases of cold fever. There was no death, thank God, although two children were so severely afflicted that, according to human opinion, death was inevitable. A little girl of seven years of age was lying hard down with meningitis, a disease that took away many people in that year. She was confident and wanted to go to her Savior and to know nothing more of the world. The Lord, however, restored her to complete health. It was especially sad that our dear orphan father, Pastor Lehmann, suffered from palpitations and sleeplessness as a result of diabetes, so that he could no longer carry out his double ministry as a preacher and orphan father as he would have liked. At the urgent request of the doctor, he had to temporarily withdraw completely from his activities. In the winter he went on a convalescent trip to New Orleans and stayed there for a few weeks. He came back somewhat stronger, but with the great burden of work and worry, the symptoms of illness soon returned. He was forced to give up his work as an orphan father and limit himself to his preaching ministry. However, he will continue to serve the institution as a pastor and as a friend of the orphans with advice and action.

However, by God's grace we have also experienced many a joy in the orphanage. On April 20, 1873, the confirmation of two orphans took place, Louise Kruse from St. Louis, who belongs to the tribe of the orphanage and has remained there, and Maria Jung from Little Rock, Ark. who served as a helper for a while after her confirmation, but later returned to Little Rock at the request of her guardian. On October 5, we had another family celebration, namely the baptism of the two youngest orphans. The children of an unfortunate family of reformed confession from Holland. Our orphanage school was in a good condition, as was shown by the report which was publicly held at the end of June 1873. There were 40 children in the first class of Rector I. Walther, of whom 20 were from the orphanage, 13 boys and 7 girls; the rest belonged to the St. Paulsgemeinde. The parish school, which is headed by Mr. Löser, had 72 children, of whom 29 were from the orphanage, 20 boys and 9 girls. The number of students from the orphanage was 49. In addition to the children, there are 5 asylum people, 4 men and 1 widow in the orphanage. A man who used to run the cigar business makes cigars for the benefit of the orphanage and also takes boys to help. At Easter of this year, the Lord brought us a new orphan father with his wife and family, Mr. Friedrich Ude from St. Louis. He takes care of the education of the children with Christian earnestness, provides food for the children, and as a former farmer he also knows how to cultivate the farm and manage the economy. He employs boys on the farm during free hours. The girls have to help in the house, in the kitchen, with washing and baking.

The heavenly orphan father, who has so graciously taken care of this institution, will continue to do so. He will not let us be disgraced before the world. May he, in his mercy, reward us abundantly for all the good deeds we have done!

On behalf of the Board of Directors,

J. F. Bünger.

(Submitted.)

World Monkey,

who so gladly sails with the wind of popular and world favor and swims not against, but with the current of contemporary opinion, is the well-known **Joseph Hartmann *)** of Chicago. If his oracular wind vane promises him success, he soon goes with the raging army of temperance enthusiasts, soon with the heroes who see the salvation of the world in the consumption of beer alone and - drink it away. At "grave decorations" and all kinds of public occasions, he likes to be heard in "spirited" speeches; for lack of wind is a rare thing here. Of course, he also receives the paper praise of the daily press that is due to him, which, even if it sounds like a rebuke, but is interpreted and eaten according to the popular wind vane, is nevertheless beneficial for reputation and prestige,

i.e. for making money and becoming notorious. Joseph Hartmann is also pious under certain circumstances, even melting and tear-shedding pious, all of course in the most willing obedience to the direction of the wind vane and the cry of the weathercock.

In this innate and diligently developed self-sacrifice, the good heart once again complied with a request most willingly and held a speech on June 15 in a "splendid summer garden" (with saloon), which is to be noted here according to the report of a newspaper strongly represented there. The unbelieving German rebels of 1848 and 1849 had organized a festival "in memory of the great time".

The same belongs to the larger ecclesiastical body, of which the former so-called "Evangelical Association of the West" is also a part. "Tell me who you are with, and I will tell you who you are

of those years of misfortune. That the spirit and the work of that horrible rebellion were glorified in speech and poetry, celebrated, even presented as highly holy and divine, can hardly be expected otherwise from unbelievers and deniers of God; likewise that terrible scolding of the princes, but on the other hand Robert Blum 2c. was praised as an immortal martyr of a holy cause. But what did Hartmann, the pious and devout, evangelical, even calling himself evangelical-Lutheran, preacher do? He not only listened to the ungodly chatter without contradiction, but, obedient to the wind vane, he also rose afterwards in complacency to speak "briefly and succinctly from the treasure of his rich experience". And what did he speak? Not much, as it seems; but from the few sentences recorded, one can see that the soft Hartmann does not yet show any signs of improvement or even feel them. Only a few sentences we want to emphasize: 1. He praises the disgraceful, sinful "popular uprising of 1848 and 1849 as such a great, German and general one as has never happened in Germany since the days of Luther". According to the whole context of the speech and the celebration, however, the blind Hartmann wants to say with this: the '48 uprising was not only similar in size and generality to the tremendous movement that arose solely through the pure teaching of the Word of God at the time of the blessed Church Reformation, but was also on an equal footing; the revolution of unbelief of 1848 had just as good a reason as the Reformation of faith of 1517. But is this not shameful? Or how can one who calls himself a faithful theologian and pastor praise and extol one thing because it is similar to another in greatness and generality, if he must condemn that thing in itself according to God's word? But listen to 2. and realize that here no false interpretation is foisted. Hartmann went on to say: "The Reaction had already tried to deny the movement (of 1848) any vitality and to portray it as a misguided and dead one. In the meantime, this assertion had long since been refuted in historical events." But now, in order to justify that this revolutionary movement was not dead, but had vitality, he said: **"It reminds us that** even 2000 years ago the Crucified One did not die in vain." It is frightening! According to this, even that damnable rebellion against the divine authorities is supposed to be a fruit and effect of the death of JEsu Christ on the cross! The eternal Son of God, whom these insolent unbelievers deny, reject and blaspheme today as they did then, is thus supposed to have died on the cross also for the purpose that these rebels plunged countries and peoples into misfortune and will only "accomplish in the future what was striven for in 1848 and 1849," as Hecker spoke in a letter on this feast day! Is this unevangelically pious Hartmann not a shameful blasphemer of the greatest work of God's grace, the redemption of the human race from sin, death and damnation through Christ Jesus? Therefore, shame and disgrace on such a preacher! - At the end of the speech he exhorted "the younger generation to win freedom now, as the old fought for unity. What this wretched drivell actually means, the acts are silent about. At last Hartmann, the world's monkey, called upon those present to listen "uncovered head" - oh how pious and touching! - to listen to a chorale sung by the Germania Männerchor "in memory of the

1[01] Names of those shot on the spot." The names of these, 32 in number and Robert Blum at the top, were placed on a memorial plaque on the tribune. So these shot are also holy martyrs to the pious Hartmann, whose one should actually only commemorate "uncovered head". Yes, in those blasphemous words he places them - truly appalling! - In those blasphemous words he places them - truly appalling! - at the same time next to the crucified Christ and declares that they too, like him, did not die in vain! *) Alas, poor congregations that are punished with such Union monkeys and on top of that pay them well!

A. W.

The **efforts to burn corpses are spreading** like a contagious disease. This sick thought, born of the materialism of our time, is proliferating like the cholera mushrooms and finds, especially in the cities, among the public brought up on the breasts of the liberal newspapers, the disease substance so favorable for it. Lately we have seen so many sick endeavors of our consumptive zeitgeist appear that one should no longer be surprised when the cremation of corpses is touted to us as the latest cultural advance. Everything must receive a certain conclusion. If one can grow up without baptism, without Christian instruction, without a Christian marriage, then one must also be able to end as a saint.

When once the human vapor rises from the great chimneys of the corpse incineration factories, the human ashes fertilize the fields and the chemist still wins all kinds of usable substances for the industry thereby: then one can transfer the schools and churches of the future into the side wings of these great corpse incineration - factories, where one can show immortality and eternal life in the vapor, which loses itself in the air, and in the usable chemicals according to materialistic and pantheistic teachings before eyes. When also these last secrets as solved and revealed rise from the chimneys of the furnaces, only then the enlightenment has reached its aim - it has then nothing more to enlighten and can let itself be burned with.

In Vienna, as reported in the "Presse," the chief engineer of the city's building department received a commission from the magistrate to build a furnace for the cremation of corpses. In Zurich, even a newspaper for the cremation of corpses is founded in order to carry out the agitation more effectively. In Breslau, a large meeting was held on April 8 in the casino hall there, and another is to take place soon.

In Berlin, the other day, Dr. Danziger, a medical doctor, gave a long lecture in favor of cremation at the Friedrich-Werdersche Bezirksverein, and then the resolution proposed by him was passed that the authorities should be persuaded not to refuse permission for cremation to anyone who, in his last will and testament, asks to be cremated.

One tries to justify the swindle of course also with the "science" - and the "science" is infallible in the eyes of our philistines.

Before Hartmann, for example, the God-denier C. Butz in his "weighty poem" had also presented this: They (the Nebulites) were crucified after bloody battle; but the God, whom they carried in their bosom and frightened the victors, had risen in the German country; yet not the same one, to whom they paid homage, but certainly he would still become so and would descend to the people, when the victors were disarmed! -And in this company of the godless speaks the godless Pastor Hartmann.

A. W.

If "science" tells him today that man descended from the ape, or that the whole world with all its marvelous, unfathomable wisdom and beauty developed all by itself from a primordial cell, like the worm from the cheese, then the enlightened man of leisure believes it. Why should he not believe that the burning of corpses is necessary in the interest of health, because the churchyards poison the world? The facts that cholera originated in India, where the burning of corpses has existed for millennia, and among the other pagan peoples who burn their dead, the epidemics almost do not stop, does not make him mislead. Let the chemical factories, in which animal substances are burned, pollute the air of the whole surrounding area, if Professor X. says: we must introduce the cremation of corpses, because the churchyards poison the groundwater, hundreds say it faithfully, and if they daily fetch the best drinking water from the well, which lies next to the churchyard. Then one would have to burn then probably also all animal corpses. For if it is true that the decaying corpses poison the groundwater, then in view of the millions of decaying animal corpses there would hardly be a drop of unpoisoned water left.

If only one did not want to master nature! In any case the decomposition is natural and not the combustion; but what is natural is also always the best. "Thou art heir and shalt return to the earth from which thou wast taken" - this old divine order of nature should not be reversed; every unnatural takes revenge. Who would not know what horrors accompany the burning of corpses among the pagans, e.g. still in India! But we are reluctant to justify our present burial of the dead to this materialistic swindle. In a cool grave in the bowels of the earth, with a cross on it as a sign of redemption and resurrection: this is how our fathers were buried, and this is how we too want to be buried one day, until our Savior's resurrection call awakens us to new life on a new earth.

(Submitted.)

(Ostfriesische Nachrichten.)

The chair of St. Peter.

As is well known, the pope claims to sit on the chair of St. Peter, i.e. to have the power to govern the church, which the Lord is said to have given to the allegedly first of his apostles. And the Most Holy Father not only claims this, but there are also many proofs for it. Among them, one of the most important is that the chair on which Peter is said to have sat when he was bishop in Rome is still in possession and on display in Rome. Of course, if the chair still exists, then St. Peter was also bishop in Rome, and there is no doubt that the popes are his successors.

Of course, it sounds very improbable that Peter should have carried his own chair with him and wandered from house to house with it at a time when the service had to be held in private houses; but what can you do? the chair is there.

Until the time of Clement VIII. (1592-1605), a precious ivory chair was shown as the former property of St. Peter. The Cardinal Caesar Baronius, known as a papist historian, proved to that pope that the alleged chair of St. Peter's could not possibly be genuine, since on the

The Holy Father recognized the validity of this reason and took away the chair of Hercules and placed it in a wooden chair of gothic form. The Holy Father, recognizing the validity of this reason, took away the chair of Hercules and replaced it with a wooden one of Gothic form.

Pope Alexander VIII. (1689-91) later built a precious altar to place the chair on. But which one should he choose, since he was told that Gothic architecture and carving had arisen centuries after St. Peter's death? He quickly decided, went to his reliquary and found there a tabourette (i.e. armchair without back), which came from a donation of the first crusaders. He had it put in a case, placed on the altar and admired and venerated as the Chair of Peter. Thus the proof of the authenticity of the papacy was completely restored.

But, lo and behold, at the beginning of this century the unholy French came to Rome. They wanted to see the chair of St. Peter, pulled it out of its case and found an Arabic inscription on it. They immediately assumed that the chair must have been the property of a noble Muhamedan, then called one of their scholars, who had been with Napoleon in Egypt, and had the writing deciphered. But he read: "Allah alone is God, and Muhammad is his prophet." (According to Andreä.)

Theses on the doctrine of Christian freedom and middle things with special regard to fairs, pic-nics, secular associations, etc.,

for this year's proceedings of our Eastern District Synod, submitted by Rev. L. Lochner.

Thesis 1.

Christian liberty is the precious good and glorious privilege of all true believers, which consists in their being delivered from the wrath of God, from the bondage of sin, from the power of the devil, from the dominion of death, from the curse and constraint of the law, no less from the yoke of the Levitical ceremonies and from all the ordinances of men in their conscience through Christ.

Ephes. 2,13.; 1 Thess. 5, 9.; 1 Thess. 1,10.; Rom. 6,18. 20. 22.; Ap. Gesch. 26, 18.; Joh. 11, 25.26.; Rom. 8, 2-4.; Rom.7, 14.; Col.2, 16.17.; Gal. 5, 1.

Thesis 2.

This freedom is a direct result and exceedingly sweet fruit of justification.

Joh. 8, 36; 2 Cor. 3, 17; Rom. 5, 1.

Thesis 3.

A Christian should watch over this freedom with all seriousness and faithfulness.

Gal. 5:1; 1 Cor. 10:29; Gal. 2:4, 5.

Thesis 4.

However, we are not looking at the whole area of Christian freedom, but only at the so-called middle things, also called

adiaphora.

Thesis 5.

Adiaphora, i.e. free mean things, are not those things which are

a. Are contrary to the word of God, such as partaking in sinful pleasures.

102

the world; habitual visits to drinking and play houses, shooting parks, etc.

1 John 2:15-17; Rom 12:2; Gal 5:19-21; Gal 6:8; Ps 1:1; Ps 26:5.

b. which have the appearance of religious mongering;

2 Cor. 6:14-18.

c. which do not strike out either for good order or for the welfare of the Church.

Thesis 6.

Right middle things are only those "which are neither commanded nor forbidden in the Word of God, which are introduced into the church in good opinion for the sake of good order and prosperity, or otherwise to preserve Christian discipline". - Concordia Formula Art. X.

Thesis 7.

As earnestly and faithfully as a Christian should be concerned about preserving his freedom, he should be just as earnestly and faithfully careful that he does not abuse his freedom for the freedom of the flesh, nor give offense and offence by using it.

Gal. 7, 13; 1 Petr. 2, 16; 1 Cor. 8, 9 - 13; Rom. 14, 15. 21; Matth. 17, 24-27.

Thesis 8.

In the use of Christian freedom, love must rule and decide as queen, since a Christian, although he is and remains free in faith, should be a servant in love of his neighbor.

Rom. 13, 10.; 1 Cor. 16, 14.; 1 Cor. 9, 19.; Ap. Gesch. 16, 3.

Thesis 9.

In the use of Christian liberty, diligently consider:

a. whether the thing is also really a middle thing;

Rom. 14:5; Rom. 14:22; and

b. whether the use is not to be omitted for the sake of other additional circumstances.

Znr "ecclesiastical" chronicle.

I. America.

A duty of the elders. Under this heading there is an essay in "*Our Church Paper*". In it it is shown that it is especially the duty of the elders to watch over the purity of doctrine in the congregation, and that it is therefore also their duty to study the confessions of the church. From the latter, we share the following pertinent remarks: "If this is their sacred duty, there is another equally important one, because it is necessary for the proper fulfillment of the others. If they are not well acquainted with the doctrines of the church, they cannot distinguish between orthodox and false doctrines. If they do not know the difference between pure and false doctrine, e.g. baptism, a preacher could preach that it is nothing more than an initiation ceremony by which one is introduced into the visible church, and people would accept it as true. The error appears in some seemingly beautiful forms and the lines between it and the truth are cunningly concealed. If the elders do not have a clear and distinct concept of truth, error will go undetected and unpunished. There is no other way to deal with. The only way to become acquainted with these teachings is to read and study them. It is therefore the duty of the elders to obtain and study some of our best Lutheran theological books. Every elder should have, first of all, a copy of the Concordia book, and not The elders should not merely have it in their possession, but should read it until they are familiar with it. Every elder should be aware of The elders should discuss these teachings among themselves, especially with those who are studying them. The elders should discuss them among themselves. Instead of spending all their time talking about harvests, trade, markets, railroads, etc., their time could be far more usefully spent in contemplation of these life-giving, sanctifying truths. Persons who are not willing to study should not accept election to the office of elder."

G.

The **Pennsylvania Synod** recently held its sessions in Lancaster, Pa. The same, as we see from the "Zeitschrift", also admitted a deputy of the Reformed Synod and allowed him, as such, to deliver a speech, in which he spoke of that "his church and the Lutheran church are coming closer and closer together in an inner union. It is not said, however, whether the Pennsylvanian Synod is leaning toward the Reformed Church or the latter toward the latter. In any case, a decided Lutheran will not be able to understand what a Reformed delegate has to do as such in a synod that wants to be Lutheran. - At this synod, there was also talk about founding parochial schools and training teachers for them. While some were warmly in favor of this matter, others did not yet recognize the necessity of it, and finally only the entire synod decided to warmly recommend to the pastors and congregations a private institution to be established within the New York Synod for the training of school teachers. We think that a Synod which likes to call itself the Mother Synod should also set a good example in all things to the Synods which have come out of it, its daughters; but it seems to be a stepmother.

G.

Strawberries and Frozen. The daily papers are again full of advertisements of "*Strawberry Festivals and ice cream*". The young ladies of the congregations try to earn money in this way "for the support of the preacher, for the purchase of an organ, for the improvement of the church" 2c. We do not know how it goes at such gatherings, as we have not yet attended such a "festival". It is downright degrading to the saint to collect money in this way for the Kingdom of God. It seems that the purse of some church people can only be reached through the stomach. And this is called charity! The ladies thus turn the churches into restaurants and the young gentlemen consider them like their "club rooms". The whole story reveals a pathological aberration in regard to Christian charity, so that even educated unbelievers are filled with disgust. We have not seen any good come out of these "festivals", they are as reprehensible in our eyes as the "fairs" and other shenanigans that some churches organize to fill their church coffers. We hope that none of our congregations will imitate this mischief. God cannot be pleased with such charity; it is an abomination to Him. (Chr. Botsch.).

II. foreign countries.

Australia. In the "Lutheran Messenger for Australia" of March 6, the following "open declaration" of the Lutheran Federation of Teachers in South Australia is found in regard to its constitution reported in the previous issue of the "Lutheran": "Since the last part of the 'Nota' on the principles of the Lutheran Federation of Teachers in South Australia has been misunderstood several times, it is hereby declared that dancing shall not take place on the day of the public school examination, nor at any time other than on the day of the public school examination. Since the last part of the 'Nota' to the principles of the Lutheran Teachers' Association in South Australia has been misunderstood several times, it is hereby declared that dancing is not permitted **either** on the day of the public school examination **or at any other time** when it is not proper for a Christian.

Eulogy. Recently in Berlin, General Superintendent Dr. Büchsel delivered a eulogy to a deceased, distinguished and wealthy man on the Bible passage: "Herr, lehre uns bedenken, dass wir sterben müssen" ("Lord, teach us to remember that we must die"). Since the speech had not turned out to the liking of the distinguished funeral attendants, who had expected a eulogy on the deceased "rich man," the "Berliner Börsenzeitung" advised the survivors to sue Dr. Büchsel and to demand the paid wages back in court, "since he had spoken something other than what he had been commissioned and paid to say. To avoid such embarrassment is the right way for a preacher to deny Christian burial to those who have despised God's Word and Sacrament in life, even after death. W. [Walther]"

From the history of the ear confession.

In our hands is a book published in Boston in 1846 under the approval of the bishop there, John Bernard, with the following title: "Instructions on the commandments and sacraments. Translated from the Italian of St. Alphonsus M. Liguori, by a catholic clergyman", that is, Instructions on the Commandments and Sacraments. Translated from the Italian of St. Alphonsus M. Liguori, by a catholic clergyman.

In this book, among others, the following story is told on page 246:

In the chronicles of St. Benedict it is said of a certain hermit that, entrusted by his parents with the care of the sheep, he led such an exemplary life that everyone called him a saint. He lived in this way for many years. After the death of his parents, he sold the small property they had left him and retired to a hermitage. Unfortunately, he once indulged in an unchaste thought. After this sin, he fell into a deep melancholy, because he did not want to confess it, lest he lose his confessor's good opinion of him. While he was in this state of melancholy, a passing pilgrim said to him, "Pelagius, confess your sin; God will forgive you, and your peace will be restored." The pilgrim disappeared. Pelagius then decided to repent of his sin, but not to confess it, flattering himself that God would forgive him without confession. He entered a monastery, to which he was admitted because of his reputation for holiness, and there he led an austere life of fasting and penance. Death approached; he made his last confession; but as he had always concealed that sin during his life, so he concealed it also in death. He received the viaticum (the last ointment), died, and was buried with the reputation of a saint. The following night the Sacristan found the body of Pelagius above the ground. He buried him again; but on the second and third night he found the body outside the tomb. He called the abbot, who said in the presence of the other monks: "Pelagius, you were obedient during your life; now be obedient also in death! Tell me for God's sake if it is the divine will that your body be kept in a special place." Howling, the departed said, "Alas! I am damned because I concealed a sin in confession. O abbot, look upon my body!" And behold, his body appeared like a red-hot iron, sparks of fire spouting from it! All fled; but Pelagius called the abbot back to take away the consecrated host which still remained in his mouth. The abbot removed the sacred host. Pelagius said that his body should be taken out of the church and thrown on a dunghill. His orders were carried out. - —

[Is it not frightening, dear reader, that the poor ignorant people in the pontifical-Roman church want to make believe by such fabricated and false horror stories that whoever does not confess even one sin to his priest, even if it is only a sin in thought, is irredeemably of the devil and will go to hell? O dear Lutherans, give thanks, give thanks to God that he has led us out of this pit of murder of the Antichrist through his faithful servant Luther and has given us the knowledge of our precious evangelical freedom. But woe to those godless clergymen who so shamefully lie to the poor people so dearly redeemed by Christ and defraud them of their souls! God will demand it of them one day.

W. [Walther]

Pathestehen.

When the two young sons of John George, the pious Elector of Saxony, were once asked to come to the fortress of Königstein at the time of the Thirty Years' War by the cavalry captain, the Elector declined the invitation on the grounds that "his two sons had not yet been to the Lord's table. This is certainly an example worthy of imitation. Unfortunately, there are some who ask still young unconfirmed children to be godparents, who cannot yet grasp the duties imposed on them, let alone fulfill them. W. [Walther]

A Christian Prince

was Duke Rudolph of Brunswick. In 1694, he wrote to his chancellor: "My chamberlains, do not think that we are here for the sake of our subjects and they are not here for our sake," and when the preacher who had been called to his deathbed consoled him in a completely subservient manner, he interrupted him with the words: "You are God's messenger and must address me as a human being and not as a prince!"

Inauguration.

On Sunday Trinity, May 31, Rev. A. Brömer was installed by the undersigned in his congregation at Paterson, New Jersey. F. King.

Church consecration.

Since the report on our church consecration has been lost, let it suffice as subsequent news that our church, 24 by 40 feet in size and 12 feet high, adorned with a corresponding steeple, was consecrated to the service of the Holy Trinity on November 2, 1873, as the 21st Sunday after Trinity.

Olive Branch, Nebraska.

T r. Häßler.

Mission Feast.

On the first Sunday after Trinity, an open-air mission feast was celebrated in the congregation at Neu Gehlenbeck, Ill, which was very numerous attended. Pastors Ramelow and Kothe preached. The sum of P127.00 was collected for Pastor Brunn's institution, for inner mission and for the Chinese mission in St. Louis.

W. Heinemann.

Announcement concerning the admission of new students to the Concordia College at Fort Wahne for the school year 1874-75.

With Tuesday, September 1, a new school year begins, God willing. Parents, pastors and guardians who intend to send boys to the institution are asked to notify the undersigned of this as soon as possible, so that the necessary preparations for accommodating the students in the already somewhat limited space can be made in time.

Conditions of admission are as follows:

1. a written testimony about the moral character and previous knowledge of the person to be admitted, if possible from the pastor or teacher concerned.
2. the elementary knowledge of a good community school for sexta; for quinta good preparation in English, in la

The student should have a good knowledge of all regular declensions and conjugations and the ability to translate easy sentences from German into Latin.
3. each student must be equipped with a suitcase, body and bed linen, pillow, quilt and woolen blanket, towels. - Mattress (-P2.75), lamp, oil jug, sink are probably better purchased in Fort Wayne.

4. the annual cost is strictly prepaid for each student as follows:

Board and lodging per quarter of 10 weeks	.00
O O12.00P48	
Heating and lighting	\$10.00
Physician and medicaments K3.25; homeopathic be	
action	H 2.25
Drawing, not compulsory,	K 5.00
Pupils libraryK	1.00

Students whose parents are not members of the Synod pay P15.00 per quarter for board and K24.00 per year for tuition. Those who study theology are exempt from this tuition. The laundry of poorer students studying theology has been taken care of by the love of the Fort Wayne congregations, and we may expect this great kindness in the next school year as well. Students of the lower classes should not have their money administered by themselves, but only by the director or one of the professors, since they are considered incompetent to do so. The boarding fees are to be paid directly in advance to Mr. D>. H. Dümmling or the undersigned, not to the departed administrator Hengerer. All letters to professors, as well as students, must be sent to the address: Ooneorckia Ovllexh have, otherwise they remain in the post office and are not delivered.

On behalf of the Teachers' College

C. I. Ojito Hanser, d. Z. Director.

The Evangelical Lutheran Synodal Conference of North - America

will meet, God willing, on Wednesday, July 15.

in the congregation of Mr. Pastor Herzberger at Pittsburgh, Pa.

Addison, Du Page Co, Ill.,

June 1, D. 1874.

C. A. T. Selle.

* » *

All those - delegates or guests - who intend to attend the above meeting are urgently requested to notify the undersigned at least two weeks in advance. Further, as a note to such as are unknown to you in our "smoke city," that, arriving at the Union Depot, one either first endeavors to No. 39 Ltroot, Rev. I. P. Beyer, or boards the kitsbui-isk-LirminA- Uam 8trobb Oars stopping almost in front of the above depot, and crosses over the river to Birmingham, No. 72 1874 Rev. Herzberger.

Whether I will eventually succeed in achieving a price reduction on one and the other web, I will report further in due course. F. A. Herzberger.
LucUannn ? . O., ^..llvAaisii^Oo., Da

Delegates to the Synodal Conference.

The following Synodicals of the Northern District of the German Evangelical Lutheran Synove of Missouri, Ohio ". a. States have been elected delegates to this year's Synodical Conference:

I. A. Hügli,	substitute; C. Strasen.
O. Fürbringer,	" L. Datb.
F. Lochner,	" F. A. Ahner.
O. Spehr,	" Ch. H. Löber.

a. Pastors:

d. Deputies

C. Eißfeldt, Milwaukee, substitute: F. Köhn, junior,

Sheboygan.

A. Gräbner, Saginaw City, " A. Plötz, Oshkosh.
Ch. Piepenbrink,,Grand Rapids, " G. Markworth,

Watertown.

Joh. Maul, Detroit, " Karl Schmidt, Adrian.
I. A. Hügli, d. Z. Präses.
F. A. Ahner, Secr. p. t.

Book Display.

Eighteenth Synodal Report of the Western District of the German Evangelical Lutheran Synod of Missouri, Ohio and other States. D. 1874, St. Louis, Mo.

This synodal report has just left the press. It contains, among other things, the continuation of the discussions begun at last year's district synod on the topic: "That only through the teachings of the Lutheran church all glory is given to God alone, an irrefutable proof that the teachings of the same are the only true ones. This was demonstrated this year by the two important doctrines of God's general will of grace and of the reconciliation and redemption of the human race. Certainly no one who has read last year's report will want to do without this year's. It can be obtained from our agent. It can be obtained from our agent, Mr. M. C. Barthel, for 20 cents per copy, postage 3 cts. G.

Conference - Displays.

The Effingham Specialconference will meet, s. G. w., July 15 and 16, at the church of the Rev. A. Frddersen, at Farina, Fayette Co. Ill - Pick up from Farina will take place July 14 evening "nd 15th morning.

G. Wolf, Secretary.

The general teachers' conference will meet this year, s. G. w., from Tuesday, July 28, to Friday, July 31, at the school of the Lutheran congregation z" Crete, Will county, Illinois.

Teachers who intend to attend the conference should contact Pastor G. Traub in Crete at least three weeks in advance.
Chicago, May 14, 1874. Chr. Schumm, Secretary.

The annual conference of teachers of St. Louis and vicinity will be held, s. G. w., July 14-17, at the home of Mr. Backhaus, teacher, at Venedy, Washington Co, Ill.

H. Erck.

The mixed pastoral conference of Dodge and Washington counties, Wisconsin, will meet, s. G. w., July 20-22, 1874, at the home of Mr. Rev. H. Nathjen in Town Thersa.

Items for discussion: Exegesis on Jac. 2, 14-26. "nd Thesen wider ""evangelische Praxis von Herrn Pastor H. Schwan. C. L. Berner.

For the orphanage in Addison

The following gifts have been received since January 23:

By Mr. W. Dornseid, collected from Mr. Lokert's wedding in Mar-tinsville, N. Y., collected 3.47. - By Mr. Past. Löber in Niles, Ill. from the Orphans' Association in his parish, 10.00. By Mr. G. Steuber in Milwaukee, as surplus from Christ pictures sold, 30.00. By Mr. John Pritzlaff in Milwaukee, 2.00. By Hm. Kassirer Birkner in New York 6.00 and 5.00. By Mr. Wm. Stunkel in Addison from the Watsrhverin there 76.85 and a wedding - Collecte with Mr. F. Buchholz 14.40. By Mr. Past. Wunder in Chicago from Mr. Emil Reinhardt 2.00. from Marie Mampe 1.50. "nd, collected in Christian teachings, 15.00. From Mr. Past. I. G4C. Markworth in Neadfield, Wis. 5.00. By Mr. Teacher Garbisch in Elk Grove, Ill. from his pupils 3.35. By Mr. Past. Döberlein in Chicago, thank offering by Mrs. Thurn, 5.00. By Mr. Past. Priesel in Mat-teson, Ill. 2.00. By Mr. Past. Martin in Bremen, Ill. by Mr. Joh. Wannemacher 5.00. "nd Kindtauf-Collecte at Mr. Chr. Gösel 6.50. By Mr. Kassirer C. Eißfeldt in Milwaukee 14.00. By Mr. Past. Burfeind in El Paso, Ill. wedding collection at Mr. Abr. N. Abrahams 2.00. By Mr. W. Gehlke in Akron, O. 5.00. By Mr. Lehrer Lücke in Chicago wedding collection at Mr. Ad. Lamp 6.76. By Mr. Past. Wehrs' congregation in Lake Zurich, Ill. 7.81. By Mr. Teacher List and his Sunday school students in Blue Island, Ill. 10.00. Wittwe Kath. Heuer in Addison 5.00. By Mr. Past. Dör-mann in Iorkvillr, Ill. from whose congregation 7.50. from Mrs. Tacke as a thank offering 2.00. At Mr. Otto Piepenbrink's wedding in Crete, Ill. collected 14.21. From the Women's Association there 5.00. From Mrs. L. Trolirr in Hvmewood, Ill. 3.00. By Mr. Past. Hunziker at Dffen, Mo., from N. N. 10.00. By Mr. Teacher Bunge at Crete, Ill., from N. N. 50 Cts. By Mr. Pastor Röder at Dunton, Ill. from " Mr. F. Buchholz 25 Cts. By Past. Wm. Bartling's congregation in Chicago 14.50. By Herrn H. Thurnau in Bethalto, Ill. 5.00. By Mr. Past. Steege in Dundee, Ill. thank offering from Mrs. Sternberg, 2.00. By Mr. Kassirer Grahl in Fort Wayne 75.90. By Mr. Pastor Engelbrecht in Chicago, wedding collection from Mr. Bro. Hoff 2.50. By Mr. Rev. Wagner in Chicago from the schoolboy Ferd. Suhr 1.00. From the schoolchildren in the west district of the parish at Addison 4.75. Collecte of the parish of Mr. Past. Traub in Crete, Ill. 15.00. Of Mr. Past. Gotsch's congregation at York Centre, Ill., 18.50. From Mr. Cantor Büniger's pupils at Chicago 3.00. By Mr. H. Dicke at Proviso, Ill., 13.25. From Mr. D. Kornhaas at Addison 25 Cts. By Messrs. Past. Wünsch's congregation at Dwight, Ill. 10.50. By Mr. Rev. Querl at Lyonsville, Ill. bequest of the late Chr. Mihm there 25.00.

Addison, June 6, 1874.

H. Bartling.

For Las Orphanage in Addison

The following gifts have been delivered to me since February of this year: From Addison, Ill: from Mr. H. Stünkel 2 sacks of potatoes, bushel of yellow turnips, Z Bush Beans, 1 peck dried Apples, 1 piece of bacon; from Mr. Wm. Heuer 1 sack of potatoes, 2 sacks of flour; from Mr. Helm. Heuer 2 s. potatoes; from Mr. L. Stünkel 18 sausages; from N. N. 30 sausages, and 1 roll of butter; from Mr. Wm. Buchholz 1 p. of flour, 1 p. of grain, 1 p. of oats, 1 p. of meal and 2 chickens; from Mr. Ch. Heidemann 4 sacks of potatoes; from Mr. F. Leeseberg 12 p. Potatoes; from Mr. F. Backhaus 2 rolls of butter. - From Mr. Past. Dorn's parish at Elk Grove, Ill, 1s. Potatoes, 5 pieces of bacon, 1 peck beans, 4 p. grain. - From Mr. M. Kölscher at Elmhurst, Ill, 100 lbs. of hoggen flour. - From Mr. Past. Wagner's parish in Chicago; from Minnia Utesch, 1 quill; from Mrs. Martens, 1 do.; from Dr. Meyer, stockings; from Mrs. Warnke, clothes.

, 1874, John Harmening, orphan father.

\$3.28, collected from the baptism of Mr. G. Wagner in Red Bud, by Mr. Ellinger -; furthermore H5.00, collected at the wedding of Mr. E. Lange and Sophie Buchholz, received by Mr. F. Buchholz, certify with heartfelt thanks "the brothers W. and M. Holls. Fort Wayne, Concordia College.

The Middle District of the Synod of Missouri, Ohio and Other States.

Assembles, beloved it God, for its sessions this year from the 5th to the 10th of August at the congregation of the Rev. Schwan in Cleveland, O.

The following will be presented for doctrinal discussion: 1. the remaining theses on prayer. 2. theses about the advantages, dangers and special duties of the free church. 3. an interpretation of Rom. 7, 14-25.

A pastoral conference will be held after the conclusion of the Synod.

Regarding the parochial reports, it is hereby reminded of last year's resolution: "The same shall be demanded in public synod."

Since the Synod of Delegates is to meet next year, attention is hereby also drawn to the relevant resolutions of the General Synod of 1872.

It is necessary that everyone (member or guest) register at least eight days in advance with the Dustor loci (President Swan), and very desirable that one arrives during the day. On arrival proceed to the schoolhouse, 96 Lolivur 8tr. The 6ur<l6li-8tr06t-0ars (yellow) and the Lust- Olövelrriä-Ours (brown), which both leave from Supörior Street, not far from the depot, lead to it, the former passing the church and school, the latter to the vicinity, namely to the corner of Lrie unä Drospeet Streets. The church is on the corner of Lrie Lolivar, the rectory next to it (218 Lrie), and opposite the long side of the church, on Lolivur 8tr "6t, is the school.

G. Runkel, Secretary.

Annual account of the Lutheran hospital in St. Louis from Feb. 17, 1873 to Feb. 16, 1874.

		Intake.	
From the inmates have received	8950	.00	
From clubs		53.00	
namely			
from the Young Men's Association in Past. Querl's parish			
8 5.00			
from the Young - Club in New Bremen	25	.00	
from the Virgins - Association of the Trinity			
Districts in St. Louis		23.00	
By regular monthly contributions received: from Concordia District	8118	.50	
from the TrinityS District	231	.65	
from ImmanuelS District		100.30	
from Zion District 9		.25	
from New Bremen		63.10	
		522.80	
Through extra contributions received		198.65	
Summa of revenue		1724.45	
8455.29 less than last year. In addition, coffee stock from the previous year		257.87	
Revenue and inventory	81982	.32	
		Issue.	
For a new roof on the foremost building 'and for other repairs	8115	.60	
For the budget		1183.00	
For operation		571.75	
For household appliances		53.05	
			81923.40
Remains in cash register	858	.92	
			81982.32 F. W. Schuricht, Kassirer.

Overview of the diseases occurring in the hospital during the year 1873 and their outcome.

On January 1, 7 patients were undergoing medical treatment. 132 were newly admitted, 2 were transferred from invalids, and the total number of patients was 141. 92 were cured, 21 were discharged without cure, 3 were sent to other hospitals, 19 died, and 6 remained under treatment as of December 31, 1873.

In cases of disease occurred: Laryngeal mucosa - inflammation 3, cured. Trachea - inflammation 8, cured 6, remained under treatment 2. Lungs - inflammation 5, cured. Pleura - inflammation 3, cured 2, remained in treatment 1. Pericardium - inflammation 1, cured. Consumption 3, unhealed exited 2 sick, died 1. ear-salivary glands - inflammation 1, cured. Gastric mucosa inflammation 4, cured. Tapeworm 1, cured. Peritoneum- inflammation 1, cured. Spleen- swelling 1, remained under treatment. Kidney - inflammation 4, 2 sick died, 2 emerged unhealed. Urethral inflammation 1, cured. Menstrual abnormalities 2 (1 sick person cured, 1 exited uncured). Location - changes in the uterus 1, cured. Inflammation of the brain, spinal cord along with membranes 3 (1 sick person cured, 1 died, 1 remained under treatment). Nerve inflammation and nerve pain 6 (3 patients cured, 3 left uncured). Drunkard delusion 1 (settled by death). Insanity (settled by resignation). Rose 5, cured. Rheumatism, acuter, chronic, and ectoi-muns, 5 (1 sick person cured, 3 exited uncured, 1 died). Measles 2 (1 sick cured, 1 died). Smallpox 32 (22 sick cured, 2 sent to other hospitals, 8 died). Typhoid fever 1 (cured by death). Contagious fever 6, cured. Remittirendes, continuirendes ^and Malaria fever 10 (8 patients healed, 2 left unhealed). Cholera 2 (1 sick person sent to another hospital, 1 died). Dysentery 1, cured. Eye inflammation 1, cured. Bone skin inflammation 1, cured. Chronic and varicose ulcers 2, cured. Rectal fistula 1, cured. Cancer 4 (1 sick person cured, 1 exited uncured, 2 died). Bruises and lacerated wounds 12 (7 patients healed, 5 exited unhealed). Gunshot wounds 2 (1 sick person healed, 1 unhealed exited). Dislocations 2, healed. Leg fractures 2c. 1, healed. Burn 1, remained under treatment.

Dr. Chas. Reiß.

Annual account for the Lutheran orphanage "zum KindleinJEsu" from Feb. 14, 1873 to Feb. 13, 1874.

		Intake.	
Gifts through collections, thank offerings, bequests, and other charitable gifts according to receipts in the "Lutheraner "		43831.34	
Allowance for meals for some children & asylum people	738.71	Borrowed money, resp borrowed more this year	6349.90
			O1019.95
Monkey stock according to the last annual			
Invoice	41818	.48	
Temporary advance by the cas-			
siren		674.57	
			2493.05
		413413.00	Issuance.
For food, clothes & shoes, fodder			

and the like	42456.05
For furniture and household appliances	561.25
For field equipment	66.00
For buildings, repairs and improvements	469.50
For new construction, purchase shilling residue and special Work	8961.95
For teacher salary	600.00
For service wage- 185.55	
Random expenses	112.70^^ oo

Borrowed funds the Company currently owes 49621.02 which are borrowed for mostly indefinite period without interest except for 41300.00.
At last year's account the debt for borrowed funds amounted to rc 45240.35

Increase in debt this year, due to the
New construction caused, 44380.6S

I. M. Eftel, Cassirer.

For the Lutheran orphanage zum Kindlein JEsu near St. Louis

Received since April 25: From A. B. in St. Louis 82.00. W. R. in Neu-Bielefeld, Mo., 4.00. From the school children of Mr. Teacher Ph. Müller in Okawville, Ill., 4.40. From Mrs. N. N. through Rev. C. Vetter 1.00. Through Rev. Lohr 6.00. Received by orphan father F. W. Ude: from the congregation of Mr. Past. Mohr in Holland, Ind. 2.M. From Mrs. Besemann from Past. Gräbner's parish in Lt. Charles, Mo., 1.00. From Val. Bopp 1000 pieces of strawberry plants. Heinr. Ude 1200 pieces of vegetable plants. H. D. Bruns in Concordia, Mon., 3.00. From the piggy bank of the blessed Pauline Friedrich 2.25. From the confirmands of Hrn. Past. Sandvoß 5.40. From N. N. by Past. Streckfuß 3.00, deSgl. 2.00. From Past. Mießler's parish 2.W. Collected at the wedding of Mr. O. Clemens in Memphis, 3.85. From Mrs. Wurste in St. Louis 5.00. From the Concordia - District in St. Louis by Stud. Bd'ttger 4.00. Don Karl Behrends in St. Louis 1.00. Peter Meyer there 25 Cts. Louis Lange there 2.50. Past. Kilian in Serbin, Texas, 1.35. Don to the congregation of Mr. Past. Große in Chicago for the asylum man Lösch 25.00. From A. Brandis 2.00. H. Schwede 5.00. Mrs. Huning 1.00. Collected at the wedding of Mr. Joh. Brandau in the ImmanuelS District at St. Louis 13.05. From Andr. Pillack at West Jegua, Texas, 5 dollars silver. N. N. 10 cts. M. Leide! in Humboldt, Kansas, 3.00. To Mr. Pastor Hunziker's congregation in Dissen, Mo., 8.25. N. N. by the same 10.00. From Plackemeyer, Sr. by Rev. Gräbner in St. Charles, Mo., 2.00. By the children of Mr. Phil. Franke in Mobile, Ala. by N. N. in Collinsville, Ill, 5.00. Mrs. Fröhmer at Dwigbt, Ill, 5.00. Past. Wunsch there, 1.00. By Pak. P. Beyer at Pittsburgh, Pa, 22.33. By Past. Brewer in St. Louis, 3.00. Father Ude, 1.50. By Bethlehem Cong. in Bremen near St. Louis, 30.00. By Past. F. W. John in Tr- cumseh, Nebr. 5.00. Past. I. M. Hahn's congregation at Staunten, Ill, 22.00. F. Döring at Shelby County, Ill, 2.50. Mrs. Pick at Ehester, Ill, 1.00. David Steinmeyer at St. Louis 20.56. By Past. Holtermann in KimmSwick, Mo., 3.25. By Past. F. W. Schlechte by an unnamed person 5.00. By his school children subsequently 1.05.

Warmly thanking the kind donors on behalf of our dear orphans and wishing them God's rich blessing

St. Louis, June 10, 1874. I. M. Estel, Cassirer.

For 'poor students received from L. (Postmark: Nebraska City, Neb.) 8'10.00. By Past. Kleist in Washington, Mo., from the worthy Women's Association in his parish 89.00. Through the same from Mr. W. Schmidt 81.50. Through Pastor I. Feiertag in Aurora, Ill., from his parish, the Pentecost Collecte in the amount of 818.50. From Pastor I. Feiertag himself 815.00.

C. F. W. Walther.

To have received from the Honorable Cross Parish of St. Louis, Mo., 817.60 and from the Honorable Parish of Pleasant Ridge, Ill., 811.20 for our church building at Olive Branche, Nebraska, Dr. Häßler hereby certifies with thanks.

For the Lutheran Orphanage and Deaf and Dumb Institution at Royal Oak, Oakland County, Michigan,

the following gifts were also received:

By Karl Becht \$8.45. By Collector Albrecht from A. Stief, Joh. Schmidt, Joh. Daniel, G. Spaltung each 1.00. By Past. Speckhard from Mr. Director Hanser in Hort Wayne 2.00, from Mr. Leonhardt Schmidt, Kostgeld, 6.00. From Mr. Engelbrecht, Kostgeld, 10.00. By Past. Markworth from the parish at Wyandotte: from F. Selle, Chr. Klump, Wilh. Schewe 50 cts. each, Chr. Krauß 30 cts, Ludw. Schmidt 25 cts. By H. Enselberger from Jda from Konrad Deterle, H. Gardner 1.00 each. By Mr. Lehrer Riedel, collected at the wedding of Mr. G. Rödel in Frankenmuth, 13.25. From the Lutheran St. Paul's congregation in Buena Vista, Iowa, by Rev. Ahner 2.25. By Mr. Kassirer Eißfeldt 39.00. By Rev. Trautmann in Adrian from 9t. W. 25.00. By Past. Büchele in Grafton, Wis. 7.00. By the congregation in Grand Haven by Past. Hügli 13.00. Don Mr. Walz in Detroit 3 barrels of vegetables. From Mr. Wegener through Mr. Kunder 2 washstands. From Past. Lohrmann's parish in Richway 8.20, from himself 1.00. By Rev. Speckhard board money from M. Grauf and I. Frisch 12.50 each, from Johann Maas 5.00. From H. Stolp in Kendallville, board money, 10.00. From the women's club of the parish in Grand Rapids 5.00. From C. Herpolsheimer in Carlisle, Ind., 1.00. By Collector Albrecht: from Schäfer L Co. 2.00, Stelman 50 Cts, Karl Voigt 5.00, Fritz Kaunas 2.00, Karl Ticke 1.1X. By Collector Ber-aer: from H. Reif 10.00, Friedr. Hoffman 1.00, Mr. Erb in Royal Oak 1.25, Konrad Mohr in Monroe 5.00. From the Women's Association of St. Paul's Parish in Detroit 20.00. By Rev. Biedermann: from H. Leppert in Cincinnati as a thank offering 5.00, from Erh. Kunder 5.00. From the congregation in Waldenburg by Collector Enselberger: from Pastor Böling 1.00, from his wife 50 cts, teacher Böling 25 cts, Fritz Böling 12 cts; from G. Reh 1.00, Schulz 25 cts, Joh. Fisse 1.00, Joh. Fiebelkorn, Fr. Dekantier, H. Küchenmeister 25 Cts. each, C. Kläff 20 Cts., Joh. Schock, Kaps 1.00 each, Weber, Opleyer 50 Cts. each, 'Oehlke 25 Cts., Schütt 50 Cts., I. PoSner 1.00, G. Krütt, H. Schwall each 50 Cts., A- Böhme, G. Heidenreich, A. BoSner, Joh. Bachmann, Portsche each 1.00, G. Klossum, H. Lobzien each 50 Cts., Stesemann 25 Cts., W. Böhnke, Till each 50 Cts., Bachmann 25 cts, Roos 10 cts, Eckert, Beyer, Relze each 25 cts, Beniner 50 cts, Kluger 25 cts, Groscher 50 cts, Klocklow 10 cts, Hermann 75 cts, Eheim, Stier each 50 cts, Jasmuth, W. Liebig each 1.00.

(Conclusion follows.)

For the orphanage in Boston

Since Jan. 1, 1873, until May 1874, I have received the following gifts of love: From Mr. Schlotterbeck \$5.00. Mr. Lund 2.00. Mr. Pölzer 1.00. Mrs. Reichenbach 8.00. From Georg and Marie " Heil's orphan box 1.50. From Wm. Fick 1.00. Karl and Henry Schwaar 2.00. Mr. Koch 50 Cts. Mr. Stahl 1.00. Mr. Kopmann 1.00. Mr. Braun 5.00. Mr. Weiler 1.00. Pastor Ebendick's congregation in College Point, L. I., 25.00. Past. Fick's Gem. in Boston 21.50. From the school children of Zions Gem. in Boston 22.00. From Past. Kolbe's Gem. in East Boston 24.75. Past. Graves' congregations in Meriden, Plantsville, New Britain, Conn. 108.46. Of the school children in Past. Graves' Gem. in Meriden, Conn, 23.00. From the Young Women's Association in Rev. Biewend's congregation in Boston 10.22. From Mr. Ziegler and sons 8.63. By Mrs. Weber 7.65. From Mr. Kieckebuch 3.00. Mr. Gerber 1.00. N.N. 1.00. N.N. 1.00. Mrs. Bötcher 1.00. Mr. Klein 1.00. Mr. Schunk 2.00. Mrs. Kopier 1.00. Miss. Fischer 5.00. N. N. 4.80. Mr. Haffenreffer 2.00. Miss Bühler 1.13. Miss. A. Frieß 25 Cts. Mr. Lund 2.00. Mrs. Wald 1.00. Mr. Wason 50 Cts. Mr. Bosset 3.00. Miss Hetzet 5.00. By Mr. I. Birkner for Fr. Thieß 1.00. By Fr. Heil 5.00. From Fräul. S. Herthel's orphan box 1.33. From the orphan box in the orphanage 31.82. Through Pastor Gräber from members of the New York Conference 10.01. Through the same from Mrs. Bünger 2 shirts, 2 pairs of pants, 2 petticoats, 1 apron; from N. N. 3 aprons; from Mrs. Arnold 1 petticoat, 1 pair of pants; from Mrs. Haage 2 shirts and 1 boy's suit; from Pauline, Anna and Rosa Flad. 3 aprons, 2 pairs of stockings, 1 dress, 1 handkerchief; from Mrs. Karol. Bünger 2 woollen Unterröcke; from Mrs. Rothweiler 1 petticoat, 1 piece of Kleiderzeug. Through Past. Niethammer of the Maidens' Association at La Porte, Ind, 2 woollen shawls. 4 aprons, 3 little dresses, 2 shirts, 3 petticoats, 1 bodice. Through Past. Crull of the Virginians' Association in Grand Rapids, Mich, 8 pairs of pants, 9 shirts, 5 aprons, 2 pairs of stockings. From Milton, Bradley & Co. toys valued at 7.00. From Past. Graves toys valued at 5.00. I. E. A. Senne.

For the mission among the Chinese at St. Louis, Mo. I received from the mission feast held at Neu-Gehlenbeck, Madison County, Illinois, on June 7 of this year \$49.35.

At the same time, I would like to ask you to remember this mission at the mission festivals that will be held somewhere this year and to send a gift to me. Send a gift to me. The missionary, who served the mission in China under Gützlaff for three years and has learned the Chinese language to some extent, has been employed here by a conference after passing the colloquium, until he is accepted by the General Synod as its missionary. God has set the heathen Chinese before us, so that we may have mercy on them and bring them the saving Gospel.

I. F. Bünger.

1015 N. 13th St., St. Louis, Mo.

The undersigned gratefully acknowledges having received \$10.00 from Pastor Arendt. May God the Lord be to the dear giver a rich recompense in body and soul. Joh. Dörfler.

Changed address:

liev. ? 8. thickness,

Dpkara ? O., KkawÄiio Oo., Äis.

Sermon preached

at the opening of the Synod of Missouri Western and Northern Districts in 1874, and communicated by order thereof

by

C. F. W. W.

I. N. J.

O Lord Jesus, You have not only given us the unspeakable grace of pure knowledge of Your Word, but You have also graciously helped us to raise our banners in Your name with the pure preaching of Your Word and the unadulterated use of Your holy sacraments here in this new fatherland of ours. Oh then, help us to recognize vividly the great things You have done for us and to thank You for them with all our heart, in word and deed. Since You, not realizing that we are so unworthy to be Your instruments, have hitherto abundantly blessed our little work through petition and understanding, we ask You today, as we have come together again, to carry out Your work together: O Lord, do not leave us, but stay with us, O stay with us, for behold, it will be evening and the day has come; everywhere and also here the enemy, who knows that he has little time, is on the plan, not only to hinder the progress of Your work, but also to destroy again what has already been built. O grant us, therefore, the grace not to let anything make us weary and fearful, and not to go back, but to remain firm and immovable in Thy Word, and not to let honor or shame, favor or enmity, flattery or threats keep us from confessing Thy truth gladly and freely, and to expose all error and all ungodliness without regard to person, and to testify and fight against it fearlessly in Thy strength. What we have is not our self-acquired property, which we could therefore also give away again out of love, but a treasure entrusted to us by You for Your whole church only for faithful administration; therefore help us to let ourselves be invented as faithful stewards, faithful until death, may

then the world and the false brethren will reject our name as a malicious one. Yes, help us to such faithfulness, Lord Jesus, King of Truth, and let our negotiations in these days be blessed for the sake of Your name. Amen.

Text: Joh. 18, 36. 37.

Jesus answered: "My kingdom is not of this world. If my kingdom were of this world, my servants would fight to keep me from being delivered to the Jews; but now my kingdom is not from hence. Pilate therefore said unto him, Art thou yet a king? Jesus answered, "You said it, I am a king. I was born for this purpose, and came into the world, that I should bear witness to the truth. He that is of the truth heareth my voice.

Venerable and beloved fathers and brothers in the Lord!

In the seventh article of the Augsburg Confession, our church makes the important confession: "This is enough for the true unity of the Christian church, that the gospel is preached with one mind and the sacraments are administered according to the divine word. And it is not necessary for the true unity of the Christian church that uniform ceremonies, instituted by men, should be held everywhere.

Hereby our Church confesses in bright and clear words, as is her nature, two things: first, that the pure teaching of the divine word in all articles and the administration of the holy sacraments according to the institution of Christ are the only unmistakable marks of the true Church and therefore also the only indispensable requirements for true ecclesiastical unity and fellowship; but second, that, on the other hand, uniformity in the ceremonies instituted by men belongs neither to the marks of the Church nor to the conditions of ecclesiastical fellowship.

If, however, our church does not demand uniformity in those things which God Himself has not ordered and which must nevertheless be ordered in the church, it rather declares all customs accordingly, which have been introduced into the church only for the sake of order, prosperity and necessary doctrinal and life discipline, i.e. all parts of the external constitution of the church, for mediocre things: nevertheless, our church is far from wanting to regard and declare everything that belongs to the external constitution of the church as something completely indifferent. Rather, our church has not only expressly rejected, for example, the constitution according to which the church is to be governed by a single visible so-called head, *) but it has also established the highly important constitutional principle in general that only such ecclesiastical orders, i.e. also only such an external constitution of the church, can be counted among the right middle things and approved, which is really conducive to good order, prosperity and Christian discipline in the church. **)

Since now, venerable and beloved fathers and brothers in the Lord, the question: "Whether state church or free church?" has become a burning question, especially in the church of our old fatherland, it may now be time for us to ask ourselves whether the constitution under which our church lives here, and especially its relationship to the state here, bears the hallmarks of an unacceptable constitution which our pure ecclesiastical confession declares necessary.

Thus Luther writes in the Schmalkaldic Articles, which, as is well known, our church has made its own confession: "And I suppose that the pope would not want to be the supreme *jure divino* or by God's command, but that in order that the unity of the Christians against the mobs and heresy might be the more strongly preserved, one head should be had, to which the others would all adhere; such a head would now be chosen by men, and it would be in human choice and power to change or remove the same head.. and yet Christianity would not be helped by this, and would become many more mobs than before". (H, 4.)

This is how the repetition of the 10th article of the Concordia formula "On church customs" begins: "Of ceremonies and church customs, which are neither commanded nor forbidden in God's Word, but are introduced into the church in good opinion for the sake of good order and prosperity, or otherwise to maintain Christian discipline, a discord has likewise arisen among some theologians of the Augsburg Confession. Further below, however, it is declared of such ordinances that do not have these characteristics that they are "also not proper adiaphora or middle things" and are therefore to be rejected.

By basing this on the read confession of Christ before Pilato, let me now answer the question:

What does the relationship between our American Lutheran Church and the local Lutheran Church call us to do?

State is located?

I answer: it asks us the same thing,

1. to give heartfelt thanks to God for their freedom and independence from the state as a high divine benefit, and
2. the more complete the freedom and independence it enjoys here, the more faithfully it can be used and exploited.

1.

When, my listeners, Christ once stood before Pilate, accused of having sought the worldly kingdom of the Jews, he made the following confession according to our text: "My kingdom is not of this world. If my kingdom were of this world, my servants would fight that I should not be delivered to the Jews; but now my kingdom is not from hence." Hereby Christ has spoken two great, unspeakably important truths: first, that he does have a kingdom, but one that is in this world, but not of this world, but of a completely different nature and character, and therefore has nothing to do with the kingdoms of this world; and second, that it is therefore not at all his will that his kingdom on earth should be fought for in the manner of the kingdoms of this world.

Hereby the question is already decided for all who unconditionally submit to Christ's word: whether Christ's kingdom should be connected, mixed and blended with the kingdoms of this world; it is then irrefutably clear and certain: according to Christ's meaning His kingdom, or, what is the same, the church, should be and remain unconnected, unmixed and unmingled with the kingdoms of this world.

This conclusion seems to be contradicted by a history of more than a thousand years of the kingdom of Christ or of the church; but if we compare Christ's kingdom and the kingdoms of the world in the light of the divine word, we will soon be convinced that it could not be otherwise.

According to God's word, church and state are as different from each other as heaven is from earth. The state is a kingdom of this world, i.e. an earthly kingdom; but the church is "not of then", not an earthly kingdom, but a heavenly kingdom, it is, as the Lord so often says, the "kingdom of heaven" on earth. The state is an external, physical, visible kingdom, the church an internal, spiritual, invisible one, because, as Christ says in clear words, "the kingdom of God does not come with external gestures. Nor will it be said, Behold here, or there it is. For behold, the kingdom of God is within you". The state has as members all who can be accepted into its association externally. Evil as well as good, godless as well as pious, unbelievers as well as believers, unbelievers as well as Christians; the church, on the other hand, has as members only those who are Christ's sheep, who listen to his voice and believe in him from the heart. The state has for its purpose only the earthly welfare of the people, protection of body, property and honor. of its citizens, and external tranquility, peace, discipline and order in this world; the church, on the other hand, has for its purpose man's peace with God, protection against sin, death, the devil and hell, eternal righteousness, eternal life and eternal bliss. The state has for its guide the light of nature or human reason, the church the light of direct divine revelation contained in sacred Scripture. The state has for its laws those which it makes itself; the church gives no laws, but drives only the eternal laws of God. The state punishes only the outward evil deed, the church also the ungodly disposition of the heart. The state permits everything that its earthly purposes demand or permit; *) the church permits only what God declares permissible in his word. The state commands in its own authority and therefore demands obedience to its commands for the sake of its office; the church commands nothing in its own authority and demands obedience only to the commands of Christ. The state has for its means and weapons the bodily sword and external coercive power, the church only the sword of the spirit, namely the word of God, and the power of persuasion through this word. The state has among its constituent parts authorities and subjects, territorial and obedient; in the church all are equal to one another and subject to one another only through love; as Christ speaks to his disciples in clear words: "One is your master, Christ, but you are all brothers. You know that the worldly princes rule, and the overlords have power. It shall not be so among you; but if any man will be mighty among you, let him be your servant." Hence Paul calls the church "the free," and in holy humility cries out to his hearers, "I do not say that I command anything"; while Peter exhorts all the servants of the church, "Feed the flock of Christ, not as those who rule over the people," but testifies to all the true members of the church, "Ye are the chosen generation, the royal priesthood, the holy nation, the people of property."

Behold, the church and the state are indeed, according to God's word, very different from one another; for different is their whole nature and kind, different are the requirements of their members, different their final purpose, their direction, their rule, their commandments and prohibitions, their liberties, their power, their means, the mutual relationship of those belonging to them, in

short, their whole nature. Therefore, a believer in the Bible cannot be in any doubt: according to the mind of Christ, church and state should be and remain unconnected, unmixed and unmingled with each other. The church is indeed in the state, for it is still a kingdom of heaven on earth, that is, in the territory of the state; but the state is not in the church, for it is indeed on earth, but not in the kingdom of heaven, the exclusive territory of the church. But even the church, although it is in the state, is not in it as a church, but as a number of people who are at the same time citizens. It is true that persons in authority can also be in the church, but not as authorities with their laws and their outward power, but as

Thus Moses in his political laws had to allow divorce even outside the case of adultery according to Deut. 24, 1. because of the hardness of heart of the Jews according to Matth. 19, 7-9. but the prophets punished the use of this freedom on those who wanted to be members of the church according to Malachi. 2, 14—16.

Christians and brothers and therefore all other church members" equal in power and right, even if they were princes, kings, or emperors. *) Finally, the worldly rulers also rule over the members of the church, but not insofar as they belong to the church as Christians, but only insofar as they are citizens as human beings; therefore, the state does not rule over the church itself and over the conscience, faith and worship of Christians, but only over their mortal bodies and their earthly goods. "Pray to Caesar the things that are Caesar's, and offer the things that are God's," says Christ, drawing a strict line of demarcation and separation between God's kingdom and Caesar's, between Church and State, for all times and countries.

But, some may now call out to me: Don't you thereby also condemn Luther and his entire Reformation? For has not the Lutheran Church, in the very land of its foundation, always been connected with the state from the beginning, and still is, and has not been a national church or state church? Have not the Lutheran sovereigns exercised in their lands the power which the papal bishops had usurped in them before them, so that those princes have even been called state bishops? Did not the consistories, through which the princes governed the church of their country, consist mostly of persons in authority, whose decrees were therefore church and state laws at the same time, and were therefore to be conscience-binding, so that disobedience to them was considered rebellion? - I answer: All this cannot be denied; but it was all only the result of initial sad emergency situations, partly the consequence of the imprudence of the appointed guardians, but by no means the fruit of Luther's teachings and the Evangelical Lutheran Church named after him.

When in 1530 representatives of our church appeared before emperor and empire in Augsburg, they presented that eternally memorable confession, the so-called Augsburg Confession, in the last article of which they solemnly protested against the previous mingling of the ecclesiastical and state regiments, adding conclusively: "Because the power of the church or bishops gives eternal goods and is exercised and driven only by the ministry of preaching, the police and the secular government do not hinder them anywhere; for the secular government deals with many other things than the gospel; which power does not protect souls, but body and goods against external violence with the sword and bodily blows. Therefore the two regiments, the spiritual and the temporal, should not be mixed and thrown together." So much for our confession. As far as Luther himself is concerned, however, all those who know his writings know that he was

*) Still in the middle of the fourth century the old church teacher Bishop Optatus of Mileve wrote: "Not the state is in the church, but the church is in the state." But the faithful Lutheran Johannes Brenz writes to Matth. 18,17: "That Christ says: Tell it to the church, this is to be understood of a small assembly, of which the civil authority is not a member, and in which the authority either does not have any execution, or is regarded as a private person." (*Commentary in Matth.* f. 602.) As for Luther himself, however, after advising the Elector not to suffer the idolatrous protractors in his country, he adds: "We know almost well that the office of prince and the office of preacher are not one and the same thing, and that a prince does not have to do this. But one now asks: whether a prince as a Christian wants to grant in this, and the question is not whether he acts here as a prince." (XVI, 1711.)

[107] his death, he continued to object and fight with all seriousness against any mingling of the church with the state. Already four years after the handing over of the Augsburg Confession, he breaks out into the complaint: "I must always inculcate such a distinction between these two kingdoms, drive it in and wedge it in, even though it is written and said so often that it is annoying. For the wretched devil does not cease to boil and brew these two kingdoms into one another. The worldly lords always want to teach and master Christ in the devil's name, how he should lead his church and spiritual government; so the false priests and the spirits of the rotten, not in God's name, always want to teach and master how one should order the worldly government; and so the devil is almost very intemperate on both sides and has much to do. God forbid him, amen; if we are worthy." *) Three years before his death Luther wrote: "Satan remains the adversary: under the pope he mixed the church with the secular regiment; in our time he wants to mix the secular regiment with the church. It is true that Luther himself went along with the plan, indeed, in 1527 he himself asked his Elector to order a church visitation in his country; not because the Elector as a prince had a right to do so, but according to the office of love, as a Christian, as a noble member of the church, and for the sake of necessity, since he alone had the external power to do so; †) therefore Luther also calls him: "Our one emergency bishop, because no other bishop wants to help us. ††) Furthermore, it is true that Luther also agreed with

*) S. Luther's Works V, 1249.

**) Ibidem XXI, 1326.

†) As far as the visitation is concerned, the first thought about it came from Duke Johann Friedrich already in 1524. When court preacher Strauss disturbed the church with certain fanatical principles that he brought to the pulpit, the duke wrote to Luther at that time: "Unfortunately, there are too many fanatics, God be lamented, and they cause us a lot of trouble up here. However, I do not think that it will be greatly quieted, for you would have once taken the way and moved from one city to another in the principality, and seen (as Paul did) with what preachers the cities of the faithful would be provided, 1 Tim. 3, 2. Tit. 1, 6.10. I believe that you would not do any Christian work here in Thuringia. Which preachers are not fit, you would have to remove with the help of the authorities. (X, 401.) Luther later addressed this; he wrote in the preface to the "Instruction of the Visitors" in 1528: "We would have liked to see the same right episcopal and visitation office, as highly necessary, reinstated; but because none of us had been called to it or had certain orders, and St. Peter does not want to create anything in Christendom, unless it is certain that it is God's business, 1 Petr. 4,11. Therefore, we have kept to our conscience and to the ministry of love (which is common and commanded to all Christians) and have humbly petitioned the Most Serene, Highborn Prince and Lord, John, Duke of Saxony, our most gracious lord, as prince of the land and our certain temporal authority, as decreed by God: that His Lordship, the Duke of Saxony, may, out of Christian charity, give us the right of worship. Churf. Gnaden out of Christian love (for they are not guilty according to worldly authority) and for God's sake, for the good of the Gospel and for the benefit and salvation of the wretched Christians in Sr. Churf. Gnaden's lands, graciously wanted to summon and appoint several capable persons to such office. Which then Se. Churf. Gnaden have thus graciously done and arranged by God's good pleasure." At the same time, however, Luther says of the published visitation order that it "cannot be allowed to proceed as a strict commandment, lest we raise new papal decrees. (X, 1906. 1909.)

Cf. XXVI, 103, where Luther writes: "Our secular sovereigns must now be emergency bishops and protect us as pastors and preachers, and help us to preach and to serve churches and schools;

for the establishment of a consistory; but not in the nature as the consistories received later, but only as a deliberative body without all jurisdiction. *) Therefore, when already during Luther's lifetime the consistories wanted to become state courts, it was precisely Luther who now declared deeply indignant: "We must tear up the consistories; for we do not want to have the lawyers and the pope inside. Luther decisively rejected the idea that, according to the papists, the emperor should be the patron of the church; he wrote: "The church and the faith must have another patron than the emperor and kings are.... The emperor's sword has nothing to do with the faith; it belongs in corporeal, temporal matters." †) Luther therefore not only did not seek protection of his cause from his Elector, but even forbade himself the same. When, among other things, in 1522 he left the place of refuge assigned to him, the Wartburg, against the will of the Elector, in order to hurry to Wittenberg, where the crusaders had broken in, and the Elector now told him that if he did so, he could no longer protect him, Luther explained to him: "I come to Wittenberg in much higher protection than the Elector.... If I knew that Your Lordship could and would protect me, I would not come. No sword can advise or help in these matters." ††)

Behold, the coupling of the church with the state was nothing less than a fruit of Luther's teaching and our public ecclesiastical doctrine, but on the contrary a practical denial of it. Therefore, as great a blessing as those noble princes brought to the church, who, like the New Testament Davide and Josiasse, administered the regional episcopal office that came to them solely for the benefit of the church, even at the risk of losing their land and people, and even at the risk of their freedom and their lives, the blessing that came upon the church through the unfortunate mixture of church and state was incomparably greater. The first consequence of this was that the Christian congregations lost almost all the rights and liberties they had so dearly acquired through Christ, so that hardly a shadow of them remained. Their right to appoint and dismiss their preachers and teachers themselves, their right to examine and judge doctrine, their right to determine, abolish, change, increase or diminish church ceremonies and orders and all ecclesiastical matters, their right to discipline all their members in doctrine and life - all these rights were almost completely lost in the state church. But if the sovereign was worldly-minded, he also hindered all wholesome church discipline through his like-minded officials, so he compelled the church servants to give the sanctuary to the dogs and to throw their pearls before swine, to bless marriages contrary to God's word, to take godless persons as baptismal witnesses, to bury with Christian honors those who had passed away as despisers of the word and of the sacraments, and to give the

As Isaiah says (c. 49, 23.): *Reges nutriti tui, kings shall feed thee, and queens shall suckle thee; as they did in times past almost abundantly, and, where the gospel has made them devout, still do.*"

*) S. Löscher's Unschuldige Nachrichten, volume 1703. pp. 24-26.

S. Luther's works, Hall volume XXII, 2210.

†) Ibidem XX, 2665.

††) Ibid. XV, 2381.

same. But if the sovereign fell away from the true religion even outwardly, he now used his alleged princely episcopal power to draw his people into his apostasy; for now he deposed and banished the faithful teachers in church and school and imposed on the congregations belly-serving or fanatical false teachers in their place, abolished the pure books for church and school and introduced falsified books in their place. The longer one continued on this path, however, the more the right doctrine and knowledge were inevitably lost along with the right practice, namely the knowledge that the sovereign had any power in the church not from divine ecclesiastical or secular, but, if at all, only from human and therefore at any time revocable rights. Finally, the principle was established: "Whose sovereignty is the sovereign's, his religion is also the sovereign's"; so that the church began to be regarded as a state institution, its servants as state officials, and all state subjects as members of the state church. Thus, when for about a hundred years the gross unbelief found its way more and more into most princely courts, the so-called state church government, with a few praiseworthy exceptions, finally became nothing more than the official "church persecutor and destroyer. What corruption in doctrine and life has penetrated the church in this way, and what distress of conscience has been caused by it to righteous church servants and godly laymen, cannot be expressed in words. Here and there even the right to escape from the distress of conscience by emigration has been taken away from the oppressed. *) What has therefore finally become of the state churches? - Fortresses in which the enemies of the church rule, from whose battlements the snow-white banner of the pure confession has been torn down and in its place now the colorful flags of misbelief, of religious mongering and of the most obvious unbelief flutter in the air. **)

How, then, do we not have cause to thank God from the bottom of our hearts for the freedom and independence of our church from the state here in our America as a high divine benefit in word and work? - Yes, truly! - —

But in what should this gratitude consist? - First of all, that the more complete the freedom and independence we enjoy here, the more faithfully we will use it.

And that is the second thing, about which I may only be allowed to add a few words.

2.

In our text, my brethren, it thus continues: "Then said Pilate unto him, Art thou yet a king? Jesus answered, 'You say it, I am a king. I am for this

*) In Herzog's Encyclopädie, under the article "Union" p. 710, it is reported that the Lutherans in Prussia, who did not want to be unified, were forbidden to emigrate for a while. Tholuck relates that in Wied, according to the church order of 1708, the children of Lutherans still had to be educated in a reformed manner and that circumventing the ban by Lutheran education abroad was punishable by expulsion. (The ecclesiastical life of the 17th century, II, 230).

There is no doubt that the Bavarian "Lutheran" church is one of those which are not a little ahead of the others; but how miserable the state of the church is shown by the following text: "Das Pabstthum der bayerischen Landeskirche nothdürftig beleuchtet von A. Hörger. Memmingen, 1873."

born and come into the world, that I should bear witness to the truth. He that is of the truth heareth my voice." From this we see that Christ does want to be King and Lord in His church, but a King of truth, and that therefore only those who obediently follow His voice are to be recognized as members of His church.

It will therefore be two things in particular for which we have to use and utilize our delicious freedom of the church here in the most faithful way, namely, firstly, for the most faithful preservation of Christ's truth, and secondly, for the most recent presentation of a life in Christ's obedience corresponding to this truth.

Unfortunately, many local Lutherans are only too inclined to compare the conditions of our local Free Church with the conditions of the state churches in the old world, and find that our Free Church, with all its infirmities, is still better, both in doctrine and in life, that they then complacently bless themselves in their hearts and speak with the Pharisee: We thank you, God, that we are not like them. Such thoughts alone we must abhor with all our heart. They are a real poison from hell for a free church. Rather, we must continue to think of that saying of the Lord as one said to us: "To whom much is given, much will be sought.

The fact that in state churches, especially when their secular rulers are not heartily devoted to the truth, that they are well disposed toward it, purity and unity of doctrine first of all fall away, is a consequence of their constitution, if not necessary, then quite natural. Neither faithful teachers nor faithful listeners can prevent false teachers and false doctrines from creeping into the church and school through word and scripture, or even penetrating by force. But with what will one excuse oneself in the free church, if in it the King of Truth does not lead the scepter alone? The terrible responsibility for this then lies entirely upon itself. Every pulpit in the Free Church from which false doctrine resounds; every schoolhouse in the Free Church in which the children are fed the poison of vain human doctrine instead of the loud milk of the gospel; every book for church, school and home, and every church newspaper which does not represent the unmixed truth and does not fight all seductive error with earnestness: all these are loud accusers not only of the Free Church as a whole, but of each of its preachers, each of its school teachers, each of its congregations, yes, each of its church members. O, my brethren! Therefore, for the sake of God and our salvation, let us not be indifferent to pure doctrine, that is, to the unadulterated word of God, or let us become indolent and weary, and fight earnestly so that we do not lose even the smallest letter, not even a jot, of this treasure which is entrusted to us, and let us not be vexed by it. If, in order that the King of truth alone may reign among us, the outward peace is disturbed again and again, even sacrificed, and in the process even people are sometimes offended in their honor, but we ourselves lose the favor and friendship of the people because of this and are therefore hated, reviled and separated as love-less disturbers of peace. In this way we only fulfill our first and most important task. Woe to the free church, which does not want to do everything in its power to be and remain a church that is pure as gold in doctrine, but lets itself be satisfied with that, but still better than

the oppressed state church! To it applies the frightening word of the Lord addressed to the Free Church of Laodicea: "Oh that you were cold or warm! But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Dock, my brothers, the same is also true with regard to life. That over the state churches, in which all who belong to the state have therefore also been counted to the church, yes, have been held in it by force, also the ruin in life poured down like an unstoppable mountain stream, that could not be otherwise, this also lay in the wrong constitution of the same. But with what can a free church excuse itself, if the discipline of life lies low in it? if the word of the Lord remains unfulfilled in it: "If your brother sins against you, punish him. If he does not hear you, take one or two more to you. If he does not hear them, tell the congregation. If he does not hear the church, consider him a Gentile and a tax collector. Whatever you bind on earth shall be bound in heaven. You shall not give the sanctuary to the dogs, and you shall not cast your pearls before swine"? With what will a free church further excuse itself, if it does not respect the word of the apostle: "Your glory is not fine. Purge out the old leaven! Put out from yourselves whoever is evil. If anyone is not obedient to our word, mark him with a letter, and have nothing to do with him"? Woe to the free church, in which the disorderly, lying and deceitful nature of the children of the world goes unpunished and unhindered, and is only pointed out with an Eli's zeal in the sermon! Woe to the free church, in which the allies, friends, accomplices and abettors of the unscrupulous world, the openly wanton transgressors of a commandment of God, the servants of a vice, in short, those who obviously do not listen to the voice of Christ, the Lord and King of His church, find willing acceptance, or are tolerated without rebuke! There the blessing of church freedom becomes a church curse. Such a free church is not a holy city on a high mountain, shining out into the godless, dark world, but a high pillar of shame, for the sake of which the name of Christ and his pure gospel are blasphemed among the heathen. To such a free church, therefore, the terrifying word of the Lord applies: "Why do you proclaim my rights, and take my covenant in your mouth; if you hate discipline, and throw my words behind you?"

Let us not, my brethren, looking down proudly and self-righteously upon the corrupt state churches, make our free apostolic constitution a pillow of security, indolence, and self-conceit, but rather strive with holy zeal that we, teachers and hearers, the more

fully the freedom and independence we enjoy here, may therefore also use and utilize it all the more faithfully for the preservation of pure doctrine and for the presentation of the same in a truly Christian life.

If things are bad for us, be it in doctrine or in life, we cannot - this should be noted in conclusion - accuse our worldly authorities, as corrupt as they are in our days, of this; they are really, as Isaiah prophesied, a nurse and wet nurse also of our church, because they protect us here, according to their office, powerfully against all external violence, against the bloodlust of the Antichrist and his satellites, as against the murderousness of the atheists of this last apostasy! Therefore, should ever the under

If, at the present time, even brightly shining candlesticks were to be pushed away from their place, it would only be because of our own great, heavy, terrible guilt.

God, our heavenly Father, for the sake of Jesus Christ, the King of truth and grace, protect us from this by the government of His Holy Spirit and keep His Word and Sacrament pure and unadulterated, for us and our children and our children's children, until the end of time. Amen.

(Submitted.)

National Christian Association.

This society, whose purpose is to expose, combat, and exterminate all secret societies, especially Freemasonry, met in Syracuse, N. Y., on June 5. Among other things, speeches were held in which Freemasonry was attacked in the strongest terms. Some speakers shared their personal experiences, namely how they had been mistreated during lectures they had given against this evil. It was also decided to send a letter to the President of the United States protesting in the strongest terms against the dedication of the government buildings in Chicago by the Masons. But the most important thing that this meeting has accomplished is a series of resolutions that deserve the widest dissemination, *) because they contain a splendid, powerful testimony against all secret orders, a testimony that can serve to shame many a Lutheran and many a so-called Lutheran synod.

These resolutions, however, which were adopted unanimously, read according to the "*New York Tribune*" thus:

"Seeing in the continued existence of secret societies under oath a conspiracy against all those who do not belong to them, and a standing threat against the religion of JEsu Christ, as well as against our republican institutions, which owe their life to it; and

Since, furthermore, Freemasonry and all its related associations imperatively demand organized resistance from all who hold dear our blood-bought institutions, let it be said that

decided that the loyalty to God and to the government, which has been bequeathed to us by our fathers as a legacy and has therefore been maintained with the blood and goods of the present generation, calls upon us to that untiring vigilance, that careful examination of all institutions and principles, and that defense of truth and right, without which everything that is dear and valuable to us must perish;

decided that we shall first of all resist speculative Freemasonry, not only because it is the mother of almost all the other secret orders and the main producer of poisons in all of them, but also because of its seductive, thoroughly hostile position towards Christianity, especially in the following parts:

1. because they exclude the name of our Lord Jesus Christ in all their prayer and other forms and when they quote scriptural passages;

The reader will not be disturbed by the fact that the excellent testimony is also mixed with certain viable specific American erroneous ideas.

D. R.

[109] because they exclude from their membership all infirm people and young minors, all the mentally weak, crippled and lame, all who are of delicate health, and all women, all persons who are most in need of help and Christian charity;

2. because they welcome unconverted, unregenerate pagans, Muhamedans, Jews, unbelievers and name Christians at the same time at one and the same altar, which the Christian religion forbids everywhere;

3. because they limit their activity of love, their so-called charity, because they favor Freemasons instead of Christians, or in other words, they put Freemasons in the place of fellow believers, thus making an anti-Christian distinction;'

4. because they put the Bible of the Christians, the Koran of the Muhamedans, and the so-called holy scriptures of all nations on their altar as the law book of the Freemasons, depending on whether they are in one or the other country where one or the other book is recognized;

5. because they elevate the protractor and compass above the Holy Scriptures, since they place them on lodge altars in all countries, while the Bible is tolerated as a symbol only on altars of the so-called Christian countries;

6. because they introduce into their higher degrees or orders of knighthood a so-called Christianity of the sword, a religion that swamps with bodily weapons;

7. because they supposedly re-establish the Aaronic priesthood according to the order of Melchizedek, in contradiction with the most important truth that Christ, the crucified, resurrected and ascended Savior, is the only High Priest whom Christians recognize;

be it further resolved that in the Patrons of Husbandry, or so-called Grangers, which are formed in all parts of our country, we likewise see children of the secret system, who have Masonry and Odd- Fellowthum for patrons, and which connections with the greatest cunning find so arranged that they give speculators as the leading spirits the rule over the agrarian interests of the country;

decided that we recognize in the secret orders of Temperance (however honestly many of their initiates may think it) only as many porches to the temples of Freemasonry, and that their main influence is to weaken and stop the Temperance cause, while encouraging and strengthening its opponents;

Resolved, That both the ever-increasing interest in our cause, and the success with which our efforts to bring the people to a realization of the dangers threatening them from the secret organizations are crowned, oblige us to sincere thanks to God, and greatly encourage us. to continue in our work, and to combine our efforts to instruct the people, and to destroy utterly the secret despotism against which we are waging war; and that we regard as such a sign of the growing interest since our last annual meeting, the Relief Societies already formed in Kansas, Wisconsin, and Indiana, and soon to be formed in Pennsylvania, Ohio, and Iowa.

and while an effective activity is going on in almost all these states on the part of those who give public lectures, through whose work the people are rapidly rising in their power against the powers of secrecy;

Resolved, That from the light which we now have upon the principles, obligations, and aspirations of Speculative Freemasonry, we cannot see how any man can be an intelligent and enthusiastic Mason, and at the **same time a Christian faithful to himself**, or a loyal citizen, and that we are compelled by our convictions to withhold from all such men the confidence and support which belong only to those who are free from Masonic obligations, and that we cannot elect such men to civic offices;

Resolved, That a general agent and one reader each is an absolute necessity for every state where an aid society is or is being formed, and that a fund of 0,000 is also necessary and urgent for their support, and that we take immediate steps to raise the sum."

These are the resolutions.

If we now "consider" that the gentlemen who passed these resolutions all belong to the sects and are otherwise thoroughly unionistic, it is certainly not too much to say that their testimony is a clear, courageous and exceedingly glorious one! Certainly everyone who recognizes the great destruction that the secret societies cause in church and state will rejoice wholeheartedly over this word and thank God that these men, at least in this one point, have not allowed themselves to be blinded by the fear of man and the carnal love of peace.

And now, you gentlemen of the *General Council*, what do you say to these resolutions? How long will it be before you come forward with such an unflinching, unambiguous confession concerning secret societies? Are you lacking in true knowledge? Are you not yet as far advanced in this as those men in Syracuse, N. Y.? Y.? You want to be decided Lutherans. Now you know well that a righteous Lutheran believes with all his heart that the Holy Scripture is God's Word, that it is a light on all our paths, that it instructs us well about all points, not one, let alone four. Is not the holy word of God bright and clear enough, and does it not speak clearly enough, that you can see even better than the "*National Christian Association*" that the secret societies, especially Freemasonry, are flatly contrary to the divine word? No, you are not lacking in true knowledge.

But why does the right confession not follow? Why do you allow yourselves to be surpassed in this by non-Lutherans? You have made a confession concerning this point, you say! So! But is it not strange that no one outside of your circles has ever become quite wise about it? Not even your friends. Has not one of them, who would so gladly have taken you in his arms and united himself most intimately with you, hurried to you at least twice from the far West, begged you, as much as he could, that you would speak more clearly and explain your position to the secret societies exactly and unmistakably, and thus make it possible for him to marry you? But all pleading and begging

was in vain. Slowly, hesitantly, your lips opened, but they only brought out a cold, dull, meaningless: Mum, Mum, then closed again, and remained as silent as the grave to this day.

Does this mean making a confession? Does it mean confessing Christ and his word? Who are you afraid of? Of people, for instance? Where will the people be after 50 years who are making you lukewarm now? Where will you be then? Certainly most of you will be before the judgment seat of him who once said: "Whoever confesses me before men, him will I confess before my heavenly Father; but whoever denies me before men, him will I also deny before my heavenly Father," and who will also keep this word, for he is true.

Oh, that you could be wholesomely put to shame by the courageous step taken by the Anti-Masonic Society at Syracuse, N. Y.! Y., has taken. Consider: "To whom much is given, much will be required"; you are certainly given more than they, and God, the Lord, will also require more from you. Consider, if our fathers had thus allowed themselves to be hindered by the fear of man from bearing bold witness to Christ and his truth, where would the Lutheran church be then? Consider how many a poor soul, who out of blindness and ignorance is stuck in the secret societies, could be torn out and saved by God's grace through a resolute, strong confession on your part, and how thereby a sting would be thrown into many other consciences, which would make you free from their accusation on the day of judgment. You would then also come out yourselves from the restlessness in which so many among you may find yourselves, as long as you, as up to now, maneuver for the sake of outward peace. You would then fulfill your noble calling, namely to be a light and leaven in this strange time, mixing light and darkness, and the angels of God would rejoice with all God's children here and there. Oh, how glorious, how blessed that would be!!!

H. W. D.

(Submitted.)

A contribution to the question about pulpit fellowship.

In any case, Dr. Butler in Washington and Dr. Stork in Baltimore are not on the side of the exclusive Lutherans. They both belong to the Maryland Synod, which still helps to hold the old General Synod together. That they are Lutherans no one can doubt, since they are listed in the Allentown Lutheran calendar. "To what extent they profess the pure doctrine of the Lutheran Church" is, of course, not to be decided by this. But they claim their place in the list, "Lutheran Preachers in America." Whoever says today that he is Lutheran cannot be denied Lutheranism. Strange that one is still unable to decide the question to what extent the General Synod professes the pure doctrine of the Lutheran Church. Well, Dr. Butler and Stork will certainly not break a lance with the General Council at a free conference of all Lutherans in America because of its gentle inclination toward practical union by way of pulpit fellowship. - A splendid "Lutheran" church has been built in Washington, at the dedication of which Presbyterians, Methodists, and

Lutherans from the Maryland Synod were united. This so-called Memorial Church expresses the most lovely union painted in glass on its three main windows, which bear the names of Luther, Calvin and Wesley. Therefore, on the occasion of the dedication, a preacher called it something "royal" that Dr. Butler, the pastor of the Memorial Church, had had the beautiful idea of using Reformed, Methodist and Lutheran on this festive occasion. The gentlemen also all did their duty. Three principal speakers especially distinguished themselves: Dr. Sunderland (Reformed), Dr. Cleveland (Methodist), Dr. Stork (Lutheran?). The Reformed praised his Calvin, the Methodist Wesley, the Lutheran, however, did not dare to say much about Luther; but "he presented the real Lutheranism (?). We cannot deny ourselves to show the "Lutheran readers with some samples, what nonsense is brought to light, where one practically practices pulpit fellowship.

Seeder of the seed of truth! In any case, his seed was not entirely pure and Wesley probably deserves the patent right to the Methodist machine, which likes to cut where others have sown). The conclusion of our Presbyterian who, to praise and defend Calvin, had come to a Lutheran church consecration, incidentally, left no discordant impression: "In view of Christ, all religious differences must fade away." - —

That a false Lutheran least of all represents the church whose name he bears was proven by Dr. Stork of Baltimore. He felt compelled to draw up a picture of Lutheranism in ten minutes. The poor man, although a doctor, was not up to this task and produced only a miserable distorted picture. Among other things, he said: "The Lutheran Church is a world in itself, so large that no man can describe it. Lutheranism has much of Calvinism in it and yet it is not Presbyterianism. It is mixed with Congregationalism and yet it is different from it. It wears clerical robes and has liturgical worship and yet it is not Episcopalianism. A Lutheran can represent almost any phase (view) of the Christian faith. (!).... The Lutheran Church is catholic and its members are not bound to any particular creed." (!!) - The motto of those who are aware of the catholicity of the Lutheran Church, according to Dr. Stock, is: "respect its neighbors and itself." - Dr. Butler finally proved that there is still a practical side to the Union. He noted that money was needed to build churches. He did not intend to beg, but these memorial windows cost something. Only the window dedicated to Luther was paid for. Someone could pay for these windows. Dr. Butler is the man to collect the necessary sums. In the old General Synod, the pulpit community is flourishing. - —

I. America.

[illegible]

grasps. This is a miserable makeshift, which is refuted by the express words: And there was evening and there was morning - the first day'. - Where and when has the church ever authorized the speaker of the truth-friend to that rationalistic over-interpretation of the **clear sense of the** Mosaic history of creation? And then the same speaker, because he thereby departs from the Bible words, is called "just such a heretic" as Terry, who also recently revealed himself as a rationalist within the Roman church.

A. W.

Preaching candidates. At the end of the **school year**, 44 students were released from the local seminary into the sacred office of preaching, not counting those who came from other synods and completed their studies here. As large as this number is, it is by no means so large that the desires of all the congregations who urgently desired a preacher could have been satisfied. The number of vocations received is just twice that - 88. Oh how it hurts to have to put off congregations that so urgently desire a preacher until another year! Oh, dear Christians, do not stop asking the Lord of the harvest to send laborers into his harvest!

G.

II. foreign countries.

Odd Fellows. In the Leipziger Allgemeine ev.- luth. Kirchenzeitung we read: The Odd Fellows Order, hitherto native only to England and North America, has for the past two years spread to Germany and has founded lodges in Berlin, Dresden, Stuttgart, Munich, and in recent days also in Nuremberg, as well as a year ago in Zurich, Switzerland.

A better Old Catholic. We read the following in the "Freimund" of May 14: As is well known, some Old Catholics belong to the community who not only reject the infallibility of the pope, but in general know little or nothing about the church and Christian truths of faith. The well-known Father Hyacinth must have had sad experiences in his Old Catholic congregation in Geneva (Switzerland), because he recently felt compelled to make the following declaration in a sermon: "Woe is me, three times woe is me, if I do not preach the Gospel, and if I do not wish my hands that I have no direct or indirect part in what is striven for in more than one place to bring a false liberalism to power. Otherwise, when one had lost the faith of the church, one went out from it and founded a new community, which said freely and frankly what it believed and what it did not believe. But today we are facing a completely new phenomenon. Infidelity wants to stay in the church in order to put its own doubts, its own denials in the place of the faith of the church. - How? in this church, where, if you ever enter, you come only as spectators, where you do not pray, where you do not communicate, do you want to be the masters? No, that is not possible. The prophet speaks of foxes leaping over Zion's walls. It is not the lions that I fear, but the foxes, and the walls of Zion must be high enough so that the foxes cannot cross over. Loudly I will say it: Our church shall be that of the believers and not of the unbelievers. One doctrine and not two doctrines, One morality and not two morals shall be preached in this pulpit. The religious element will not suffer to be subjugated by the straight opposite, and if ever it became impossible for us to resist such a calamity, we would no more submit to the carnal demands of unbelief than we would submit to the proud pretensions of the va

[111] ticans (the Pope and his Jesuits) have bowed." - Who is not heartily pleased by such a brave declaration of a faithful Old Catholic preacher? In many a Lutheran congregation, too, a similar declaration from the pulpit is very necessary. Here, too, "infidelity wants to remain in the church," and those who protest against God's Word and Luther's teachings with word and deed want to play "the masters in the church."

Gift of a Roman Catholic King. We read the following in the Sächsisches Kirchen- und Schulblatt (Saxon Church and School Gazette) of May 21: "His Majesty, our King Albert, has graciously agreed to purchase from the sculptor's widow Schwenk in Dresden, at her request, the massive plaster models of the statues of Luther and Melancthon made by her husband for the citizen's school in Bautzen and to make them a gift to the new town church in Frauenstein. They decorated the church for the first time at the after-celebration of the King's birthday on Jubilate Sunday. God bless the king!

Saxony-Weimar. Here, too, the school was separated from the church and the preachers were relieved of school inspections.

(Submitted.)

Something about the twentieth annual meeting of the Northern District of our Synod.

The Northern District of the Synod of Missouri, Ohio, &c. states held its twentieth annual meeting from the 10th to the 16th of June last at St. Stephen's parish of the Rev. Chr. H. Löber at Milwaukee, Wis. Presently there were 84 pastors, 52 teachers and 61 congregational deputies. Ten regular sessions were held. After the synod closed, the pastors held a conference. 11 pastors, 7 teachers and 5 congregations were admitted to the synod. As usual, the morning sessions were devoted exclusively to negotiations on doctrine. The theses presented on daily searching the Scriptures were discussed except for the last two. Also a part of the theses about the necessary caution and conscientiousness in the ban procedure was discussed. The discussions about the daily research in the Scriptures were extremely important and delicious. It certainly became quite clear to every member of the audience how the doctrinal discussions alone give juice and strength to a synod. As urgent as the business of a synod may be, a synod should never be held without primarily discussing doctrine; otherwise it is a dry synod. However, it is not necessary to give an excerpt of the proceedings right now, since the synodal report will soon be published, in which everyone can read the detailed, extremely edifying, heart-strengthening and conscience-pressing proceedings. Hopefully, each of the dear readers of the "Lutheran" will acquire this report; for certainly every Christian needs guidance and encouragement to search the Scriptures daily. He who does not like to search the Scriptures daily cannot be a Christian. He who is able to read should read the Holy Scriptures above all and diligently, and prefer them to all human writings; indeed, he prefers them to all the edifying writings of our Lutheran church, even the most delicious ones, for the Bible is the book of all books. Those who cannot read the Bible themselves should have it read to them. Those who have hitherto read the Bible diligently and searched in it will only be strengthened in their love for the holy Scriptures by reading the synodal report; those who are lazy in reading the Scriptures will be admonished and urged by the synodal report to read the Bible more diligently; and finally those who have hitherto

who have spent their precious time only on reading secular books, newspapers, etc., but have left the dear Bible unused, will, when they read the report, realize with horror how they have missed the most necessary thing. "They have Moses and the prophets, let them hear the same"; this also applies to us, who live in a time when so many in Christianity no longer want to hear or read the Word of God, although the Bibles are so cheap that even the poorest can obtain them. God grant that we may thank Him from the bottom of our hearts for His precious Word, and prove such thanks by reading and researching it daily with heartfelt prayer and supplication; then we will also always be quite eager to hear the preached Word, and the complaints about poor church attendance will become less and less frequent. F. A. A.

Inaugurations.

In accordance with the commission received, on the third Sunday after Trinity, Pastor H. Cämmerer was installed in the Immanuel congregation at Decatur, Adams County, Indian", assisted by Pastor Karrer of the undersigned.

I. A. Fritze.

Address: Rsv. L. Oasmmrsr, vscutui-, Oo., Inck.

On Sunday Exaudi, the 17th of May last, Rev. M. Halb oth was installed in the congregation on Boeuf Creek, Franklin County, Missouri, by the undersigned.

I. F. Bünger.

Address: Rev. Ll. Unlbotd, öosuf Orsslc, franklin Oo., Llo.

On the 4th Sunday after Trinity, Pastor Otto Kolbe was publicly introduced in MartinSvtÜe on behalf of our President Groß.

F. W. Oester meyer.

Address: üov. Otto Lolbo,

LlartinZvillo, XiaZura Oo.,

The Rev. Ch. A. Weisel, by order of the Honorable Presidency of the "Eastern" District, was ordained on the 4th Sunday after Trinity, assisted by the Rev. G. C. Holls by the undersigned into his new office at New.Rochelle, N. Y., was inaugurated. Ch. 3. Weisel.

Address: Rov. Oll. ^Voisol,

Xov UoollsIlo, Is.

Church dedications.

On the 4th Sunday after Trinity, the German Lutheran Bethlehem Church in Kklbourn was consecrated to the service of the Triune God. Pastor Rohrlack of Reedsburgh preached the sermon on the Gospel of the day.

B. I. Tooth.

On the third Sunday after Trinity, the newly formed Lutheran congregation in Elkhart, 3nd, dedicated their little church in the name of God. The church is 50 feet long and 22 feet wide.

3. G. A. Hild.

To all friends of the spread of the Kingdom of God herewith the news that the Lutheran 3mmanuels congregation near Warrenton, Missouri, which in former times already had its own house of worship, but was driven out of it by crept-in rationalists and false brethren, had the great joy to be able to consecrate a new little church (a frame building 30 feet long and 20 feet wide) to the service of the Triune God and His true church on Cantate Sunday.

God grant the church strength and prosperity in grace, so that also in this place, so terribly devastated by the sects, His name may be sanctified and many souls may be built on the right foundation for eternal life. P. Grä f.

On the 5th Sunday after Trinity, the newly built church of my branch in Wheatland, Mecosta County, Michigan, was dedicated to the service of the Triune God. The local singing society contributed considerably to the glorification of the feast.

Big Rapids, Mich, 6 3 "li 1874. C. L. Wuggazer.

Mission Feast.

On the third Sunday after Trinity, the 21st 3 "ni d. 3-, the 14th mission festival of our congregations in Sheboygan County, Wisconsin, was celebrated in Plymouth. In attendance were Pastors Küchle, Schumann, WambSganß, Hörnicke, Spehr and undersigned. The Collecte amounted to P108.79.

3. Jakob Hoffman".

The Middle District of the Synod of Missouri, Ohio and Other States.

Assembles, beloved it God, for its sessions of this year from the 5th to the Uth of August at the congregation of the Rev. Schwan in Cleveland, O.

The following will be presented for doctrinal discussion: 1. the remaining theses on prayer. 2. theses about the advantages, dangers and special duties of the free church. 3. an interpretation of Rom. 7, 14-25.

A pastoral conference will be held after the conclusion of the Synod.

Regarding the parochial reports, it is hereby reminded of last year's resolution: "The same shall be demanded in public synod."

Since the Synod of Delegates is to meet in the next 3 years, attention is hereby also drawn to the relevant resolutions of the General Synod of 1872.

It is necessary that everyone (member or guest) register at least eight days in advance with the ?ustor looi (President Swan), and very desirable that one arrives during the day. Upon arrival, proceed to the schoolhouse, 96 Lolivar St. The Oarckon Street - Oars (yellow) and the ü "8t-0l6velan<1-0Lr8 (brown), which both leave from Superior Street, not far from the depot, lead to it, the former passing the church and school, the latter to the vicinity, namely to the corner of Lrie anä ?ro8peot Street8. The church is on the corner of Lrie <L Lolivur, the rectory next to it (218 Lrie), and opposite the long side of the church, on öolivur Street, is the school.

G. Runkel, Secretary.

Announcement.

All pastors, teachers and deputies who wish to travel to Cleveland for Synod and travel for half or less than half fare from here or Indianapolis are requested to report immediately to the undersigned. I have arranged for good, comfortable and speedy travel in 1 or 2 cars, depending on messages coming in. H. 0. I'. 4Vs8trui "li,

452 D "8t St., Oorner okUuuover, I'ort 4Va^os, Inckiana.

For your kind attention.

All that we have been able to obtain in railroad benefits consists of the following:

The Cleveland, Columbus, Cincinnati and Zndianapolis Rail- Road Company wants to give return tickets to all "visitors" to our Synod, viz.

from Zndianapolis here and back for K11.25,

of Cincinnati for P9.80,'

from Columbus for H5.50, if you register a few days before your departure with your name

in Indianapolis to Mr. Ostermeier

in Cincinnati to Mr. Pastor Biedermann

in Columbus to Mr. Pastor Mees. All those whose names are on the registers which the three aforementioned will submit to the resprctive ticket agents will then receive their return ticket at the ticket office itself at the specified price.

The Wabash and Lake Shore Rail-Road Company intend to give Neturn tickets in like manner between Fort Wayne and Cleveland at the Wabash Ticket - Office at Fort Wayne for O8.25, when addressed to Mr. W. Meyer at Fort Wayne. H. C. Swan.

Display.

Those wishing to travel via Fort Wayne to the Middle District Synod in Cleveland, Ohio, will be transported on the Toledo, Wabash & Western railroad for P6.05 from Fort Wayne to Cleveland and from Cleveland back to Fort Wayne.

W. S. Stubnatzy.

The Eastern District of the Missouri Synod, Ohio and other states

Assembles, s. G. w., on the third Wednesday in August (from the 19th to the 25th) of this 3year at the Rev. I. P. Beyer's Trinity Lutheran congregation in Pittsburgh, Pa.

Each pastor of the district must submit a complete parochial report. The minutes of the district luncheons are also to be submitted to the synod for review. (Synodal Handbook p. 13. 88 18 and 19.)

Hugo Hanser, d. Z. Secretär.

* « *

This year's proceedings of our "Eastern" District Synod will be based on a paper by Pastor L. Lochner: "The Doctrine of Christian Freedom and Meanings

112

with special regard to fairs, pic-nics, secular associations 2c.". Also, a part of last year's paper on "Lodges without religious ceremonies and tendencies" has remained unfinished.

If anyone intends to make any submission, he should deliver it in writing according to Cap. V, § 4. of the Constitution "four weeks before the opening of the Synod" to the undersigned in writing.

Finally, attention is again called to the decisions of the General Synod concerning the Synod of Delegates which will convene next year. (See "Lutherans," Vol. 30, No. 9. Page 72.)

C. Gross,

d. President of the Eastern District.

Notice, concerning the admission of new students to Concordia College at Fort Wayne for the school year 1874-75.

With Tuesday, September 1, a new school year begins, God willing. Parents, pastors and guardians who intend to send boys to the institution are asked to notify the undersigned of this as soon as possible, so that the necessary preparations for accommodating the students in the already somewhat limited space can be made in time.

Conditions of admission are as follows:

1. a written testimony about the moral character and previous knowledge of the person to be admitted, if possible from the pastor or teacher concerned.
2. the elementary knowledge of a good community school for Sexta; for Quinta good preparation in English, in Latin a secure knowledge of all regular declensions and conjugations and the ability to translate easy sentences from German into Latin.
3. each ward must be equipped with a suitcase, body and bed linen, pillow, quilt and woolen blanket, towels. - Mattress (\$2.75), lamp, oil jug, wash basin are probably better purchased in Fort Wayne.
4. the annual costs are strictly prepaid for each student as follows:

Board and lodging per quarter of 10 weeks	
G \$12.00H48	.00
Heating and lighting	\$10.00
Physician and mebicaments \$3.25; homeopathic be	
action	H 2.25
Drawing, not compulsory,	H 5.00
Pupil libraryH	1.00

Students whose parents are not members of the Synod pay \$15.00 per quarter for board and \$24.00 per year for tuition. Those who study theology are exempt from this tuition. The laundry for poorer students studying theology has been provided free of charge by the love of the Fort Wayne congregations, and we can expect this great service again in the next school year. - The students of the lower classes should not administer their money themselves, but only through the director or one of the professors, since they are considered incompetent to do so. The fees are to be sent directly in advance to Dr. H. Dümmling or the undersigned, not to the former administrator Hengerer. All letters to professors, as well as students, must be sent to the address: H'uncuäiahaben , otherwise they remain lie in the post-office and are not delivered.

On behalf of the Teachers' College

C. I. Otto Hanser, d. Z. Director.

Display.

Choral preludes and interludes for use in public worship. Composed by C. F. Baum, organist in Buffalo. Second volume.

Referring to what was said about the first issue of this collection in the number of the "Lutheran" of March 1, we only note that this second issue is not inferior to the first if it does not surpass the latter. It can be obtained from the publisher Mr. L. Bolkening in St. Louis (No. 22 south of 5th Street) against payment of 35 Cts. for the copy, plus 2 Cts. Postage.

W. [Walther]

Conference - Displays.

The Southern Michigan Pastoral Conference will meet at Detroit, August 4 and 5, at the congregation of Rev. Bro. Jske.

The Grand Napids Specialconference meets, s. G. w., qm Uten and 12ten August in Ehester.

N. Sörgel.

The Leavenworth Pastoral Conference will hold its next meetings, s. G. w., August 13-17, in Leavenworth, Kansas. All who expect free quarters are asked to contact Pastor M. Meyer at least two weeks in advance.

C. H. Lüker, Secretary.

Received in the coffee of the Western District:

On the synodical treasury: From Trinity District in St. Louis \$22.30. From Past. Mennicke's congregation in Rock Island, Ill., 27.00. Past. Eirich's congregation in Minden, Ill, 23.00. Of Immanuels District in St. Louis 30.55. Of Past. Brammer's congregation at Lowden, Iowa, 4.55. From Rev. Nützel's congregation at West Ely, Mo., 4.00. Rev. A. D. Krämer's congregation in Iowa City, 1.00. Past. Mießler's congregation at Cole Camp, Missouri, 4.25. C. Gutekunst by M. Barthel in St. Louis 1.50. Mrs. I. Kratz in Rochester, N. A., 3.50. Past. Leßmann's parish in Dubuque County, Iowa, 10.00. Past. Wunders congregation in Cbicago 33.i)0. Past. Doderlein's congregation there 54.50. Past. Nuoffers congregation at Crete, Ill, 13.25. Rev. Steege's congregation at Tundee 2.00. Rev. Achilles' congregation at Lowell, Missouri, 15.00. Past. Schöch in Pinckneyville, Ill, 1.00. Past. Sieving's congregation in Lincoln, Mo., 6.75. From Zion District in St. Louis 10.00. Wedding - Collecte by Rev. Wangerin in Effingham County, Ill., 3.20. From Past. Matusch- ka's congregation in New Melle, Mo., 9.50. Past. Maisch's Gem. in Miami County, Kansas, 7.00. W. Grote in Addison 3.00.

To the college maintenance fund: from D. Harms through Past. Sieving in Benton County, Mo., 1.25.

To the Synodical Missionary Fund: from Bro. Meyer at Wilberton, Ill, 1.00. By Past. Nuoffer at Crete, Ill, 1.00. By Mrs. Spannuth at West Point, Nebr. 50 cts. By teacher Wukasch at Frohna, Mo., 4.00. By Rev. Mangelsdorf at Bloomington, Ill., 4.41. By Rev. Schöch's congregation in Pmckneyville, Ill, 10.25.

For inner mission: From Immanuels-District in St. Louis 85 Cts. From H. Lumpe through Past. Sieving in Benton County, Mon., 2.00. Mission feast - Collecte in Past. Heine- mann's congregation in Neu-Gehlenbeck, Ill, 52.10.

For Rev. Brunn's institution: from H. Tiarks at Monticello, Iowa, 1.00. Past. Hieber's congregation at Matteson, Ill, 10.00. Mission festival collecte at Past. Heinemann's congregation at Neu-Gehlenbeck, Ill, 26.45. One-fourth of Mission Fest Collecte in Past. Francke's congregation in Addison, 33.25.

On the new seminary building in St. Louis: From Rev. Engelbrecht's congregation in Chicago, 6.00. By Rev. Schöch in Pinckneyville, Ill, 2.00. By Past. Sieving's St. John's congregation in Lincoln, Benton Co, Mo, 9.50. By some members of Past. Maisch's congregation in Miami County, Kansas, 3.00.

On the Emigrant Mission in New York: A Quarter of the Mission Festival Collects in Past. Francke's Gem. in Addison 33.25.

On the Hermannsburg Mission: By H. Tiarks in Monticello, Iowa, 1.00.
 On the Leipzig Mission: By H. Tiarks in Monticello, Iowa, 1.00.
 For poor sick pastors: From Past. Achilles' church in Lowell, Mon., 5.00.
 For the congregation in Memphis: Collecte of the congregation of the Past. Francke in Addison 22.47.
 For poor students: By Wilh. Schubert in Wilberton, Ill, 1.00.
 To the proseminary at Springfield: from the communion treasury of the congregation of the Past. Steege in Dundee, Ill, 10.00.
 On the emigrant mission in Baltimore: From Past. Schuricht's congregation in Wilberton, Ill, 10.00.
 For teacher Hermann: From Mr. Penzel in Little Rock, Ark. 10.00. Past. Niemann there, 1.00. Teacher K. in Minden, Ill, 1.00.
 For the unfortunate in Davenport: From Past. Schalter's congregation in Red Bud, Ill, 6.50. Past. Flax Bart's congregation in Iron Mountain, Mo., 2.20. Past. Sieving's community in Benton County, Mon., 5.00.
 E. Roschke, Kassirer.

For the Lutheran Orphanage and Deaf and Dumb Institution at Royal Oak, Oakland County, Michigan,

Has been received by the undersigned: Through teacher Zacharias, collected at Schramm's wedding, 3.24. From Margaretha and Maria 50 Cts. each. Enselberger and G. L. Enselberger 50 cts. each. Katharine Halb 1.00. By Past. Speckhard by Sophie Schluckbier in Frankenmuth 1.00. By the children of H. Anderson in W., Wisconsin, 75 Cts. From I. B. in Oshkosh, Wis., 25 cts. Board money from Joh. Maas 3.00, from L. Schmidt 6.00. From Past. Lemke's congregation in Manistee 18.00. board money from B. Schmidt in Chicago 6.75. from Franziska Bo-lener in Lebanon, Wis. 1.00. Past. Partenfeller's congregation in Bay City, Mich. 7.15. By Past. Henkel, collected at the wedding of Mr. Mannerow in Coldwater, 10.00. From the latter's parish in Burr Oak, 12.52. From the latter's parish in Sturgis, 2.92. By Collector Köhler, 1.30. By Marie Enselberger, 50 cents. Past. List 2.50. Wilh. Schröder 2.00. W. Serster 1.00. K. Haber and Hildersbrand 25 cts. each. Streb 50 Cts. Chr. Afletz 75 Cts. H. Spintel 50 Cts. Gerlack u. Schuknecht each 25 Cts. Oldenburg u. Habe! each 50 Cts. H. Nummer 2.00. Schröder 1.00. By Past. Bauer: Collecte at Ernie Dankfest in the community at Tandy Creek 5.83, desgl. in Blue Bush 1.00, from his children 2.00. Through Past. Schmidt by H. Stelzcnriede, Sr. 20.00. by Past. Jske 14.65. By Past. Wcyel in Darmstadt 6.00. By Past. Himmler by Albert Graf in Humberstone 1.00. By Wilh. Dornfeld in Martinsville as a thank offering 5.00. Collecte at the wedding of Mr. Gottfr. Sohn 3.07. By Past. Rufs in St. Clair by G. Balster 1.50. Bon Past. Lohrmann 60 Cts. By Mr. Drauf, board money, 30.00. By Past. Böling in Waldenburg: from H. Engelbrecht 2.00, Jüngel u. Pumpel each 1.00, T. Engelbrecht 50 Cents, H. Zander 25 Cts., N. N. 1.75. By Past. Jske from his branch 10.10. By Past. Belser's congregation 25.00. Collected from I. G. Bauer's wedding in Frankenmuth 10.90. By Past. Partenfeller 83 cts. On the infant baptism of Mr. Schluckbier in Frankenmuth collected 10.00. By F. Adler 1.00. By Past. Hattstädt from Mrs. Götz as a thank offering 2.00. On the infant baptism of L. Kaußler collected 2.65. Wedding-

Collecte by Joh. Hoffmann 9.50. By Mrs. Maul 5.00. By Mrs. Kiesling, Mrs. Schwarz and Mrs. Stapperfenne 1.00 each. Mrs. Ortenburg 50 Cts. Mrs. Kirstein 1.00. By Mr. Mof- fat Bretter in the value of 16.00. By Pastor Speckhard by Collector Köhler 5.00. By Joh. Maas, Kostgeld 4.00. Louise Brohm 25 Cts. By Collector Berger from Karl Detlaff and teacher Stünkel 1.00 each. by Mrs. Nehahn and Mrs. Endrrß 1.00 each. by Mrs. Jäger and Born 1.00 each. by Adolffine T. and Mrs. Nau 1.00 each. Mrs. Maus 2.00. Mrs. Schopp 75 Cts. Margaretha Rühle 50 cts. W. Rehahn, cashier.

Received for poor c o l l e g e - s c h ü l e r in Fort Wayne with heartfelt thanks: Through Rev. Rennicke, collected at Mr. Wendtlandt's wedding, for G. John O12.00. By Rev. I. M. Schmidt of Minonk for the same 10.00. By Rev. H. Wyneken for U. Jben 5.00. By Past. Niethammer for Bro. Brust 22.50. Easter Monday Collecte at Pastor Germann's church in Peru, Ind., 7.00. By Rev. Kanold for A. Rehwald, thank offering for happy delivery, 5.00; Palm Sunday - Collecte 5.00. From Past. Gottlieb's congregation for F. Pechthold 6.00. From Past. Gräbner's parish, Easter Monday - Collecte for Krause and Kuntz, 10.00. From the Virgins' Association in Past. Engelbrecht's parish for Th. Büniger 10.00. For the same from the Young Men's Association in Past. Lange's congregation in Chicago 10.00. For W. Lucas, collected from Mr. Fr. P.'s wedding, 4.60; from Mr. N. 5.00; Mrs. K. 1.00; N. N. 1.40. For F. Stellhorn of the Young Men's Association in Grand Rapids, Mich. 6.70. . From Past. Michael's parish on Boston Mountain for C. Gross 8.45. From the Young Women's Association in Past. Wunders Gemeinde for L. Schwarz 12.00. From Rev. Achenbach's congregation for H. Kuntz 13.00. Mr. Lehenbauer auS West Ely for C. Günther 10.25. For G. Horst from N. N. of Baltimore 5.00. By Past. Knief for the same 5.00. On Clamor Filling and Louise Reinking's wedding for Bro. King collected 12.80. By the Women's Association in Bro. Sturken's congregation for H. Frincte 10.00. Collected at Chr. Bremer's wedding in Grand Rapids, 4.50. From the Women's Association in Indianapolis 28.00. By Past. Gräbner Mr. Krause and Kuntz 11.00. For H. Theiß of Pittsburg 17.00. By Past. Kügele's congregation for D. Krapf 8.00. From Past. Biewend's congregation from the Women's Association there for M. Dürst 25.00. Collected by Mr. Fering for H. Kuntz 4.40. By Past. Oestermirr, collected at Johannisburg and Martinsville, fiir A. Rehwald 8.42; collected for same at Radant's wedding, 1.00, .collected at Schulz's body, 2.08, from Chr. Luth 3.58. C. I. Otto Hanser, Director.

Received for poor students: By Mr. Pastor Th. Mießler O8.00. By Mr. Past. Hunziker by Wittwer Puntmann O2.50, by N. N. P1.00 for Wiegner. By the Women's Association of the New York Congregation O15.00 for Mackensen. Pentecost Collecte of my Minerstown congregation O8.65 for Fort Wayner sophomore Krause. Often and Pentecost Collecte of the congregation at Darmstadt, Ill, O21.37, of which O7.00 for Böttger and O14.37 for Tönjes. By Hrn. Past. Herrmann Pfingst- Collecte of his congregation O6.50. By Mr. Past. Norden O2.50. By Mr. Past. Matuschka O12.00 from his congregation. By C. Hartmann from Mr. Past. Feustel's congregation O10.00 for proseminarist Adam. By Mr. Past. Arendt O4.00 for the proseminarist P. Müller. By Mr. Pastor Stiegemeyer from W. Mohr thank offering for happy delivery of his wife O5.00. From Staunton Women's Association 6 towels, 4 handkerchiefs, 2 sheets. From the congregation of Hrn. Past. Ramelow O14.30 for Grafelmann. By Mr. Past. Schuricht by M. Albrecht O12.35 for Dautenhahn. By Hm. Past. Voigt from V. Bergmann as thank offering for happy delivery O2.00. From Mr. Glorer from Quincy O1.00 sürS Seminar. From Bremen Women's Association 2 dozen bust shirts and 6 pairs of stockings. From Mr. Past. Gräbner from his congregation O5.50. Through Mr. Past. Dankworth from the Virgins' Association of his parish O7.00 and from the Women's Association of the parish of Mr. Past. Moll O11.20 for the proseminarist Maaß. . A. Crämer.

For poor students received through Pastor Pennekamp, collected at Mr. Fiene's wedding, O5.90. Through the same from an unnamed O1.00. From Mr. Joh. H. Succop in Woodville, O.. O5.00. Through Past. Wichmann from Wittwe Oetting, Farmers Retreat, Ind., O5.00. Through W. Ehlers from the worthy Women's Association of the Creuz Parish at Concordia, La- fayette Co, Mo. 1 dozen towels, 9 bust shirts, 5 bedsheets and a KiffrnÜVerzug. From Mrs. A. Koch at Minden, Washington Co, Ill., O2.00.

For the Seminary Library, the proceeds of a concert performed by boys in Bremen (L>t. Louis), namely O18.00.

For Brunn's Institution: From Mr. Teacher A. Arnhold in Cleveland O2.00. C.. F. W. Walther.

For the church building in Memphis:

Collected at the wedding of Mr. Edmund Gotsch in St. Louis O10.50.

Memphis, May 20, 1874.

H. Sieck.

Changed addresses:

Rev. II. Horst, Ililliarä, H'i-nvklill 6o., Okio.

ev. LoliussSLr, Lsllvviir, 8t. Douis 6o., Älo.

Daul Dir. Teacher,
665 Lliotri^nn 8t., Lucknlo, IV. 1.

^V. 8rcUmrccnn, emigrant agent,
166 Load Lrntt 8t., öaltiniors, Llä.

Printing Office of the Synod of Missouri, Ohio, etc. Staateu.

**A contribution to the examination of the so-called "misunderstandings" between
Missouri and Iowa.**

Motto. Bucer: "I am therefore assured that we have **not yet quite understood** what we believe in both parts. For the rest, I have no doubt that we have **just the opinion that the Herr Doktor (Luther) has.**"

Luther: "There are trades and books in the day. We cannot in any **way** allow it to be said of us that we did not understand one another before. For it cannot be done by concealing **and covering up, just** as one cannot satisfy one's own **conscience or the consciences** of other people by doing so.

IV.

When, in the doctrinal controversy over Holy Communion, Bucer and his followers, who had held with Zwingli from the beginning of the dispute, no longer dared to defend their former position, they not only sought to turn the whole dispute into a "misunderstanding" and a mere war of words, but some of them even let themselves be heard in such a way that Luther noticed that they would "afterwards cry out that we had given in, that they had remained vest," i.e. that Luther had dropped his doctrine on the Lord's Supper and adopted that of the opponents. That is, Luther had dropped his doctrine of the Lord's Supper and adopted that of the opponents; Bucer and his followers had not abandoned their former opinion, but Luther and the Wittenbergers had accepted the position of the opponents. Luther's fear really came true, for soon after the Wittenberg Concordia was concluded with Bucer, it was reported to Luther that there was a rumor that he had come closer to the Swiss opinion with his opinion and that the Concordia had come about as a result. In a letter of December 26, 1537, Luther wrote to the council of the city of Isny: "That in your letter, among other things, you also indicate that you should be reported as if I had compared myself with them, the preachers of the upper part of the country, something even more contradictory: I do not understand what they meant by stating this.... As to all this, I add to your eagerness to know whether some would boast or pretend with you or around you that I have departed from my former, contrary to the Zwingli! Ask him to keep silent about this boast, so that the concordia that have been started are not prevented and perhaps a worse discordia (discord) is started.

out of it. For I can well suffer that whoever wants to boast of high art, spirit and holiness, not only about me, but also about St. Paul, without that he should not draw me with him into his glory, or say of me: He is still standing, I am gone. I hope, however, that some of them mean the Concordi from the heart and with seriousness. God may also bring the others here according to his will, when the time comes." (De Wette, Luther's Letters 5, 89.)

Quite the same experience must now also be made by Missouri with its Iowa opponents. Not enough that the Missourians are said to have "misunderstood" the Iowans one time over the other and to have "put a foreign meaning under their words" - no, Iowa also wants to be recognized as the glorious victor and claims in the most impudent way with regard to the main point of the doctrinal dispute, namely the open-question theory, that Missouri was "forced to drop its previous principle and to adopt ours (Iowa's). Similarly, in a later number it says: "After Missouri has necessarily adopted the distinction we have made between church-dividing and non-church-dividing doctrines and has thus necessarily and expressly recognized this point of view as the only correct one," and so on. In short, Iowa is still standing, Missouri has given way; Iowa has remained vest, Missouri has yielded! Especially Prof. S. Fritschel's theses about Iowa's position to Missouri are formally designed to celebrate the Iowa Synod as the victor in the fight with Missouri, because the latter has "conceded", "dropped its sentence", "retracted the assertion", "dropped its previous principle", and what are more such boastful phrases.

What shall we say to this? Shall we silently let it go on like this? - Some may think that this would be the best way to win over the Iowans, because we should not care about our own honor. But as eagerly as we wish to promote and bring about an honest unity, we must protest so earnestly against the fact that one should not allow a dishonest agreement built on lies and deceit. If only for the love of truth, but even more for the love of an honestly reached agreement, whether God will give grace to such an agreement, we must raise our voices against the dishonest representation on the part of the Iowans and let the "trades and books" bear their unmistakable, irrefutable and irrefutable witness.

Iowa, then, claims that we Missourians have "dropped" our own "previous principle" with respect to "the real fundamental difference between Iowa and Missouri," namely, the Open Questions, but have "adopted and expressly recognized" the Iowa principle as the only correct one! Now what about this bold assertion? What do the "Handel and Books" say about it? - The reader will probably remember from what has been said before, in what the true opposition between Missouri and Iowa concerning the Open Questions had existed from the beginning, which had been especially the Loehe-Iowaian "direction" with its theory of the Open Questions, and what Missouri, on the other hand, had held up against this Loehe-Iowaian "direction" as biblical and Lutheran doctrine. What Missouri has asserted from the beginning with regard to this Iowa open-question theory, it still asserts today and has not moved a hair's breadth from its previous position. Today we still reject and fight as seriously as ever the principle that all non-symbolic doctrines, because the church has not yet concluded them, but has left them open, are to be regarded as something unfinished, hanging in the balance, undecided, and are therefore to be left to a justified doctrinal freedom within the church. But that this was really the true, original Loehe-Iowa principle has already been clearly proven earlier. We therefore rightly ask: When and where would the Missourians have adopted this Iowa principle and even expressly recognized it? Does it not mean, to use no stronger expression, to give the people a blue haze, if now Iowa, in order to whitewash itself, blames Missouri for having adopted the Loehe-Iowa principles in regard to the open questions? Luther

would have called it "obvious lies" without further ado.

But how if it were Iowa itself, drunk with victory, which at least in part, as far as the wording of its debates is concerned, had "dropped its previous principle and adopted our (Missouri's)"! At least we cannot judge the matter otherwise, if we compare the earlier Löhe-Iowa debates on open questions with the later sentences of the Iowans, in which they claim to reject with us "most decidedly" what Missouri has always fought against under "open questions". And for what reason do you suppose the Iowa Synod last year dropped the paragraph in its constitution which was the most faithful expression of its "progressive direction" and adopted in its place an unconditional confession of the symbols? Either Iowa has abandoned its previous position with this constitutional change - and then it is silent to the glory: Missouri has given way, Iowa still stands; or Iowa wants to maintain its previous opinion also under the corrected Confession. And then its deceitful game has become all the worse, because more dishonest and deceitful. According to the mere wording, however, Iowa has really abandoned its previous position and taken a new one by amending that objectionable confession paragraph. Thus, that "highly significant" word of Prof. S. Fritschel at the Milwaukee Colloquium is perfectly true: "We do not give a damn about our theory, we do not care about it at all, and we are always ready to give it up. One would think that people who talk like this would be most grateful to write after some time on the same point that Missouri had been "compelled to drop its previous principle and adopt ours". Perhaps, however, our opponents, by shrewdly ferreting out a new "misunderstanding," can happily lift the crying contradiction between such pronouncements.

One might ask in wonder: But where do the Iowans get off claiming that Missouri has adopted their principle? They must have some alleged reason for this claim. - We have to examine this alleged reason a little more closely. In recent times, when Iowa talks about open questions, it presents the matter as if it had always wanted to say nothing more with its open question theory than that there are also non-separating doctrines besides the church-separating ones, which it used to call "open questions". Thus, for example, Prof. G. Fritschel writes in Brobst's Monatshefte: "To treat something as an open question means, in the language common to us Iowans, no more and no less than to treat something as a non-church-dividing question." Iowa, then, had meant to say "nothing more" with its open question theory than that a distinction should be made at all between church-dividing and non-church-dividing doctrines. Missouri, on the other hand, is said to have earlier denied and fought this distinction, but later to have admitted it and thus "adopted" the Iowa principle. In the "Lutheran" of May 1, 1871, in the article against Mr. X. X., the following statement was made: "We do not allow any clear doctrine of Scripture, great or small, to be an open question; but while we consider it necessary, for every article of faith, on each of which our faith and our hope hangs, to be tested to the utmost.

On the other hand, we do not consider it necessary under any circumstances to fight to the utmost for other scriptural doctrines that are not articles of faith, much less to pronounce a verdict of condemnation on the opposing error, even though we reject it, and to pronounce the brotherhood of faith on those who err only in this respect. If a doctrinal controversy concerns doctrines that do not belong to the articles of faith, everything depends on whether the opponents show that they contradict because they do not want to submit to the Word of God, that is, whether, although they seem to leave the basic doctrines of the Word of God, they overturn the very foundation on which all these doctrines rest, the Word of God. With this declaration of the "Lutheran," the Iowans now claim, Missouri has fallen away from itself and become well Iowan. Therefore Prof. S. Fritschel has this sentence of the "Lutheran" printed in the "Kirchenblatte" as a "declaration of our opponents in which we find this recognition of our (Iowaian) principles expressed." And Prof. G. Fritschel also has this statement printed in Brobst's "Monatshefte" and then adds boldly and unctuously: "This statement, which appears here for the first time, is a most significant one about which we can only rejoice with all our hearts. Never before had this distinction been made between doctrines on the part of Missouri. Here, for the first time, it is acknowledged that there are also such doctrines of Scripture which are not articles of faith, where the difference is not a church-dividing one. . . . Here is acknowledged **precisely what we** (Iowans) understand by open questions in the sense we have taken them.... The principle for which we (Iowans) contend would thus be recognized and conceded in that new declaration." - So, Victoria! Victoria!!! Missouri has given way, Iowa still stands!!!

If, however, after we have recovered a little from the first most depressing impression of these jubilant tones, we would be graciously allowed to examine this message of victory and triumph a little more closely, we would at least like to put a justified question mark or exclamation mark here and there. We take the liberty of noting the following:

(1) If Iowa now claims that with its "open questions" it ever and ever wanted to say **nothing more than** that there are certain non-church-dividing teachings at all, we find this in glaring contradiction with all the "trades and books" which have faithfully handed down to posterity the true and full meaning of the Löhe-Iowaian poetry" with regard to open questions. For these "trades and books", to which nothing can be changed now, certainly state that in the sense of the Iowaic direction all doctrines that are not

symbolically fixed, because they are still undecided, unanswered, unfinished and "left open" by the "church", are by law also "open" questions and **therefore** not separating the church. We have always known that the lowans want the questions they call open to be "treated" as non-separating. The main question was and is, however, whether all scriptural doctrines that have not been ecclesiastically established by "symbolic decisions" belong to this class or not. Iowa, by virtue of its "direction", which in this respect is a strongly Romanizing one, has simply declared all scriptural doctrines that have not yet been ecclesiastically established to be open

questions and put a catholic weight on the agreement or decision of the church. But that Iowa with this open-question theory has always wanted to say **"nothing more"** than that there are certain doctrines which are not church-dividing, is not in accordance with the truth, and whoever nevertheless asserts it is simply practicing the art of embellishing, camouflaging and covering up. But such circumlocutions do not please God, Luther rightly says.

When Iowa further claims that in that declaration of the "Lutheran" Missouri for the first time acknowledged and admitted what it had earlier denied and fought against Iowa, this is indeed a quite unpardonable misrepresentation. Iowa knows quite well that already during the negotiations concerning chiliasm in 1856 and 1857, Missouri rejected both the conversion of Jews and the finest chiliasm (e.g., Spener's) as erroneous, but expressly declared that they were not in themselves church-dividing and abolishing ecclesiastical fellowship. Iowa also knows that in the "Theses on the Modern Theory of Open Questions" in "Lehre und Wehre" (1868, p. 318) it expressly says: "Even an error that appears in a whole church and contradicts God's Word does not in itself make it a false church with which a right-believing Christian or the right-believing church would have to break off fellowship. . . . A Christian can be so simple-minded that he cannot be convinced of the Scriptural untruthfulness even of a secondary fundamental error that he holds, and therefore persists in it without necessarily having to be excluded from the orthodox church for that reason." (Cf. still "Lutheraner," Jahrg. 25, p. 52. and the still earlier pronouncements of Prof. Walther at the Milwaukee Colloquium, Stenogr. Coll. S. 46. 71. 76. 92.107.109.) In these and similar pronouncements on the part of Missouri, which were to be read long years before that later declaration of the "Lutheran," the difference between church-dividing and non-church-dividing doctrines is clearly enough emphasized, and only Iowa blind fanaticism - and God grant that it is only fanaticism - can now want to make it appear as if "never before" but "here for the first time" this difference had been necessarily recognized. But Prof. G. Fritschel was so intoxicated with a feeling of victory that he blindly asserts into the day: "Never before was this difference made; here for the first time is recognized exactly what we (Iowans) understand by open questions."

It is completely incomprehensible to us how Prof. G. Fritschel can write in this connection: "If one would be willing to treat the mentioned doctrinal difference" (namely in the Sunday question) "in the same way on the Missouri side, if one would now place it, just as one has done with the usury doctrine, in the second of the classes designated by Prof. W. and declare that one does not want to treat it as a church-dividing one, then everything would be conceded which we (Iowans) want to have, and if in this respect one would be willing to treat it in the same way. W., and declare that they do not wish to treat it as a church-dividing one, then everything would be conceded which we (Iowans) want to have, and the longed-for agreement would be reached in this." We say again: it is completely incomprehensible to us how Prof. G. Fritschel could write this in 1873! For already in 1869 the same professor had made a desperate attempt to present the point of contention between Missouri and Iowa as if it consisted solely in this.

[that Missouri declares the difference in the Sunday question to be church-dividing, Iowa, on the other hand, does not. However, it was replied to him at that time in a special article (See December issue of "Lehre und Wehre" 1869), among other things: "As far as we Missourians are concerned, we have by no means declared the mere difference in the doctrine of Sunday, as the same took place, for example, between Luther and Gerhard, to be church-dividing or the doctrine of the latter to be a heresy (heresy)." Yes, already in 1867 the Missouri Colloquents in Milwaukee had declared in writing: "As little as it occurs to us to regard such a deviation as a reason for the abolition of ecclesiastical fellowship," etc. - Thus, after Missouri had already in 1867 expressly not counted the difference touched upon in the Sunday day among the church-dividing ones, and after Prof. G. Fritschel had been seriously taken to task in 1869 because of his misrepresentation and distortion of the point of contention, he could dare in 1873 again to serve up exactly the same misrepresentation and to shamefully distort the point of contention between Missouri and Iowa in exactly the same way again! How many times shall we Missourians have such a statement publicly printed over and over again before Iowa is willing to graciously acknowledge its existence? Do we want to be expected to believe that Prof. G. Fritschel has only completely forgotten how seriously he has already been reproached in a special article of the "Lehre und Wehre" for the same dishonest distortion of the issue and distortion of the facts? Should such a public rebuke for gross violation of the eighth commandment be so soon completely lost from the memory of a Christian that he could repeat the same sin without his knowledge and against his will out of mere weakness? Doesn't the procedure of the professor rather give the impression as if he, despite all of Missouri's earlier explanations about this point, only wanted a new one so that he could then immediately sound his trumpet of victory again and shout out jubilantly to the whole world: "Victoria! Victoria! Iowa is still standing, Missouri has given way; for never before has this been acknowledged, here it is pronounced for the first time; at last Missouri has of necessity conceded everything that we Iowans want to have"? and so on - and in view of such facts one should not be allowed to hear a word about Iowa's "swinging and jugglery"?

(4) It is quite untrue that Missouri and Iowa are now in agreement on the principle of "open" or non-segregationist questions; let either Missouri or Iowa be regarded as the part which has abandoned its former principle and recognized and adopted the principle of its opponents. For although the Iowans now "no longer speak of open questions in the same way as they did before," they nevertheless, when one looks at the matter in the light of day, want to hold quite the same opinion, only under different words and expressions. They want to give up the word "open question," but they do not want to give up the thing they "meant" from the beginning of the dispute. Luther's words are therefore fulfilled in them: "Now that they have seen that the cart is too far away and deep in the mud, and their former cries will no longer be heard, they wipe their mouths and turn their words differently, and keep their words."

but nevertheless the previous opinion in sense and custom". - Today, Iowa still "wants to have" not only that there are certain non-church-dividing doctrines at all, but simply that all doctrines that are not symbolically fixed belong to this class of open questions or non-church-dividing doctrines. Thus, for example, Prof. S. Fritschel defines in the "Monatshefte" (Sept. '71.) the difference between the two synods: "The substance of what we (Iowans) represent and defend to Missouri is nothing else than the principle that it is sufficient for the purpose of mutual recognition and ecclesiastical fellowship among the Lutherans if one agrees in the faith and confession which the Concordia of 1580 contains, and that one **may** not deny the brotherhood of faith to **anyone** who completely and without reservation" (of course only as "without reservation" as Iowa itself does!) "accepts this confession." "accepts this confession". What does this mean other than: all doctrines that have not been decided symbolically are to be left to a "justified ecclesiastical doctrinal freedom" in the Lutheran church, and ecclesiastical doctrinal discipline may not be practiced in any of them! Likewise, the "Kirchenblatt" of January 1 of this year ('74) writes: "In the confession in which the Lutheran Church has confessed its faith, we recognize the necessary, but at the same time also the sufficient measure of church unity. We cannot and must not demand anything less than this, nor can we and must we demand anything more for full ecclesiastical communion." Is this not again quite palpably the old, genuine, original principle of the Loehe-Iowa "direction," namely, that the guideline of church doctrinal discipline among Lutherans is not to be sought in the Holy Scriptures themselves, but only in the church symbols, while all doctrines not yet symbolically fixed are to belong par excellence to the area of open questions, where therefore a justified doctrinal freedom must prevail and the solution of all such questions is simply to be left to the conscience of the individual? - And this principle is said to have been "adopted by Missouri and expressly (!) recognized as the only correct one"?

Iowa, however, does not only want to extend his open-question theory without further ado to all the scriptural doctrines that have not yet been symbolically fixed, but also distinguishes in the symbols themselves between the "decisions", which alone are supposed to form the actually binding confession, and the doctrines, explanations, explanations, defenses, etc. mentioned in passing, which do not belong to the "actual confession" and consequently are supposed to fall without further ado into the "area of theological knowledge with open questions". Thus, the "broad-minded" Iowa in its "Memorandum" unabashedly includes "the remarks of the article about the church and its ministry, the questions about the Antichrist, the first resurrection and the millennial kingdom, also the questions about the church regime" among the open questions in which it "tolerates different opinions. Pastor Löhe, the father of the Iowa "direction", blatantly stated that he "distinguishes in the Concordia Book what is confessedly said and what is not thus said, and he distinguishes even **more**", for he finds in the symbols themselves among the "propositions, which are set up in opposition to the Roman ones", also those which are not only capable of further development, but also "capable of purification", and he counts these sentences capable of improvement also among the "unanswered questions" or symbolically unanswerable sentences. decided points. - And this Löhe-Iowa principle about "open questions" is supposed to have been adopted by Missouri!

Finally, it should be mentioned here that even if Iowa and Missouri were in complete agreement in the sentence: "We call all doctrines that do not separate the churches open questions," true unity in the principles would still be far from certain. For first of all, there would still be the question: Which questions are meant by this? For in the mere wording of the sentence in question, we Lutherans can in the end also agree with the Reformed, the Uniate, the Romanists, and who knows with whom, without being in the least closer to each other. Everyone could then make these or those doctrines open questions and measure the area of them according to any measure. So long as Iowa and Missouri do not agree on the question: Which questions are open or non-separating? there can be no question of a real unity of principle, for with us at least it has always been self-evident that all really "open questions" are also to be "treated" as non-separating. But the question between us and Iowa was: Which are they? Missouri answers: all questions left open by sacred Scripture. Iowa answers: all the questions the church has left open in the symbols! - Second, there is apparently a great difference between Iowa and Missouri in the understanding of the word "non-church-dividing doctrine." Iowa understands by this that under no circumstances should ecclesiastical doctrinal discipline be practiced in such a doctrine, but that the various opinions must simply be tolerated and left to "legitimate ecclesiastical doctrinal freedom," so that the solution of such questions, as far as the brotherhood of faith and church fellowship are concerned, must in all such cases be left to the free discretion of the individual or to his conscience. Missouri, on the other hand, understands by "non-church-dividing" scriptural doctrines, in contrast to the actual church-dividing ones, those in which it is not necessary under all circumstances to testify to the brotherhood of faith, while in these doctrines, too, it may become necessary, on the basis of the Word of God, to flee and avoid a false teacher on such a point. Everyone can now easily see how great the difference is, whether I say: "Teachings which in **no** case may lead to the annulment of the ecclesiastical fellowship", or whether I say: "Teachings which do **not** have to lead to it in **every** case".

Whoever now still feels like believing that Missouri has dropped its "previous principle" (concerning the open questions) and has adopted the Iowa principle instead and expressly recognized it as the only correct one, may gladly believe it for our sake, if he can. For our part, we can only see in such an assertion and its attempted justification a childish, vain boast, completely devoid of all reason and truth, with which Iowa would only like to adorn itself as if it had "never taught anything wrong", but Missouri had only "fought wrongly and raced nonsensically". With such arts, however, a very bad service is done to the work of unity, which, according to God's Word (1 Cor. 1:10), should be dear to us all, for it easily becomes, as Luther says, "an angry discord". Therefore, if we are ever to enter into a responsible agreement with our Iowa opponents before God's court, we must ask them to "recant the former doctrine" and confess that they have erred.

and false doctrine. "For it cannot be done by covering up and concealing, just as neither one's own conscience nor that of other people can be satisfied by this. For such circumlocutions are not pleasing to God, who, especially for the sake of doctrine, will demand a sharp judgment from us." How can we, looking at the matter from a purely human point of view, have confidence in people who make such pathetic dodges and strive for a union with them?

Should Iowa dare to attempt a response to our examination of the "misunderstandings," we would finally like to recommend to him the following passage from one of Luther's letters (De Wette 5, 215.) for several pages of consideration: "If it is now public that the king (of England) acts against his conscience, we do not consider that we are obliged to instruct him anew, but may let it remain with the rule of Paul, who teaches that one should admonish the adversaries twice, and if this does not help, one should avoid them as those who act against their conscience. Such admonition has now happened, because he rages against his conscience; with such no teaching helps. So we hear that the king is a sophist and a glossator, who wants to color all things with little bells and keep them with a sham. He who has no desire for clear, certain truth can easily twist and affect, even if he has to tear his mouth open like a pike when it is torn from a fishing rod. Sirach 37. is written: Whoever needs sophistry, God does not give him grace, nor does he attain wisdom. For there is no end of brooding and distorting, therefore nothing lasting can be done with such. . Because the king has a desire for such glossing over, as we have actually heard, we have little hope that he will allow himself to be understood and to be caught up in God's word." - —

May God grant true unity to His Church and put to shame all those who want discord. Amen.

F. A. S.

(Submitted.)

The Colloquium of the Synod of Central Illinois.

My small essay in No. 10 of the "Lutheran" seems to have upset Pastor Severinghaus very much. He dedicates to me in No. 23 of the "Lutherischer Kirchenfreund" an essay three columns long, under the heading: "Eine traurige Wahrnehmung" ("A sad perception"), which title, referring to the writer of the essay, could not have been chosen more appropriately, as the following presentation will prove.

First of all, Pastor Severinghaus takes issue with the fact that I said that the Central Synod boasted of a glorious victory. The reason for my statement may be corroborated by two quotations from No. 18 of the "Lutherischer Kirchenfreund". In the article about the Colloquium it says: "The impression of this meeting on the congregation is a favorable one and will strengthen the reputation of the General Synod within it even more in the future." And in another article, which speaks of the formation of a new German conference, it says: "We had to fight our way into the conference by means of a colloquium held the day before in the vicinity with the Missouri opponents, who wanted to suspect our good Lutheran confession. Powerful blows were struck, and especially that Pastor Severinghaus in a masterful manner in weighty

The General Synod has always been as faithful to the unchanged Augsburg Confession and Luther's free Protestant principles as it has always kept away from the excesses and one-sidedness of a later After Lutheranism. Confession and Luther's free evangelical principles, as it always kept away from the excesses and one-sidedness of a later after-Lutheranism, which, especially from the date of the so-called Concordia formula, degenerated into tiresome doctrinal tortures, which had to lead our poor German church first toward rigid orthodoxy, then toward rationalism, and finally toward the indifferentism that now predominates." Is this praise from one's own camp or not? At the same time, from the above it becomes sufficiently clear and evident of what kind Pastor Severinghaus' argumentation has been.

I had said in my essay that it was not true that representatives of our synod had been present at the colloquium, and sufficiently explained how this was meant, yet Severinghaus has the audacity to say in his essay that this is a distortion of the fact that two pastors and a well-informed layman had taken an active part in the discussion. Will Mr. Severinghaus be so good as to prove if and where I have denied this? I have said nothing else, which I repeat again, than: no representatives appointed by our synod were present. If a distortion is made here, it is made by Severinghaus.

In Severinghaus' essays it is further stated: "That we traveled to Morgan County, believing that our opponents would be represented, is a fact and if Erdmann says about this remark of our report: 'that too is blue haze and fog,' let him answer for it as he can justify himself about it." To substantiate his belief, Severinghaus refers to a letter he wrote to me, But why does he conceal which answer he has received from me to his letter? Probably for no other reason than because then he would have lost his "faith", at least then he would not have been able to deceive others.

In order to avoid repetition, I will first relate here what was the occasion why the Morgan County congregation requested that a colloquium be held between representatives of the Illinois Central Synod and that of Illinois and other states.

should. I will stick to the information that Pastor Bangerter has given me and for whose truth he vouches, as he writes to me. I will be as brief as possible. In the congregation in question in Morgan County, Ill, which is led by Rev.

Bangerter was served was a part of the parishioners who sympathized with the General Synod and were filled with all kinds of unfounded prejudices against our synod, which prejudices were deliberately nourished by outside influence. These people now made the request to Pastor Bangerter that he should hold pulpit and communion fellowship with pastors belonging to the General Synod, which he resolutely refused and for which he also gave his reasons and did not lack instruction, which, however, fell on unfruitful ground. Since Pastor Bangerter did not give in to the request of these people, they made his life sour. In order to finally get peace, he proposed to the congregation to work towards a colloquium between the Central Synod and ours. The congregation agreed and the necessary steps were taken. Pastor Bangerter asked me in a letter whether I wanted to organize such a colloquium, to which I immediately answered in the affirmative. The president of the Central

Synod, to whom a similar letter was sent, declined. After that, Pastor Bangerter turned to pastors living around who belonged to the Central Synod and asked them to take an active part in the meeting that was to take place on November 19, 1873. At least one of them gave a promising answer, but then finally stayed away. Since Pastor Bangerter had asked me to come at any rate on the appointed day, the congregation would come together even if no one appeared from the other side, Pastor Baumann and I went, and Pastors Warnte and Töwe had also arrived. The congregation was fairly complete in the church on the day in question, and since it was not a matter of convincing the Central Synod, but the congregation itself, we sought to dispense with the task assigned to us of proving from the writings of the General Synod that it had deviated from the Lutheran Confession. After we remained silent, no one said a word at first, no one even made an attempt to challenge our evidence. But in order to do something, they finally retreated behind Christian love, but those who shouted the loudest showed us very little of it, but, as Pastor Bangerter writes to me, "turned their rough side outward. After much back and forth among the members, it was finally said: yes, if only the other side had been here, it would have been quite right, and the final result was that the Central Synod was to be invited once again, and I was asked whether, if the Central Synod gave an agreeable answer, I would want to attend the Colloquium. As unfair as this request was, I agreed without much hesitation, knowing and considering that if I had said no, it would have been interpreted as fear, but I made the condition: not before next Easter, and then I wanted to have four to six weeks' notice to make my arrangements. After November 19, the friends of the General Synod did not want to hear anything about a second colloquium for a long time, but tried to bite Pastor Bangerter off in another way; only when this did not succeed, did they get involved again. A committee was appointed by the congregation, who were to manage the colloquium and write to the presidents of both synods at the end; but not to me until they had received a certain promise from the other side, since the latter had refused the previous time. On March 30 of this year, I received a letter from Pastor Kühl, in which I was informed that they would accept the colloquium; he had been entrusted by the president of his synod with the execution of the matter and he had determined April 14 as the day on which it should take place. For a proper understanding of what follows, I must add that in the letter that the Committee sent to Pastor Kühl, it was said: "As for the time when the colloquium is to take place, that is up to you, only with the condition that we receive a definite answer early enough to still have time to invite the other side," and at the end of the letter, the precautionary remark is made: "It is desired that you agree with Pastor Erdmann on the time. I received the invitation to the colloquium from the Committee only on April 2. To the above letter from Pastor Kühl I replied that it would not be possible for me to procure colloquium participants by the appointed day, and I also told him that the time was much too short, as well as my other reasons, but that I was willing to make it until the 28th or the 28th of April.

[April 29. I did not mean to say that the colloquium should take place at the time I had indicated, but only that we could not send it before that time. I received an answer to this letter on April 5, which said: "Without consulting my colleagues, I cannot determine a further time, but I will ask them without delay whether your time suits them and inform you directly. With this answer, the prospect was left open that one would refrain from the determined April 14. On April 8, the aforementioned letter from Severinghaus arrived, stating that "they would meet in Meredosia on April 14, since this day had been set by the community and they had no other choice. I wrote back to Severinghaus the same day and repeated to him what I had already written to Pastor Kühl, that we could not meet until that day, and added among other things: "If you are of the opinion that April 14 is determined by the congregation, you are mistaken: this day is determined by Pastor Kühl". On April 9, I received another letter from Pastor Kühl with the same content, saying that his colleagues did not want to agree on any other time. I then protested once again in all seriousness against this, especially since on the part of our opponents the wish of the congregation to agree with us on the time was completely disregarded. Among other things, I wrote to Pastor Kühl that if they were so unjust and did not even want to give us the necessary time, then I would have to regard the whole thing as a set-up on their part in order to pull themselves out of the noose all the more easily. On April 10, Kühl wrote another letter, which I received only on April 14. It says: "I admit to you that your obstacles to participating in the colloquium on April 14 must be acknowledged. I can therefore do nothing further than submit the matter to that church council." ... Whether, in view of these facts, Severinghaus' assertion that they went to Morgan County believing that their opponents would be trampled on, deserves to be believed, or whether it is fog and mist, I will leave to others to judge. Or did he aim at giving his article "the sad perception" of intentional distortion?

In the essay by Severinghaus, it is now further stated with regard to the titles given to us: "That these listed titles, not even a single one of them, have not been used or applied to our opponents, I give my word of honor, and how Pastor Erdmann comes to put them here, I cannot understand. He will probably want to throw sand in the eyes of the readers with it, like the one who has stolen a purse shouts "thief" the loudest, in order to turn the attention that his pilfering has attracted to someone else**. Mr. Severinghaus would have acted wisely if he had waited for my evidence before vouching his word of honor for the opposite, he could have saved himself a great humiliation. I knew that I was telling the truth, and even Severinghaus' sensible simile cannot invalidate this truth. Pastor Bond of Beardstown, Ill, was one of those requested by Pastor Bangerter to attend the November 19 meeting, and later members of his congregation were also invited to attend. Bond had initially agreed, and is even said to have boasted, how he wanted to silence us; but as the day drew nearer, the

He lost his courage and finally refused altogether, pointing to a later conference scheduled by them, and before that time, no one on their part would agree to take part in the discussion, which would have been all the same to us, if only we had been given certain assurances. A letter was received from this Bond, the original of which can be inspected by me at any time and which reads as follows: .

"Beardstown, Nov. 17, 1873.

Rev. E. Bangerter, Meredosia, Ills.

Venerable Sir!

I understand that you are inviting my congregation to attend the Colloquium to be held in Meredosia on the 19th of this month. Are you really so stupid as to think that people from my congregation will come and listen to the Missourian nonsense that you and your colleagues will be spouting to the ignorant, poor, deceived souls? Pastor C. Kuehl, Carthage, Ill. writes me today: 'The claims as made by Pastor Bangerter could only be received by a foolish tongue.' Well, then, we are done, and I exclaim: 'You boys, go home, the hunt is over, the wolves are shot!' Bond, Pa."

I think this letter will not need any further comment for Severinghaus either. In another letter from the same source, addressed to a Mr. Krems and read aloud in public meeting on November 19, the following passage occurred: "I, namely Bond, have in 23 years not yet met a preacher who has pulled at the yoke of Missourian stupidity, who would have been anything but a dead form man." Still another letter of his, full of such "key expressions," is in my hands. I respect, however, the foregoing is more than sufficient to set forth the truth of my statement.

(Conclusion follows.)

The Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.

To the esteemed friends and patrons of the institutions mentioned in the heading, to inform you that, God willing, a new course will begin in them on September 1 of this year, and at the same time the regular admission of new pupils will take place. Parents and other persons who are willing to make use of this opportunity and entrust pupils to one or the other of our institutions are kindly requested to notify the undersigned orally or in writing beforehand.

Instruction in the Secondary Citizen School includes the following subjects: religion, German, English, Latin, world history, geography, natural history, physics (natural science), arithmetic and algebra (number and letter arithmetic), bookkeeping, writing and drawing.

The purpose of this institution is to offer such boys, who have completed their education in a municipal school, the opportunity to acquire a capable intellectual education and thus to prepare themselves thoroughly for taking up any profession in life. The school is also intended to be a preparatory school for the Gymnasium, which is why Latin has been included among the subjects taught. Such pupils, who do not wish to prepare themselves for entry into a Latin school, are, if their parents so desire, exempted from participation in the instruction in Latin. of the Latin language. For English, geography, arithmetic, algebra, physics and accounting, the language of instruction is English; for the remaining subjects, it is German. The goal set is to be achieved through two years of instruction.

The subjects in which the girls receive instruction in the Höhere Töchter Schule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts. English is taught by an American and female handicrafts by two German teachers.

The moral conduct of the pupils in both institutions is carefully supervised, and above all care is taken to awaken, maintain and strengthen a truly Christian spirit in them. The students are under the daily influence of the pure Word of God during the important developmental period of their lives and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter, each pupil receives a report on his performance in the various subjects and on his moral conduct, which report is sent to the parents or their representatives.

The necessary prerequisites for admission are that the person to be admitted can read and write German and English and, as far as arithmetic is concerned, is familiar with the four species, i.e. with the four basic types of arithmetic: addition, subtraction, multiplication and division.

Tuition is \$4.00 for boys and \$2.00 for girls annually, payable in quarterly advance. Non-resident students may receive board and lodging in Christian families for about \$14.00 per month. For those who do not have any acquaintances here, the undersigned will gladly arrange for the placement of their children, but they should make their registrations as soon as possible. Furthermore, the undersigned is willing to send, free of charge, a copy of the detailed report published about the two institutions to anyone who wishes to gain an exact insight into their condition.

A. C. Burgdorf, d. Z. Director.

Address: O. Lurzelor^

Ro. 2101 3Hc8on 8tr, 8t. l'ouis, No.

God's finger.

In Gaza, the ancient Philistine city, where Samson buried himself and three thousand Philistines under the rubble by toppling the two main pillars in the temple of Dagon, the following true story happened in the snowy February of this year:

A thief breaks into an apartment at night, and after he has already gathered some things in the hallway, he enters the room in which the master of the house was sleeping peacefully with his wife and his little child lying in the cradle. The thief thinks that the child in the cradle could be a traitor to him, so he carries it out with the cradle and puts it in front of the door. But the child starts to cry there - the mother wakes up and reaches for the cradle, but does not find it in its place. The child cries away, and the man wakes up and says: the child is crying outside the door - how can that be? Both hurry out, and it is incomprehensible to them who has carried the child out. They ask and guess - but at the same moment the vault of their house falls down, made crumbly by the unaccustomed snow load, and their home lies in ruins. But all three of them are saved. Now, in the morning, as the rubble, stones, etc. were being removed

118

When the first man is found, he is beaten to death under the rubble. He had already tied what he had stolen to his back and put it in his pockets. Thus the Lord and death overtook him. He carried the child out so that he would not wake the sleeping parents with his crying, and so, without wanting it, he became the life-saver of the three by God's miraculous providence, but he himself died in his sin. Is it not said: You intended to make it evil, but God intended to make it good? - —

Behold, the guardian of Israel does not sleep nor slumber! God's angel, whom he sends. Has turned away the evil that the enemy meant to do, far away.

Everything lasts its time, God's love for eternity.

(From a letter of Mrs. M. in Bethlehem, for the Christl. Bolkrblatt.)

The gender registers of the Bible.

A Protestant clergyman in France, who often had his listeners consult the Bible during the services and read the passages to which he referred in his sermon (in France the listeners always have the Bible with them), once heard of a woman who was particularly well versed in the Bible and whose conversation had already served to edify many who visited her. As he passed through the village where she lived, he visited her and found her resting from her household chores with the Bible spread out in front of her. He happened to look at the page of the Bible and found that it contained one of the genealogies that one usually passes over without reading. He thought that this must be a rather simple-minded person, but asked her several times which section she was reading, and she always pointed to the gender register. He would have liked to hold this against her seriously, but asked first: "What do you find in it for your edification?" - "Oh," the woman replied, "I can't tell you all at once. Each of these names gives me much to think about. Our Savior wanted to become man. He alone could choose his ancestors, and behold, now he chooses a generation of sinners and gives us their names! Now, with each of these names, I think of what the Scripture tells us about them. Among these persons are converted, saved, sanctified sinners, but there are also stubborn sinners among them who gave great offense and of whose repentance we know nothing. There I learn to understand the deep humiliation of my Savior even better. The best of all his ancestors, how unworthy they are of him! How did he so graciously draw to himself the liar Jacob and the harlot Rahab! Then I see that everything in his kingdom is pure grace! Grace, nothing but grace! Now I can believe that He accepts even me unworthy!" - The clergyman went away ashamed as well as filled with thanksgiving to God for the truths he had put into the genealogical registers. (Pilgrim from Saxony.)

Wealth causes unrest.

An honest old servant of a Bohemian count, who loved him because of his loyalty, once said that he would like to experience for himself how a rich man feels. Being rich must be so good for you. How much do you need, his master asked, to be rich? Half a hundred seventeens, replied the old man, would make me a rich and happy man, since I have nothing at all. Here count them up for you, said the count. The servant counted them away and tied them in a small bag with visible joy. He did not realize that he was binding his heart and his peace into it. He carried his treasure box all day long in his pocket, which he would open every quarter of an hour.

He would grab the bag for fear that it would get a hole in it or that a comrade would discover his little bag. In the evening he put it under his pillow. But it woke him from sleep at least 20 times. He always had to reach back to see if his treasure was still there. After several such days and nights of torture, he hurried to his count early in the morning. My lord," he said, "I now know what it is like to be rich. Here, Your Grace has the money again. Wealth is worse than a thief. The latter steals my money, but the money steals my sleep, my rest, my appetite and my health.

Isn't it? It says, "You cause them a lot of pain." (Freimund.)

Unflinchingly sharp judgment on mixed marriages.

When the Lutheran Duke Ulrich of Brunswick had married one of his granddaughters to the future Emperor Carl VI and a second to the Russian Grand Duke Alexei in 1708, both of whom had to accept the religion of their husbands, the then Superintendent Nitsch preached in Brunswick: "We have given one princess to Pabstry, the other to paganism: if the devil comes tomorrow, we will give him the third princess." The superintendent received a harsh reprimand for this. Two years later, the duke himself became a Catholic, but when he was about to die, he asked for a Lutheran preacher. The punitive sermon of the faithful witness had left a sting. W. [Walther]

Surrender.

Old Bugenhagen, Luther's confessor, lost his sight in one eye in old age without noticing it. Daniel Greser relates that he once covered one of his good eyes and, when he could not see anything without making any complaint, only called out to his servants: "O children, if only I could have one eye!

(Innocent News, 1725. p. 540. f.) W.

Death News.

On July 14, in the evening at 10:25 p.m., God the Lord put an end to the suffering of teacher TH.J. Hermann and called him away from this misery by death. The xost mortem examination revealed that he had succumbed to stomach cancer.

T h. Buszin.

It pleased the Lord our God, according to His inscrutable counsel, to call my dear wife Magdalena, née Hättasch, from this valley of sorrow into the eternal dwellings of peace by a sudden death on July 22.

The deeply grieved husband

Cl. Stürken.

Ordinations and introductions.

According to the received notice, Mr. Candidate I. Kogler was ordained and inducted by the undersigned in his congregation at East Minneapolis, Minnesota, on the 7th Sunday after Trinity. E. Rolf.

Address: Usv. ck. Loşler,
your ot' Rov. ck. 8er26r, LlinneapoUs, Lliun.

On July 19, 1874, the 7th Sunday after Trinity, Mr. Candidate Friedrich August Cordes, called from the Lutheran congregation in Hermannsburg, St. Louis County, Missouri, was ordained and inducted by the undersigned with the assistance of Mr. Pastor A. Lehman". I. F. Bünger.

Address: Rsv. F. Oorckes, OeutralO., 81st Douls 6o., lcko.

After God had increased my parish so much (it includes 7 parishes in 7 counties) that I could not possibly meet all the demands, so with 4 of my Filial-

In addition to the ordination of the candidate, I have appointed Mr. Karl Dautenhahn as assistant preacher in the other parishes, namely those of North Judson, Gundrum, Francesville and Pulaski. He was ordained by me at the request of our Reverend President Schwan on Tuesday after the 7th Sunday after Trinity at North Judson and was introduced to the other congregations on the following days.

J. H. Jox.

Address: Rov. O. Dautonünlin,

^ortv ckuäson, 8tnrks Oo., Inä.

On the second holy day of Pentecost, Rev. F. Hach en berger was installed by me in the Lutheran congregation at Middle Creek, Lancaster County, Nebraska, a former branch congregation of mine, in the recital of the venerable Presidency of the Western District.

Likewise, in one of my former "filial congregations," Zion Lutheran Parish on Lincoln Creek, Seward County, Nebraska, on the third Sunday after Trinity, Rev. I. Seidel was installed by me in the recital of the venerable Presidency of the Western District. K. Th. Grüber.

Addresses; Rov. ck. LaollondorAor,

I^ncoln, Nsdr.
Rov. ck. Lkiäsl,

Nar^svillo, Larvnrä Oo., Nedr.

In accordance with the commission received, Rev. C. W. R. Frederking was installed in his new congregation at Town Sumner by the undersigned on the 4th Sunday after Trinity.

H. Loßner.

Address r Rov. O. R. I'roäorKinA, Leecder, ^VIII Oo., III.

On the 5th Sunday after Trinity, Rev. E. Bangerter, on behalf of the Presidency of the Honorable Synod of Illinois u. a. St., was introduced by me to his new congregation in Limestone Township, Proria County, Illinois.

May the faithful God bless shepherd and flock! F. H. W arnke.

Address: Rov. L. Lno^ortor, your ok No. I., I,oolr, 8outü ^.äains 8t., 1?oorl", III.

Church consecration.

On the second Sunday after Trinity, my local congregation, Immanur!S Lutheran Church in Seward County, Nebraska, was able to dedicate their new sandstone church to the service of the Triune God. The church is 42 feet long, 26 feet wide, and 14 feet high. On the east side is an addition 14 feet long and 20 feet wide for the sacristy, which is to be used for now with as a school room. K. Th. Grüber.

I hereby inform the **subscribers to the Weimar Bible** that a third part of the Bible is ready, and I therefore ask them to make the second payment now.

The time will have become long for many: but I can assure you, and the honored editorial staff, which is always informed of the progress, will testify, that all efforts have been made uninterruptedly, and I hope that the printing will proceed somewhat faster in the future.

Many subscribers have expressed the wish that the Bible be illustrated. This was not my intention, because the production of the pictures is very expensive and the prices would have had to be set higher; however, I am gladly prepared to provide the Bible with pictures without increasing the prices, if a larger number of subscribers can be found. I therefore ask all those who have not yet subscribed to do so soon, so that I can make the necessary arrangements in good time. I repeat that those who subscribe now will benefit in all cases, since the prices will be increased at the end of the subscription list. The new subscribers now have to pay the first and second date together. A sample sheet can be viewed at the pastors' offices.

Ms. Dette.

710 Franklin ^.ve., 8t. I^ouis, No.

* *

This news of the happy progress of this laudable enterprise will certainly bring joy everywhere. May it spur all who wish to see such a delicious interpretation of the Bible in many homes to promote the enterprise to the best of their ability! We would like to draw your attention once again to the detailed description of the excellent Bible work given by Prof. Walther in No. 12 of the previous volume. G.

Notices of conferences 2c. which are to be included in a particular number of the "Lutheraner" must be in the hands of the editors at least 8 days before the publication of the number in question. G.

[119] Notice.

The following candidates have been nominated for the vacant professorship at Addison r

1. by the members of the electoral college by majority vote

Mr. Pastor Fr. Lochner, Mr. teacher A. Gräbner, Mr. teacher S. Simon.

2. from individual synodal congregations r

Mr. Pastor Fr. Lochner, Mr. Pastor H. Wyneken, Mr. teacher A. Gräbner.

3. from the teaching staff

no candidate has been nominated.

The members of the electoral college are hereby invited to send in their electoral votes without delay.

St. Louis, July 30, 1874, Th. Brohm,

d. Z. Secretary of the Electoral College.

Concordia - College at Fort Wahne.

All students - old and new - are informed that the new school year **begins on Wednesday, September 2**, and that all students must be at the institution on Tuesday evening, September 1.

Otto Hanser, Director.

Solicitation.

Since the previous housemaster in the schoolteacher seminary in Addison is determined to resign this office due to advanced age, and since the supervisory authority has not been able to find a suitable family for this office anywhere, it asks anyone who knows of such a family to report it to the undersigned as soon as possible.

Addison in July 1874.

A. Francke.

Where is Christian Alfeld?

from Döhren, Amt Windheim, Kreis Minden, Westfalen. He has been in America for about 20 years. His sister Lisette asks for information, where the same should be possible, under the address r "Ir. Oünrlss Lrvusr,

your ok Rev.

Lornsr ok8tü L8ts

Huino^, III.

The Eastern District of the Synod of Missouri, Ohio and Other States.

Assembles, s. G. w., on the third Wednesday in August (from the 19th to the 25th) of this year at the Rev. I. P. Beyer's Trinity Lutheran congregation in Pittsburgh, Pa.

Each pastor of the district must submit a complete parochial report. Likewise, the minutes of the district conferences are to be brought along and submitted to the evaluation of the synod. (Synodal Manual p. 13. §8 18 and 19.)

Hugo Hanser, d. Z. Secretär.

*

This year's proceedings of our "Eastern" District Synod will be based on a paper by Pastor L. Lochner: "The Doctrine of Christian Freedom and Middle Things with Special Regard to Fairs, Pic-Nics, Secular Associations 2c." Also, a part of last year's paper on "Lodges without Religious Ceremonies and Tendencies" remains unfinished.

If anyone intends to make any submission, he should deliver it in writing according to Cap. V, § 4. of the Constitution "four weeks before the opening of the Synod" to the undersigned in writing.

Finally, attention is again called to the decisions of the General Synod concerning the Synod of Delegates which will convene next year. (See "Lutherans," Vol. 30, No. 9. Page 72.)

C. Gross,

d. President of the Eastern District.

Conference - Displays.

The Grand Rapids Specialconference will meet, s. G. w., on the 10th and 12th of August in Echester.

N. Sörgel.

The Leavenworth Pastoral Conference will hold its next meetings, s. G. w., August 13-17, in Leavenworth, Kansas.

All who expect free quarters are asked to contact Pastor M. Meyer at least two weeks in advance.

C. H. Lüker, Secretary.

The United Columbus Conference will meet in Zanesville, Ohio, from August 25 to 27.

H. G. Crämer.

This year's Minnesota Mixed Pastoral Conference is to be held at Pastor Emmel's home in St. Peter's from Tuesday, Sept. 15, through Thursday, the 17th.

Protests" against this timing must be made to the undersigned by August 15, in which case the previous year's timing would remain in effect. This would then be announced later. If nothing is announced at all, the above provision shall apply.

sota General Pastoral Conference O. Clöter.

Correction.

In No. 13, p. 101, column 1 above read instead of "name": Manen.

Received in the Northern District treasury:

On the emigrant mission in Baltimore: from N. N. by Past. Engelbert 50 Cts.
For Past. Brunn's institution: By I. Küffner in New London 41.00, C. F. Hinz there 41.75. Baptismal collection by Past. Karrer 41.50, By Joh. S. Laur in Frankenmuth 42.00, N. N. in Grand Rapids 5.00. By Past. Ruff's parish in St. Clair 47.54. By Past. Engelbert's congregation 415.00. A part of Missionfest Collecte in Sheboygan County 432.33.
For sick preachers and teachers: From teacher Rüge 41.00. Past. Hörnicke 42.00. Past. Karrer's congregation 41.00. Past. Engelbert's congregation 47.45. Past. Lemke's congregation 46.00.
For poor students in Addison: Collected at the funeral of the child of Mr. G. Klug in Freistadt 42.75. From Past. Schumann's parish 42.00. Past. J. I. Hoffmann's congregation in Plymouth 48.80, in Sheboygan Falls 45.21. Pastor Wambsgans's congregation 49.50. Past. Sipper's Immanuel's congregation 49.30, in Plainview Branch 41.97.
On the emigrant mission in New York: From Past. Schumann's congregation 41.60. N. N. 41.00. High time collecte at N. N. in Henderson, Minn. 46.50. From Past. Rennie's congregation 4150, for emigrant calendars sold 41.50, from Past. Krause's parish 45.26. Past. Allwardt's Gem. 415.00. From the mission fund of the Gem. in Adrian 410.00. Collected during the Synod meeting 412.12. From Past. Lemke's Gem. 46.00.
To the orphanage in Boston: By Rev. Wambsgans's Kindtauf-Collecte at Grossmehl 42.50, from Cascade 41.33, from I. Pannier 50 Cts.
To the building fund: From the comm. in Frankenmuth 49.36. From Past. Spehr's Gem. of Köln 45.00.
For the college building in St. Louis: From the congregation in Frankenmuth 419.50. From St. Johannis-Gem. in New London 45.80. From Past. Witte's Gem. 44.75. past. I. Karrer 45.00. Past. Hudloff 41.17. From his congregation 413.83.
For poor students in St. Louis: By Past. Prager by Mrs. Schwarz 45.00, by J. N. 4'4.00. By Rev. Torney 02.00. Whose Gem. 42.80. Past. Rohrlack's Gem. at Needsburgh 48.00, at Wonevock 42.50. Wedding Collecte at I. Krause 45.65. H. Onip 47.75. At C. Ludwig's wedding collected 47.00. By H. Haffer 45.00. Whose wife Wilhelm mine 45.00. C. Fink in Mequon 42.00. Past. Sievers's Gem. 46.05. By Past. Hoffman, collected at Adenhold's wedding 44.17. By Past. Jske's Gem. in Jda, Mich. 41.29. By some women of the Gem. of the Past. List 411.70, from W. Schröder 41.00, L. Schmidt 41.00. Past. C. F. Ebert 45.00. Mrs. Weh-meyer 41.00.
To the orphanage 2c. near Detroit: From Pastor Schumann's congregation 45.40. Through Past. Sievers of Forester 41.00, funeral collecte at H. Pound 43.16. Pentecostal collecte of Trinity S. congrog. in Milwaukee 438.20, by Women's Association in that congrog. 410.00, collecte on June 19 in that congregation 448.18. By Past. Hoffman's parish in Plymouth 49.30, in Sheboygan Falls 46.08. From Louise Samse 41.00. C. Samse and children 41.00. By Past. Wambsgans's of Cascade 81 cts. By N. N. 41.54. By teacher Friedrich's pupils 43.50. Past. Henkel's Gem. at Sturgis 47.30. at Burr Oak 412.00. Wedding Collecte at W. Steffen 43.50. By Rev. Rohrlack 45.00. Rev. Johl's Gem. 41.00. Past. Schulze's Gem. 45.00. Synodal Collecte at Lobers Church 470.00. Wed. times Collecte at Funke 67 Cts. at H. Helm 43.03. Thank Offering for happy delivery of Mrs. Messner 45.00. By Rev. Daib 41.00. Past. Leyhe's Gem. 41.00. Past. Plehn's Gem. 412.80.
On the Hermannsburg Mission: From the Women's Association of Immanuel's Parish in Milwaukee 425.00. From Aug. Stolt in Courtland, Minn. 425.00. Wedding Collecte at A. Schaler's in Mayville 42.80. From Past. Krause's Gem. 42.35. baptismal collecte at Val. Laubenstein 41.00, from Chr. Kuster 45.00. From N. N. from Past. Fischer's Gem. 410.00. A part of the Missionfest-Collecte in Sheboygan County 416.18.
On the orphanage in Addison: From the Gem. of the Past. Schumann 45.40.
To the Widow's Fund: Collected at Chr. Finner's wedding 41.60. From Past. Spehr's congregation 45.00. Past. Aulich's Gem. 44.75. From Pastors: A. Ch. Bauer 44.00. Prager 42.00. Hügl 45.00. Böling, Stecher, Wambsgans, Plehn 44.00 each. F. Leyhe 45.00. I. F. Ruff, H. Torney, C. Strasen, W. Stelthorn, Joh. Schmidt, Joh. Karrer, Fürbringer each 44.00. H. Koch 48.00. I. Trautmann, Löber, F. Markworth, O. Schmidt, O. Spehr, O. Clöter, C. F. Ebert, H. Dicke each 44.00. H. Rahrer, Berner each 45.00. Henkel, Allwardt, Zahn, Hattstädt, Hörnicke, Fischer, Bernthal, C. Damm, H. Meyer each 44.00. Of the teachers: Riedel, Nüchterlein each 44.00. Pfeifer, Bartelt each 42.00. A. Damkohler, Backhaus, Treichler each 44.00. Fröhlich 42.00, Fürste-nau 41.00, Brandenstein 48.00, F. H. Meyer, Rüge, Grothmann each 44.00.
On the Leipzig Mission: From Bärenz in Mequon 45.00. Past. Rohrlack 45.00. Past. Krause's Gem. 46.40. Past. Büchele's Gem. 49.36. Dessen St. Johannis-Gem. 44.50. Past. Strasens Gem. 45.06. A part of Missionfest-Collecte in Sheboygan County 416.16.
On the synod treasury: From Past. Wambsgans's Gem. 419.41. Past. Bauer 42.00, whose congregation 45.00. From Past. H. Meyer's 2 congregations 44.23. From Trinity's congrog. in Milwaukee 441.00. From Past. Prager's congregation 45.00. From himself 41.00. From Past. Partent's Gem. 42.00. pastor Schumann's Gem. 410.62. Pentecost Collecte of Past. Sievers's Gem. 422.14. by Past. Werfelmann 41.00, whose Gem. 44.31. from Past. Keller's Dreieinigkeits Gem. 43.38, whose St. Johannis's Gem. 42.89. past. Jske's Gem. 46.26. pastor Prager's Gem. 43.28. past. Hattstädt's Gem. 410.41. by himself 42.00. Past. Schaafs's Gem. 415.15. Past. Hügl's Gem. 428.75. Past. Böling's Gem. 429.00, by himself 1.00. Past. Lists Gem. 417.75. Pstngst-Collecte der Gem. in Franken-muth 427.65. From teacher Riedel there, Pfeifer, Nüchterlein 41.00 each. Past. Stecher 41.00. From his congregation Collecte 44.10. Past. Wambsgans's 41.00, of whose congrog. 421.00, of whose upper Immanuel's congrog. near Mayville 410.45. collecte of Trinity - congrog. in Milwaukee? 426.39. From teacher Bartelt 41.00. Past. Strasen 41.00, whose Gem. 427.69. past. Torney 42.65, whose Gem. 42.35. past. Friedrich's Gem. 435.15. Past. Engelbert's Gem. 430.00. Past. Nennicke 41.00, whose Gem. 47.00. past. Ruff 41.00, whose Gem. 417.14. past. Leyhe 41.00. past. Trautmann 42.00, whose comm. 47.25. past. Krumsieg 42.00. past. Krause's Gem. 44.00. Pentecost - Collecte in Past. Ahner's Gem. 47.43. Of Past. Daib and his Gem. 415.00. Past. O. Schmidt's Gem. 410.90. Past. H. J. Müller 41.00. Past. Eberts Gem. 420.00. Past. Dicke 41.00. wedding collecte at G. Kaas 44.00. by Past. Henkel 42.00. teacher Wagester 41.00. past. Allwardt 41.00. teacher F. H. Meyer 41.00. teacher Grothmann 42.00. past. Hörnicke, Past. Fischer, Past. Bernthal each 41.00. Rev. Damm 42.00. Rev. Jos. Schmidt, Past. I. Karrer, Past. Fürbringer, Past. Löber each 41.00. From the teachers: Winterstein, Treichler, H. Meyer, Fürstenau each 41.00. From Past. Lobers community 423.00. Past. H. Meyers Gem. in Kirchhain 43.44. to Cedar Creek 3.80. Past. Jos. Schmidts's Gem. 35.00. Past. Koch's Gem. 47.85.
For inner mission: From Past. Plehns Gem. 43.35 (to the mission fund). Past. Trautmann's Gem. 410.00. From Past. Krumsiegs Gem. 43.10. Surplus of a synodal collection in Past. Lobers Gem. 46.37. From Past. Rohrlack 45.00. Past. Johl's parish 45.50. Past. Markworth's Gem. 49.60. Baptismal Collecte at N. N. 41.60. From Past. Lemke's Gem. 45.50. A portion of the Mission Festival Collecte in Sheboygan County 432.33.
For the Springfield proseminar: From Past. Wambsgans's congregation 47.17. Past. Bauer's congregation to Tandy Creek 43.60, in Blue Bush 41.40. past. Leyhe's congregation 25 Cts.
For poor students: For Alb. Dorn in Addison by Past. H. Meyers 2 parishes 47.29. For Stud. Strasen in St. Louis 42.36 from F. Bartelt. For G. Haffner by Bornhard 41.00. For Wambsgans's Brothers in Fort Wayne by F. Knebel 45.25. For G. Haffner in St. Louis by Treichel 43.50.
For the Toledo congregation: From Past. Lochner's congregation 433.32. C. Eißfeldt, Kassirer.

For the Lutheran orphanage zum Kindlein Zefn near St. Louis
received 'since June 3: From the Trinity District in St. Louis by E. Schäfer 47.00. Collecte of the congregation of Past. Pennekamp on Pentecost 20.55. From Mrs. Bohlmann in Past. Kothe's congregation 2.00. From the Concordia District in St. Louis by Stud. Böttger 10.65. From E. W. Hoge through Past. Brohn 5.00. From St. John's parish in GaS. conade County, Mo. by Rev. Weseleh 4.60. From Beth-lehem's congregation there 3.10. From Mrs. Aufderheide in Miner's- town, Mo. By Prof. Crämer I.M. J. F. Dag in the Immanuel's District in St. Louis 2.00. Fr. Robert in New Orleans 5.00. Widowed Mrs. Gülder 2.00. Collected at the wedding of F. W. Buddenbergs in the Immanuel's - District in St. Louis 10.30. From Mrs. Steding 2.00. Collected at the wedding of Mr. Wallenbrück 8.40. Collecte of the congregation of the Rev. Kahler in Lancaster, O., 11.00. From N. N. through Christ. Röhl- caught 5.00. Collecte of the congregation of the Rev. Bremer in Benton County, Mo., 12.30. From the congregation of the Rev. Stülpnagel in Cooper County, Mo., 11.65. Collecte at the annual feast of the Society at the Orphan Farm on the 2nd Sunday after Trinity including the contributions subsequently given thereto and the profit on Ice, Cream, lemonade, and cigars sold, together with wagonage, 666.95. Collecte of the congregation of the Rev. Matyschka on the 2nd Sunday after Trinity 25.00. From the congregation of the Rev. Schwensen in Ned-Bielefeld, Mo., 22.00. From the congregation of the Rev. L. Zocher in Concordia, Mo., 24.00. From Father Johannes Kalbfleisch in the Trinity District at St. Louis 2.00. From the support fund of the congregation of Past. Achilles at Lowell, Mo., 5.00. Collected at I. Wilvermuth's wedding by Past. Schöch in Pinckneyville, Ill., 4.00. From H. Lumpe by Past. Sieving in Lincoln, Mo., 3.1X1. From his congregation there, 7.20. By the same, 6.80. From the congregation of Past. Storm in Pleasant Ridge, Ill., 25.00. Collected at Karl Thoma's wedding in Collinsville, Ill., 5.10. Collecte of the congregation of the Past. Love in Wtnie-Hill, Ill., 24.75. From some school children there 1.25. Dorothee Westermann there 1.00. From the Jungfrauenverein of Trinity's District in St. Louis 37.80. From F. Welkopp in Lincoln, Ill., 1.00. Konrad Rüster 1.00. Fr. Luxen 1.00. Collected at the wedding of teacher W. Crämer in St. Louis 16.20. From Mrs. Koz through Pastor Beck 2.00. Hrn. Störfregen in Bremen, St. Louis, 5.00. From Jakob Köchelt in St. Louis 6 pairs of children's shoes. From an unnamed person by I. H. Lovekamp in Brardstown, Ill., 5.00. From N. N. for happy delivery of his wife 5.00. From Zion's congregation in Staunton, Ill., by Rev. I. M. Hahn 5.00. From the congregation at Collinsville, Ill., 27.60. From W. Maßmann at Vrrndy, Ill., 15.00. From N. N. there 1.00 in silver. From the congregation of the Rev. Mangelsdorf in Blooming- ton, Ill., 8.44. From Friedrich Schneller in the Immanuel's District at St. Louis 5.00.
Wishing God's rich blessing to the kind givers.
St. Louis, July 23, 1874. I. M. Estel, Cassirer.

Synodical Conference.

As the dear readers of the "Lutheran" already know, Pittsburgh, in the state of Pennsylvania, was the chosen place for this year's sessions of the Venerable Synodal Conference. There, from July 15 to 22, 94 members gathered in the church of Pastor Herzberger: 52 delegates and 42 advisory members.

The following **delegates** were present

from the Missouri Synod: Prof. C. F. W. Walther, Prof. C. A. T. Selle and the pastors: E. A. Brauer, R. Lange, T. J. Große, J. A. Hügli, F. Lochner, O. Spehr, W. S. Stubnatzy, H. C. Schwan, F. Wyneken, J. P. Beyer, O. Kolbe; also Messrs. K. Ude, G. Richter, J. Umbach, K. Rohe, C. Eißfeldt, A. Gräbner, F. Markworth, J. Maul, J. H. Melcher, J. H. Ungemach, A. Hermann, J. Keyl, F. Stutz;

from the Ohio Synod: Professors W. F. Lehmann, E. Schmidt, M. Loy and Pastors: F. Schiedt, H. F. Belser, A. Bürkle, Fr. Zur Mühlen; furthermore the gentlemen: J. H. Spielmann, J. Eitemüller, Ph. Dapper, A. Birk;

from the Wisconsin Synod: the pastors: Ph. Köhler, H. Brockmann and Mr. W. Heidereich;

from the Norwegian Synod: the professors: L. Larsen, F. A. Schmidt and the pastors: H. A. Preus, B. J. Muus, J. A. Ottesen and Mr. Ed. Axelsen;

from the Illinois - Synod: the pastors: G. Baumann, G. Goehringer and the gentlemen: C. J. Keisa, G. F. Wolf;

from the Minnesota Synod: Pastor and President J. H. Sieker and Mr. W. Gieselmann.

The following attended the meetings as advisory members

from the Missouri - Synod: the pastors: J. A. F. W. Müller, St. Keyl, G. Speckhardt, A. Brauer, C. Engelder, C. Sallmann, E. W. Kähler, P. J. Bühl, H. W. Lothmann, J. Horn - and the teachers: A. Müller, A. Paar, H. Ilse;

From the Ohio Synod: the Pastors: H. A. Becker, W. Ch. Lübker, F. E. Fickeisen, H. A. Schmidt, S. Bächler, A. H. Schulze, J. C. Schulze, A. Pohl, D. Simon, W. A. Weismann, J. Gräßle, C. Cleßler, J. Dornbier, L. Dammann, A. H. Feldmann, C. F. W. Brecht, W. F. Schillinger, J. Wilhelm, F. Wilhelm, W. Deis, J. G. Nutz, G. Kittel, W. L. Meyer, K. Walz, F. A. Herzberger, G. Long, C. H. L. Tressel, and Prof. C. H. L. Schütte;

from the Norwegian Synod: Pastor O. Iuul.

The 52 delegates are distributed among the synods as follows:

From the Missouri Synod 26 delegates, namely 13 pastors and 13 congregational deputies;

from the Ohio Synod 11 delegates, namely 7 pastors and 4 congregational deputies;

from the Wisconsin Synod 3 delegates, namely 2 pastors and 1 congregational deputy;

from the Norwegian Synod 6 delegates, namely 5 pastors and 1 congregational deputy;

from the Illinois Synod 4 delegates, namely 2 pastors and 2 congregational deputies;

from the Minnesota Synod 2 delegates, namely 1 pastor and 1 congregational deputy.

Of the 42 deliberating members, 10 pastors and 3 teachers from the Missouri Synod, 28 pastors from the Ohio Synod, and 1 pastor from the Norwegian Synod were present.

Not only did members of the dear congregations of Pittsburgh attend the meetings as guests, soon more soon less, but there were also present from out of town: Doctor J. Rupert of New York, Pastor J. Kündig of Reading and Pastor H. Wetzel of Virginia.

The opening sermon was held on Wednesday morning, July 15, by Prof. F. W. Lehmann on Romans 15:17, which was followed by a total of 11 sessions, which began with liturgical service and concluded partly with the prayer of the Lord and partly with the singing of the apostolic blessing.

Six sessions were used for doctrinal negotiations. In two morning sessions, the discussion was based on the **theses on church** fellowship already begun last year. Only the 5th thesis was discussed, but because it was so important, it was discussed in more detail. The Thesis reads with a small addition thus:

"Even he who denies the binding force of the conclusions which follow logically from the words of this Confession is not a true member of the Lutheran Church, even if he unlawfully holds to the Lutheran name."

How important this is to the false Lutherans, who want to be bound only by "what is confessed in the symbols," but accuse us of going beyond the symbols because we also assert the binding force of the conclusions that follow logically from the words of the Augsburg Confession. It was therefore shown in the negotiations that everything that is correctly deduced from the Augsburg Confession and all symbols in general also belongs to its content. The fear that one might then have to accept something that is correctly concluded from the words of the Confession, but is nevertheless false, is completely unfounded. For if the Confession itself is true and right, nothing false can be correctly concluded from it according to the recognized principle: *Ex veris non nisi verum*, i.e., nothing but truth follows from truth.

Another subject of discussion in 4 afternoon sessions were the theses on the *Jus xarodiuus*, i.e. on the territorial delimitation of individual congregations as well as entire synods, which had already been discussed in part in the previous year. Only 4 theses, from the 5th to the 8th thesis, could be discussed in detail. All members of the synodal conference agreed wholeheartedly that, as soon as possible, the present deplorable state of disorganization of the congregations should be eliminated and territorial delimitation introduced. Therefore, the negotiations on this matter are of such importance, especially for the so-called opposition congregations (i.e. for congregations of two or more synods of the synodal conference, which live in confusion), that I hereby warmly recommend to them the synodal report, which I hope will soon appear in print.

I do this all the more with regard to this year's report, as it contains at the same time a serious warning against premature attempts at unification or demarcation of such so-called oppositional congregations, which are hurried in false zeal. The Synodal Conference devoted a special in-depth discussion to this highly necessary matter and professed 12 guiding principles as its own.

The easily misunderstood invitation of the *General Council* to a colloquium, "in which all Lutherans who profess the unaltered Augsburg Confession may come to an understanding about this confession," also required a longer discussion, while in the fourth point only all those Lutheran bodies "who profess the unaltered Augsburg Confession without reservation" are invited to communicate with Osvsral Douneil in arranging the necessary arrangements for such a colloquium, "who profess **without reserve the unaltered** Augsburg Confession" are invited to unite with Osvsral Douneil in arranging the arrangements necessary for such a colloquium, and therefore to appoint a number of persons whose duty it is to cooperate with the persons appointed by the "other Lutheran church bodies" for this purpose.

The Synodal Conference unanimously and gladly declared itself ready to take part in such a Colloquium, but objected to recognizing in advance, by participating in the Colloquium, those Synodal bodies whose members might also take part in it, as such bodies which unreservedly profess the Augustana.

The Synodal Conference leaves it to the Osusrul Ooruieil to determine the time and place of the Colloquium, and at the same time requests that those persons who will appear to participate in the intended Conference determine for themselves the procedure to be followed.

This latter provision could not be approved by a few members, who thought that the synodal conference should also participate in the pre-committee meeting.

Concerning the other matters presented to the Synodal Conference, it should be especially emphasized that the Synodal Conference, encouraged by a letter from the President J. F. Bünger of St. Louis, has taken into its hands the mission among the Chinese in St. Louis and, if possible, also in San Francisco, California. For the execution and supervision of this mission a committee has been appointed, consisting of Pastor E. A. Brauer, Mr. J. Umbach and Pastor J. F. Bünger, who is also the president of the commission. The

Synods belonging to the Synodal Conference should be invited to support this missionary activity with their intercessions and contributions.

Two questions concerning admission to the Synodal Conference were also submitted, one by Mr. Past. H. Wetzel from the English Lutheran Concordia Synod of Virginia and another by Rev. J. R. Moser from an English Lutheran Conference in southern Missouri. Both bodies are in agreement with us in faith. The Synodal Conference decided to return the greeting of love, but postponed the reception until next year for formal reasons.

Finally, it should also be mentioned that a set of rules of procedure or by-laws for the constitution of the synodal conference was presented, but due to the shortness of time, these could only be finally adopted up to point 3, but the remaining points shall also be valid on an interim basis until the next year.

So the days passed quickly with full activity. The dear communities in Pittsburgh had done everything they could to make our stay pleasant and enjoyable. We could only part from our friendly hosts with heartfelt thanks.

Will's God, next year's session of the Synodal Conference will be held within the congregation of the Rev. F. Wyneken at Cleveland, Ohio, from the 14th to the 15th of July, 1875.

T. John Great.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of June 1874:

1. contributions:

By Messrs. E. A. Sieving, Matthias, A. Detzer, Brohm S6Q. and A. W. Frrse each H4.00.

2. gifts:

Of the congregations of the following gentlemen pastors, Th. Mießler at Cole Camp, Mo., P5.00, Bremer, Lake Creek, Mo., P14.50, Matthias at Marysvillr, Kansas, P8.50, G. Traub at Crete, Will Co, Ill, P12.00, Steege at Dundee, Ill, P13.50, L. Hölder in Quincy, Ill., \$14.75, Ottmann in Collinsville, Ill., G32.75, H. Schmidt in Schaumburg, Ill., (Pentecost - Collecte) \$31.23, A. Mennicke in Rock Island, Ill., P10.00, in Dunton, Ill., P12.81. From N. N. by Mr. Past. A. W. Frese at West Point, Cumming Co. nebr. thank offering P1.00. Mrs. Spannuth by the same 50 cts. Collected at Mr. Ludw. Wellmerling's wedding, by Mr. Past. Mangelsdorf in Bloomington, Ill, P7.55. by Mr. Fritz Fricke in Washington, Mo. \$1.0V.

St. Louis, July 6, 1874.

Oskar Gotsch.

The following gifts have been received for the church building of the Lutheran congregation in Warrenton, Missouri: From the congregation of Mr. Past. Kleist in Washington \$17.00; from the congregation in Augusta D5.50 and two candlesticks for the altar; from some members of the congregation in St. Louis S53.50. God bless the givers! Heinrich Morhaus, Superior.

For the congregation in Iowa City, Iowa, received through Mr. I. Breßmer of the congregation in Springfield, Ill, P7.50. Through Past. Engrlbrecht of the worthy women's association of his congregation in Chicago .P12.00.

A. D. Krämer.

Received for church building in Hartem, N. Y.: From Mr. Zacharias Mueller, in Altenburg, Mo., P20.00. from Prof. H. W. Diederich P25.00. from E. V. in Mason City \$1.00. from N. N. in Unionville, Mich. P2.00. from Prof. A. Selle H5.00. from Mr. Past. Beyer's congregation in Pittsburgh P72.00. From the congregation in Johannesburg P3.15. From Mrs. Bracher in Cincinnati P7.00. From Mr. Past. Stubnatzy's congregation in Fort Wayne P90.00. by Mr. Past. Sturken's parish in Baltimore H66.50. Mr. Past. King's parish in New York H50.00. Mr. Past. Sauer's congregation in Mobile, Ala. P10.00. Mr. Past. Sandvoß in Port Hudson, Mo., O1.00. Mr. Past. Gieseke's parish in Davenport \$2.25. By Mr. Kassirer Grahl (already individually acknowledged by the same) P133.31.

May the Lord God richly bless the dear givers in body and soul!

New York.

I. H. Stall man, Trust".

Changed addresses:

Rov. D. Doodnor,
707 Ola^ 8tr, 8iodmonZ, Va.

O. I'. Iliolss, Box 517-'1. Hamilton, Odio.

O. lit^luW, teacher,

222 8tr, Dvansville, Ina.

O.16. Visssner, teacher,
Oonrtlancl, Xioollet Oo., Wlno.

8. I'. Röitört,
2sc^v wool, 8t. Okarles Oo., Wo.

Win. I'alclr,
oare of Rev. "? . Lunäentdal,

I'ort Wazine, Inä.

Dancing has its time.

Eccl. 3, 4.

Among the sayings of holy scripture, which are misused by many, also belongs the mentioned saying: "Dancing has its time. When worldly-minded Christians are punished because of their participation in worldly dancing, it is not uncommon for them to refer to this saying in order to justify their actions. But this is an obvious misuse of the holy scripture. And it will certainly be appreciated by some if it is shown in the "Lutheran" what Solomon wants to say with these words.

If we want to understand the words: Everything has its time, we must pay attention to the purpose that the Holy Spirit had for this book when he had it written, and to the context in which the saying stands. As far as the purpose of the book is concerned, Luther explains it very well in his interpretation of this book. He writes: "The summa and main thing in this book, of which Solomon speaks and acts, is that there is no higher wisdom on earth under the sun than for every man to do his duty in the fear of God with diligence and therefore not to be afraid if it does not go as he would like; but to be content, to let God rule in all things great and small; in sum, that he may be content and remain content with that which God presently gives for the hand, and to keep this rhyme: And so that he does not worry, devour, or fret himself about how things will or should go in the future, but rather thinks: God has commanded me this office, this work, and I will do it diligently: if my counsels and plans do not go as smoothly as I thought, then let it go, send it, and let God rule it." (Walch V, 2017.)

In the first two chapters Solomon shows that everything is vain, that the creatures are subjected to vanity for the sake of sin, that the earth is a valley of sorrow, fear, distress and affliction everywhere. He proves this by his own example. He had tried to arrange the government wisely, he would have liked to see everything in good condition, but it was still not possible.

In spite of his wisdom, he had not been overcome by fear and worry; therefore, the greatest wisdom, even for great people, was to be patient, to work diligently and faithfully, but also to let God rule with him. If someone, because of worries and his own thoughts do not help, wants to turn to the other side and seek his happiness in the enjoyment of the goods of this world, he will find that even there it will not go according to his sense; joy and sadness are in God's hand; who wants to have joy, wait with patience until God gives it.

Now what Solomon says at the beginning of the 3rd chapter follows in an intimate connection: "To every thing there is a season. According to the foregoing, the words cannot mean anything else than that everything will happen at the hour God has appointed. They are actually words of comfort for the faithful, telling them that nothing comes from blind chance, but that everything is provided for their salvation by God, the all-wise Ruler, their merciful Father. They are words of encouragement to accept everything, joy and sorrow, as God gives, to wait in gloomy hours for the hour of salvation unknown to them, but well known to God, not to prescribe to God, to beware of their own running and running. "Every thing has its time," says Luther, loc. cit., "and every human endeavor has its hour, that is, everything has its appointed time. When kingdoms, countries and principalities are to arise, it has its hour; when they are to fall, it has its hour; war and turmoil have their hour, peace and tranquility also have their time. And if the hour is there, no human joke can hinder nor resist. The Roman Empire and all great kingdoms had their time to grow, no thinking could help them. Again, when their hour came for them to decline and fall, no amount of supporting or holding helped. That it is thus spoken against free will and against all human ideas and thoughts, namely, that it is not in our power to set time, hour, person, measure and place, how the things in the world go, begin and end with the rise and fall of the great potentates, with joys, mourning, with building, breaking, with war, peace, etc., and with the fall and rise of the great powers.

and that, before the hour comes, human thought is lost and all attempts are futile and useless; in sum, that no thing is done before the hour comes that God has determined. He now proves this with examples of all human things and says: Building has its time, breaking has its time 2c., and wants to conclude from this that all human deliberations, all thinking, writing, striving is a shadow, a shadow and nothing but mirror fencing, unless the matter is also decided in heaven. Kings, princes and rulers may hold council and agree on everything as they please, but when the hour comes for one thing to come to pass, the others remain stuck, hindered and delayed; and even if it seems that it will happen now, nothing will come of it until their hour comes, even if all men on earth should tear themselves apart. In short, God will not let the kings, princes and lords or wise men of the earth set the pointer for him, he will set it; we are not to tell him what has happened, he will tell us. So Christ says in the Gospel Joh. 2, 4: My hour has not yet come. And what many earnest counsels and all the practices of the Pharisees and great lords went back before the hour came. So also Christ says Joh. 16, 21: A woman, when she gives birth, has sorrow, because her hour has come. Thus the Lord God has put all things into his hour: to be rich, to be poor, to live, to die 2c." (S. 2116. 2117.)

Regarding the words: And everything that is done under heaven has its hour, Luther makes the remark: "One would also like to interpret it (the word: doing): All the will of men -. For the Hebrew word *Chephez* means: "So that one may go about, for which one has desire, love and will.

So

Everything that people would like to have, that their hearts are set on, that they desire, he calls *Chephez*, and wants to say: over the same they are well afraid and offend themselves, each in his position; princes and lords after great glory, power, reputation and praiseworthy name 2c., the others after honor, good, after lust and good days 2c. But their thoughts and worries are in vain, if they do not meet this hour; and even if they are people who are still to get all this, their haste and haste beforehand is not worth it.

come in vain, until God's blessed hour comes, then it quickly departs from places." (S. 2118.)

Accordingly, it is clear that the words: "Everything has its time" cannot be understood in this way: "At certain times, one may do all the things mentioned in vv. 2-8. The context clearly shows that Solomon is not speaking of what one is authorized to do, but of what God permits, decrees, orders; that in the various changes occurring in the world there is no blind chance, but everything takes place according to God's wise government.

This already shows an overview of the things of which he says that they have their time. He mentions things that are not in man's power at all, that do not depend on his will at all. He starts right away: Being born has its time, dying has its time. The meaning of the words "has its time" in "being born" and "dying" is of course the same in the other pieces. If they cannot mean here: it may be done or it must be done, then they must not be interpreted in this way in the other cases either.

As for the words of the fourth verse in particular: "Weeping has its time, laughing has its time; lamenting has its time, dancing has its time," it is easy to see that the expression dancing means only a higher degree of the laughter mentioned shortly before, just as lamenting means a higher degree of the weeping also mentioned in the first verse. Lamenting denotes a great, violent, and especially public mourning, in which, as was especially common in the Orient, the sadness was expressed by outward gestures, by beating one's breast, by tearing one's clothes, by tearing one's hair, by wringing one's hands 2c. Expression was given. 2 Sam. 3, 31, Jer. 4, 8, Zech. 7, 5. So "dancing" here means nothing else than to show the joy of the heart not only by laughing but also by other gestures, by jumping and leaping. The Hebrew word that Solomon uses here does not mean what is now understood by dancing, but an expression of joy through leaping and jumping. It is used Ps. 114, 4. 6. "The mountains leaped like lambs." 1 Chron. 16, 29: "And when she (Michal) saw King David leaping and playing." Job 21, 11: "Her young children go out like a flock, and her children leap." Ps. 29, 6: "And make them lick (leap, skip, and kick out with their feet) like a calf."

Solomon did not pay any attention to dancing, which is common among the French, Germans, etc., and which is especially intended to bring the two sexes closer together. Among the people of God in the Old Testament, it was customary for the women to unite in special choirs, separated from the men, during public funeral songs. Zech. 12, 12-14. Likewise, this custom was also observed during public songs of praise and festivals. Ex. 15, 20. 21, 21. 1 Sam. 18, 6. When men danced, their ranks were separated from those of the women. Ps. 68, 26. says: "The singers go before, after them the minstrels among the maidens who are cramming." The pagan geographer Strabo, who died in the year 25 A.D., reports as something extraordinary in antiquity about the dance of a people in Lusitania (Portugal), where women danced mixed with men by holding each other's hands.

The words "Dancing has its time" cannot become the

The words "it has its time" do not mean: it is right, it is permitted, it is in the power of men. Apart from the fact that Solomon did not know such a kind of dancing, the words: "it has its time" do not mean at all: it is right, it is permitted, it is in the power of men, but they want to say, as we have seen: everything is under God's government. Now we know that even evil is under God's government. "You intended to do evil to me," Joseph said to his brothers, "but God intended to do it well." Strangling, breaking, tearing 2c. has its time, it is under God's government; but it does not follow from this that all strangling, breaking, tearing is right, e.g. when the mob strangles, breaks, tears down at the time of revolution. But he who has to suffer from it - and this is what is to be said here - should send himself into patience, surrender to God's will; God has decreed it. "Is there also a calamity in the city, which the LORD will not do?" Amos 3:6.

So, if we want to understand the words: "Dancing has its time" correctly, we must remember three things:

The words: "it has its time" do not mean: it is right, but: it is under God's government.

2 Solomon did not know the current worldly dancing and therefore did not mean it.

3 And even if he had meant it, it would still not follow that it was right; for even evil is under God's government.

Oh, if only all those who cite this saying in defense of their worldly dancing would realize what they are doing: they say that God, who is not pleased with godless beings, permits and approves their sinful activities in his word! They abuse the word of the great God. Should the Lord let them go unpunished? Certainly not. G.

(Submitted.)

The Colloquium of the Synod of Central Illinois.

(Conclusion.)

Severinghaus' essays further state: "That the Central Synod last fall rejected such a colloquium offered to it is not true. The President, who does not understand German, may well have spoken unfavorably about it, but our German pastors, and still less our German secretary, knew nothing of this desire of the St. Pauls congregation in Morgan County that a colloquium should be held in their midst between representatives of the two synods, until this desire was made known by Pastor Kuhl. And then it was not "individual members" who were "invited to a colloquy," as Erdmann incorrectly reports, but three recognized representatives of the

Central Synod, whose travel expenses as colloquists were paid by the congregation. How can a preacher of the gospel lie so boldly!" Strange! On the side of the Central Synod "individual invited members" are not to be considered "recognized colloquents," which is also right; but on our side they are to be valid because it suits Severinghaus so. First of all, I would like to pose the question to Severinghaus here, who is the actual person to whom one has to address oneself and who has to order everything aimed at it? According to my understanding, this is only the synod, *respectively* its president, and the judgment or expert opinion of the same can only be authoritative for others. This will also Severinghaus probably

do not want to deny that. But, dear reader, take your "Lutheraner" of May 15 again and read what I said there about the invitation to the Colloquium last autumn, and compare it with what Severinghaus says in his essay, and it will not be difficult for you to find how Severinghaus throws the invitation of last autumn and that of this spring together with a skilful hand, in order to gain for himself the appearance of being right and to make me a liar. Whether it is true or not that the Central Synod last fall rejected the Colloquium, the following letter from the President of this Synod may prove:

"Irving, Montgomery Co, Ills, Oct. 24, '73, Hon. I. Bond, Beardstown, Ills.

Your letter of the 22nd of this month is in front of me. The letter of the Honorable E. Bangerter was read some time ago and I have not answered the same. Since you will see it, I will give you my answer for him and all concerned. My answer is this: If Ehrw. Bangerter is not a member of the Lutheran Synod of Central Illinois, and the congregation at Meredosia (is one), he has no right to serve said congregation as its pastor. Therefore, no colloquy is needed to test Mr. Bangerter's doctrine. All the congregation has to say to him is: Your services here will not be required unless you join with the Synod of Central Illinois. Nothing good can come from a discussion of the dogmatic and ecclesiastical differences between the Missouri Synod and the Central Illinois Synod. I will not authorize an investigation which has been going on in the church for more than 300 years, and which has engaged the wisest and best men, without a result satisfactory to all interested parties. No congregation within our synodical limits should employ a preacher who is not and will not be in connection with our synod. To adopt any other procedure would only strengthen confusion and disorder. I think Mr. Bangerter should either leave the parish at Meredosia and go elsewhere in the vineyard of the Lord, or he should submit in no uncertain terms to the obligations which membership with the Synod of Central-Illinois entails. Francis Springer. (**)

*) "Irving, Montgomery Co, Ills, Oct. 24th, '73. Rev. J. Bond, Beardstown, Ills.

Yours of 22d inst. is before me. The letter of Rev. E. Bangerter was read some time ago, and I have not replied to it. As you will see him, I will give my answer to you for him and all concerned. My answer is this: - „If Rev. Bangerter is not a member of the Lutheran Synod of Central Illinois and the Congregation at Meredosia, he has no right to serve said congregation as its pastor. There is therefore no need of a colloquium to test Mr. Bangerter's doctrine. All that is necessary for the congregation to say to him is: Your services here are not required, unless you attach yourself to the Synod of Central Illinois. No good can come from a discussion of doctrinal or ecclesiastical differences between the Synod of Missouri and the Synod of Central Illinois. I will not authorize an investigation (underlined by me) which for more than 300 years has been going on in the Church, and has challenged the wisest and best of men without a satisfactory result to all the parties in interest. No congregation within our Synodical limits ought to engage a pastor who is not and refuses to be in connection with our Synod. To admit any other mode of procedure is to encourage misrule and confusion. I think Mr. Bangerter ought either to leave the pastoral charge at Meredosia and go elsewhere for service in the Masters vineyard, or come squarely up to the obligations of membership in the Synod of Central Illinois.

FRANCIS SPRINGER."

[This letter is at the same time also a commentary on what the Central Synod thinks about the call to preaching, but that does not belong here. How Severinghaus can claim that the German pastors of the Central Synod knew nothing of the congregation's demand for a colloquium, and yet Pastor Kühl writes: "such claims could only be accepted by a stupid boy" and Pastor Bond, as can be seen from the letter, corresponded with the President of the Central Synod for the sake of this matter, can only be explained by the fact that Severinghaus himself did not know about it, which is certainly possible; but then it is again "a very sad perception" that he wants to make liars out of others in matters of which he knows nothing.

What kind of proof Severinghaus and his colleagues wanted to show that the General Synod professed the unaltered Augsburg Confession and Luther's Small Catechism without any support, I will tell you in Pastor Bangerter's words; he wrote to me about it: "Pastor Severinghaus held a powerful speech, but not in favor of the Lutheran Confession, but in favor of the Union. That the General Synod professed the Augsburg Confession was proved from the Constitution of the Gettysburg Seminary and from some English newspapers, which are no longer known to me, in which men declared for their person for the Augsburg Confession. What these men said about it was all in English, without being translated. Of the other confessions he spoke very contemptuously. Luther's small catechism was not a confession, but only a guide for religious instruction. The General Synod was the right Lutheran church, it had the confession of 1530, the Missouri Synod had only the confession of 1580 and should therefore call itself the church of Concordia. - Afterwards everyone was allowed to speak, whoever wanted to. Mr. Korsmeier, a faithful member on our side, mentioned a book by Dr. Kurtz and said: this man along with 26 others who signed openly professed the reformed doctrine of the Lord's Supper. Pastor Kühl had the names read to him and then said: -The book was outdated and no longer had any standing. Some of the signers had died, others had improved somewhat, and still others were not authorities in the General Synod: It was generally assumed that the majority of the pastors of the General Synod had fallen away from the Lutheran confession in the doctrine of baptism, the Lord's Supper and absolution, which was not denied by a single one. But to cover this, Kühl read Ephes. 4, 1-13, and the confession was depicted as a tree, which one climbs little by little, until one finally arrives at the top after v. 13, with one faith. V. 14 was not touched upon. Afterwards I said that in the General Synod the preachers were allowed too much doctrinal freedom. This was answered with Rom. 15, 1. and Phil. 3, 12. Pastor Ebert then gave another fiery speech in which he said, among other things, that consciences need not be bound, that freedom must be allowed, that the reformers Luther, Melancthon and Zwingli were only human beings and therefore the confession was a work of man, and that this could also be lacking. Kühl immediately said that he could not subscribe to that. Pastor Starck from Springfield whispered in my ears: 'Pastor Bangerter, you must

do not take it the way he says it, the man promises himself*, and so on. These are colloquents who want to represent Lutheran doctrine, indeed they trample it underfoot. God have mercy." So far Pastor Bangerter.

Mr. Severinghaus now wants to have proved in the most irrefutable way that the General Synod professes the unchanged Augsburg Confession without any reservation and, as it says in No. 18 of the "Kirchenfreund", has always professed it. I would like to shed some light on this for his benefit and piety. To the confession of the Augsburg Confession without reservation belong these 4 parts: 1. the acceptance of the whole Confession, thus the acceptance of all 28 and not only of the 21 articles. If only 21 articles are accepted, then the assertion of unreserved acceptance is already a falsehood, and the General Synod has never professed the 28 articles of the Augsburg Confession and still does not do so today. 2. the unreserved confession of the Augsburg Confession includes confessing what it teaches, 3. rejecting what it rejects, and 4. proving this in practice. In the constitution that the General Synod adopted when it was organized, the Augsburg Confession is not even mentioned, let alone that there is any talk of accepting it without reservation. Only in the form on Discipline and Church Government is it stated that the candidates were to be presented at their ordination with the question: "whether they believed that the fundamental doctrines of Holy Scripture were taught in a manner essentially correct in the doctrinal articles of the Augsburg Confession. At the opening of the General Synod meeting in 1859, Dr. Harkey, as President of the same, preached a sermon on the subject: "*The mission of the General Synod*," which was later published in print by the "*Board of publication*" of the General Synod, to which, therefore, the General Synod professed to be its own expression. In this sermon, on page 12, the question is raised, "How did the General Synod adopt the Augsburg Confession?" And the answer is, "As far as fundamental doctrines are concerned." On page 14 of this sermon it says: "For the same and other reasons we should not try to change the Augsburg Confession. Says someone, doctrinal weeds are found in it, growing among the pure wheat of God's truth, and is only concerned to pull out the weeds. I say no, you want to pull out the wheat with the tares. Let the venerable Confession stand just as it is, especially since you are bound to accept it only so far as it contains truth of the divine Word." What is said on page 15 is even more beautiful.

The late Dr. S. S. Schmucker published a book, titled: "*Popular Theology*", which has gone through at least 9 editions within the General Synod and which then may well be regarded as an authority within the General Synod, because 1. Dr. Schmucker was, as long as he lived, a leading and tone-setting member of the General Synod. 2. in the preface to his book he says: "it was published at the request of the General Synod." 3) The General Synod not only did not protest against this book, but recommended and distributed it. 4) The editor of the book was at the same time the theological professor of the General Synod at the seminary in Gettysburg, and it cannot be expected that he taught differently as a professor than he did as a writer. (5) If the General Synod had not found its own doctrinal basis in this book, how would it have been possible for can they leave the author in his position as professor? On pages 49 and 50 of this book (Fifth Edition.) it says: "The Lutheran Church in the United States has always regarded the Augsburg Confession as the authoritative compilation of its doctrine, but has not required an oath of allegiance to its entire contents. The General Synod has adopted only the 21 doctrinal articles, while omitting the condemnatory doctrines and the entire list of abuses. No preacher considers himself bound to accept all that is pronounced in the 21 articles, but only the fundamental doctrines." On page 147, against the 2nd article of the Augsburg Confession, the damnability of original sin is denied. On page 295, the clarity of the Holy Scriptures with respect to the doctrine of the Lord's Supper is denied and it is said that the words with which Christ instituted the Holy Supper were only figurative language. On page 359 Luther is reproached for holding fast to the word of God with such unshakable faithfulness in regard to the doctrine of the Lord's Supper. On page 241 it is said of emergency baptism that it was a Roman error, which was maintained from the idea of the real necessity of baptism in all cases. On page 273, the benefit of baptism is also thought to be the direct influence of the Holy Spirit, but, oh wonder! only for the serious adult person. On page 176, the Word of God is taught completely in the sense of the Reformed against Article 5 of the Augsburg Confession. On page 293, it is said of the consecration of the elements at Holy Communion that this can be done by speaking the words of institution over it, or also by mere prayer. Both methods have their justification in the Lutheran Church and both are often combined with each other. (On the other hand, see Walther's Pastorale, pp. 170 and 172; Luther's Large Catechism, p. 396; Concordia Book, pp. 525 and 526. Ausg.) On page 305 it is openly admitted that the great majority of the pastors who belonged to the General Synod had fallen away from the Lutheran doctrine of the Lord's Supper. And if and where did the General Synod declare that it was not true? And what about the practice in the General Synod? Here is just one example not from old, but from new times. Theis a sheet that is almost in

The editor of this paper belongs to the General Synod; his collaborators belong to the General Synod; the disseminators of this paper belong to the General Synod. The editor of this paper belongs to the General Synod; his co-workers belong to the General Synod; the distributors of this paper belong to the General Synod. But has the General Synod ever had the courage to call these people to account or to say to them: you do not belong to us?

But perhaps they will reply that all this belongs to past times, today it is different, the General Synod has revised its constitution and now it is "*all right*". Let us take a look at this too. In the constitution of the General Synod, as it is contained in its minutes of 1873, there is the following paragraph concerning the confession: All regular constituted synods, now still in connection with the General Synod, which with the Evangelical Lutheran Church of our fathers accept and hold the Word of God, as contained in the canonical writings of the Old and New Testaments, as the sole, infallible rule of faith and practice, and the Augsburg Confession, as a correct exposition of the fundamental doctrines of the divine Word and of the faith of our Church, established

on this word, can become a member of the General Synod". I do not want to analyze this, but rather prove from the writings of the General Synod itself how it is meant. The proposal to amend the Constitution in the manner indicated above was made in 1864. See the minutes of the General Synod of that year. In the same it says further on page 40: "Resolved: Because this Synod rests on the word of God, as the only authority in matters of faith, as its infallible guarantee, it rejects the Roman doctrine of the real presence or transubstantiation, and with it also the doctrine of consubstantiation; rejects the Roman Mass and all ceremonies connected with the Mass; denies any effect in the Sacraments as an *opus operatum*, or that the blessings of Baptism or Holy Communion can be received without faith; rejects private confession (*auricular confession*) and priestly absolution; holds that there is no priesthood on earth but that of all believers, and that no one can forgive sins but God alone, holds fast to the divine binding of the Sabbath, and while we would wholeheartedly reject any part of any confession containing doctrines contrary to this our testimony; nevertheless we declare before God and His Church that in our judgment the Augsburg Confession, properly explained, is in perfect agreement with our testimony and with the Holy Scriptures in regard to the errors mentioned." According to this outpouring, the General Synod seems not only to have been unaware that the Augsburg Confession has long since found its correct explanation in its Apology; but it rejects doctrines which become known in the Augsburg Confession, and accepts doctrines which the Augsburg Confession rejects. On page 41 of the same document, it then goes on to say, "Resolved, That this Synod earnestly recommends and urges upon the District Synods that any of their members who are found guilty of judging their brethren on various understandings of unessential doctrines in the Augsburg Confession be called to account." (Since the General Synod has never declared what it considers fundamental and what not (See "*Lutheran Observer*". March 1869.), one of its pastors can adhere to the most atrocious heresies; if another wants to call him to account, he simply says: I do not consider this fundamental, and the Synod must then still protect him.

With this I will conclude, and since I did not make up what I said from my fingers, but took it from recognized and public writings of the General Synod, I believe I am now entitled to the conclusion, and it is briefly this: Either Severinghaus knew nothing of all this, and then his demonstration that the General Synod professes the unaltered Augsburg Confession without any support is a "very sad perception" of his ignorance, or he did know and still makes such assertions, for - I cite his own words - "How can a preacher of the gospel lie so boldly?"

"It is not worthwhile to argue with such people, and even less to quarrel with them in public newspapers. I therefore lay down my pen, with the firm resolution not to pick it up again in this matter, no matter how much one may try to distort my cause by clever dodges.

F. E.

Johann Arndt's,

weiland General Superintendent of the Principality of Lüneburg,

MYSTERIUM INIQUITATIS, or

Secret of wickedness,

To honor God, to resist the antichrist secret of wickedness, to destroy the devil's kingdom and to increase God's kingdom, written, and translated from Latin into German. *)

Twelve pieces in which the secret of wickedness consists:

The apostles called the doctrine that is contrary to Christ, our only Savior, the secret of wickedness, 2 Thess. 2, 7, Revelation 17, 5.

For with what deceitfulness, trickery and deceitfulness the Roman popes and their faithful have introduced such reverie and poison into the church, by which the minds of men have been torn away from Christ and His merit, which alone is sufficient for salvation, even the most intelligent man has hardly been able to recognize in so many hundred years.

Yes, that no one could have known such deception without the enlightenment of the Holy Spirit is what the apostle implied when he taught in 2 Thess. 2:3, 6, 8 that God Himself would make the Antichrist known and manifest, as John also prophesied in the Revelation in the 18th chapter.

For it is almost unbelievable how so many things come together here to conceal such a secret of wickedness.

§ 5. particularity

I. of the Pabst Primacy

or supreme authority, which was confirmed by imperial authority in the beginning and afterwards so many years, as it was based on

a (but groundless) reason, namely on an unjustly received saying of the holy scripture, Matth. 16, 18: You are Peter, and on this rock I will build my church 2c.

For what our Savior has testified of the apostolic confession and doctrine, those have, contrary to the sense of the prophets and apostles, wanted to understand wrongly of the person of Peter.

The prophetic and apostolic sayings are as follows: Isa. 28, 16: Therefore saith the Lord GOD; Behold, I lay in Zion a foundation stone, a precious corner stone. And 1 Cor. 3, 11: "No one can lay a foundation other than the one that has been laid, which is Jesus Christ. Item Ephes. 2, 20: You are built on the foundation of the apostles and prophets, because Jesus Christ is the cornerstone.

8. to cover this secret of wickedness, it is further added

II. the power of the popes, which has increased over the temporal government against Christ's command, in that the pope has usurped the Roman empire through cunning and deceit and taken it away from the emperors under the false title of the fictitious *Donatio Constantini*; therefore it has happened that he has exalted himself with such power over all the kings of the earth, as in the prophet Daniel in the 12th chapter v. 36. 37.

*) We share this document all the more gladly, because just at this time many, who pretend to hold the godly Arndt extremely high, reject Luther's teaching or rather the word of God of the Antichrist.

D. R.

It was prophesied that he would rise up against everything 2c.

9. have also helped to cover this secret of wickedness

III. the kings and princes who drank the strong errors from the golden cup of the Babylonian whore.

According to the prophecies of Paul and John, 2 Thess. 2, 11. and Revelation 17, 2. For by the authority of such kings the people were enchanted to worship the papal statutes.

10. so also a strong cover of shame has been to this mystery of wickedness

IV. the curse of the unjust ban, as by which the pope brought terror over the whole world; for by this very means he turned all those who otherwise contradicted him, as it were by the head of Medusa, into lifeless stones.

11. but a dainty cloak of this wicked secret has been peculiar

V. the false title of the church; for under this deception all that was contrary to the gospel and faith in Christ was imposed on the world as pure divine truth, and bound with the bond of obedience, binding blessedness to ridiculous and ungodly statutes, which the apostolic true church never even dreamed of, such as the following: The invocation of the deceased saints, the honorary service of the relics or shrines, the adoration of the Creuz, the Rosary, the Mass, the mutilation of the Holy Communion, the transubstantiation or total transformation of the bread, the prohibition of certain foods, the celibate state of the preachers, the indulgences, the consecration of the wax candles, the *Agnes Dei*, etc., and many other such fictitious statutes. and many other such fictitious things of the popes, of which the first church knew less than nothing.

12. furthermore, this secret of wickedness has also covered

VI. the outward splendor and the golden jewelry with precious stones, so that the idolatrous worship was glossed over as with a whore's makeup, of which outward makeup the prophet Daniel, Cap. 12, V. 38, already prophesied, where we read of such gold, silver, precious stones and jewels (as no less John also described such whore's jewelry in Revelation Cap. 17, V. 4.).

13. similarly, fraudulent curtains and wallpapers have also been this secret

the many feasts and commemorations of the saints;

For thereby the minds of men are more accustomed to the honor and service of the dead saints than to the right service of God.

14. it has also hidden this secret of wickedness

VIII. the supposed imputability of the pope or the false delusion, as if the pope could not err;

The people have considered everything that the pope has concluded to be sacred, and it has been enough for them if only the pope has said it.

Then it is considered a knavery, if someone wants to judge the pope's statutes or first examine them according to the Holy Scripture, then still form them.

[125] teach in the papacy today that the explanation of the holy scripture belongs to the pope alone, against the clear promise of Christ, who promised all believers the Holy Spirit, who shall guide them into all truth, John 16:13, yes, also against so many examples of the old fathers.

s 16. And so the pope fell into such arrogance that he did not want to be subject to any man, he did not want to recognize anyone higher than himself, he did not want to make anyone a judge over him, as the prophet prophesied of him, that he would do everything according to his head and will, Dan. 12, 36.

This is what the fox-tails did, which raised the pope above all concilia, as well as the pope's own arrogance, of which the prophet said that he would rise up and rebel against all that is God, Dan. 12:36.

Similarly, have helped hide this secret beyond all measure

IX. the false miracles, which the apostle calls lying powers, signs and wonders, which happen after the effect of Satan, 2 Thess. 2, 9. See also 2 Petr. 2,1.

§ 19. This subheading also includes

X. The apparitions of the spirits, which have requested that masses be held for the dead, against the clear testimony of the divine word, which forbids to ask the dead, and refers God's people to the law and testimony, Isa. 8,19. 20.

The pope has also strengthened this mystery of wickedness with this impiety, which is XI. The prohibition of the sacred Scriptures, since the common people are completely torn away from the reading and contemplation of the sacred Scriptures and led away under the pretense and pretense that they are obscure, difficult and imperfect; because of this, the church must be heard, that is: The statutes, customs, and ordinances of the popes, such as the masses, indulgences, pilgrimages, the pardons of the saints, and the impure monks' prayers, fasts, and meritorious works, all of which clearly nullify and disgrace what is otherwise taught, that one should believe in Christ and place one's hope in God alone.

Finally, not a few have also increased this secret of wickedness.

XII. The scholastics - (the school teachers), the Thomists, Albertists, Occists, and the whole idolatrous mob, which, although they were sinister larvae, nevertheless the pope made into pure apostles and Seraphic doctors.

Thus it happened that the prophets and apostles, through whom the Son of God and the Holy Spirit spoke, had to remain silent, even the Son of God Himself, of whom His heavenly Father said, "This is the one you shall hear," Matt. 17:5.

At last, when the days of darkness were ended, this secret of wickedness was discovered through the Holy Scriptures by the man of God Martin Luther.

For the word of God is a light that enlightens our understanding; it is the power of God to save all who believe in it; it is a living word, powerful and sharper than any two-edged sword, Ps. 18:29, 31, 119:105, Ebr. 4:12.

Therefore it appears how honestly the papists act that they call our doctrine new, since Christ,

the prophets and apostles themselves are the old truth and therefore also our antiquity; and nothing is to be called new what is proven from holy scripture.

Now, you papists, stand up and prove that your doctrine is taken from holy Scripture and agrees with it; or, as long as you do not do this, it remains true and proven that your doctrine is a newly invented work of man.

Yes, did not the holy fathers themselves refute the heretics from sacred Scripture? And in this way they proved that the Word of God must be the only rule and guide of doctrine and truth, according to which everything must be examined.

For this reason, the popes' clamor against the Augsburg Confession is completely nonsensical and nonsensical, as if it had been established only a few years ago at Augsburg, since it has the oldest testimony of the holy Scriptures on its side; for what the prophets, Christ, and the apostles taught is not new, but the very oldest. But now the Augsburg Confession teaches the very same thing that the prophets, Christ and the apostles taught, therefore it cannot be new.

Yes, the Holy Scriptures, as the most ancient, clearly show that the popes' teachings are new, because they do not have the Holy Scriptures on their side.

To the ecclesiastical chronicle. I. America.

The Synodal Conference. This year's meeting of this ecclesiastical body was attended, as was already reported in the last issue, not only by other dear guests, but also by those who are within the Council. In the number of the "Pilger's" of August 1, one of them shares the impressions he received through the negotiations of the Synodal Conference. He writes about it as follows: The Synodal Conference of the Lutheran Church of North America (Missouri and like-minded orthodox synods) met on Wednesday, July 15, in the stately church of Pastor Herzberger in Birmingham near Pittsburg. After all synods belonging to the conference had been legitimized as represented by delegates and the officials had been elected, the "business" began. One can hardly call the work of this body "business" in a correct way, although the honorable chairman sometimes liked to express himself in this way.

The conference had before it solid theses on church fellowship and territorial demarcation of parishes (parish districts), which intervened in practical life, and they were discussed in a thorough and highly instructive manner. During the discussions of the theses, the listener had to get the impression that it was not a matter of forcing a mere majority, but was aimed at general instruction and conviction. Opinions were expressed freely and frankly for and against, were subjected to detailed, impersonal discussions, and in brotherly love one sought to correct erroneous views. Counter-sanctimonious views do not seem to be very unpopular with this body, for there even fell the remark from the mouth of an old brave fighter: "If there were no resistance, then one would have to prescribe such from afar." The discussions were perhaps therefore quite lively and interesting, and the participation was general and lively, and no one seemed to be plagued by boredom, as might often be the case in the predominant business negotiations elsewhere.

A document submitted by the General Council to the General Conference, concerning a colloquium with all Lutherans who have committed themselves to the unchanged

Augsburg Confession, was assigned to a committee. The writer of these lines does not yet know what the conference as such decided about this, but he thinks he may assume the answer from the following theses that came up for discussion. The following theses were put forward on church fellowship. Now follow in the "Pilgrim" the theses, after whose communication the writer continues thus: The influence of the Missouri Synod and the other synods that have now entered into connection with it, which together have been named the "General Lutheran Synodal Conference," will unmistakably make itself felt more and more and in ever wilder circles, which will certainly never be to the detriment of the Lutheran Church in the land of sects or elsewhere.

The causes of success, besides God's blessing, lie, in our opinion, mainly in the fact that this body spares no effort to bring the pure doctrine of our church into the self-awareness of its members, and with the clear theory once grasped, one seeks to get serious about practice.

Although the writer of these lines is not yet a member of this body, he cannot but say that he does not feel like a stranger but at home in the circle of these brothers in faith and would not object very much if all Lutherans were able to agree on the basis which the Synodal Conference has partly adopted and partly honestly strives for. (Treumund.)

Michigan Synod. In one of the last numbers of Pastor Brobst's "Lutherische Zeitschrift" it is reported that a conference of pastors of the Michigan Synod had passed the resolution at Bay City, Mich. "that Pastors Eberhardt and W. Reuther should jointly investigate Tawas and, under certain circumstances, take care of the spiritual care of this field. To this the undersigned would like to briefly reply as follows: The resolution is highly superfluous. The Lutherans at Tawas do not need an investigation by Pastors Eberhardt and Reuther, since these people are entrusted to my pastoral care and consequently Messrs. E. and R. have no business in Tawas as "spiritual caretakers". However, should they undertake to "spiritually care for" there, they would not fare any better than the Methodists and false Lutherans, who in the past wanted to intrude and sneak in there in a similar way. The "investigating" gentlemen E. and R. would perhaps like to find only a few frivolous and rationalistic followers. But since such a thing would not pay off (the "pay off" must be taken into account), I advise the gentlemen for their financial good to stay at home, and for their spiritual good to provide those with "spiritual care" whose pastors they already are. For this care, as I have the opportunity to observe in the immediate vicinity, is quite significantly lacking. It looks too much like a hooligan, if a father travels around the country, in order to make strange, already cared for children happy with his care, while his own are starving and neglected at home. apxloatão!

J. H. P. Partenfelder.

General Synod. Pastor Brobst has allowed Pastor Severinghaus, as a "brother," space in his journal for a defense of the General Synod. Although this debate is better than many that have been heard so far from the General Synod, it cannot satisfy decided Lutherans. Since it is now especially important to gain a correct judgment about the General Synod, it would certainly be desirable if more detailed information were given about the following points:

- 1) Did the General Synod sincerely retract its missive sent to Germany in 1845, in which it professed Zwinglianism?

126

Does the General Synod accept the unaltered Augsburg Confession without reserve, unconditionally? Does it also accept the seven last articles of the abuses?

3) What does the General Synod mean by saying that the Augsburg Confession is "a correct exposition of the fundamental doctrines of the divine Word"? Are the distinctive doctrines of baptism, the Lord's Supper, and others included?

4. Does the General Synod make a correct position on the unaltered Augsburg Confession a condition for the admission of district synods?

Does the General Synod heartily condemn the change in the Augsburg Confession (*Definite Synodical Platform*) made a few years ago by some of its district synods? Has it demanded that this change be solemnly revoked by the synods concerned?

6) Does it heartily confess the doctrines of the Augsburg Confession rejected by these synods?

How are the words of the interpretation of the third article in their English catechism to be understood: "*I believe that I cannot believe merely by my own reason or other natural power*" etc.?

Is it the voice of the General Synod when Dr. Conrad labels the confessional Lutherans who adhere to the Concordia Formula as a sect?

9. does the whole General Synod recognize the "*American Lutheran*," as Rev. S. expresses it, as "an irresponsible rag," and its editor as "a wretched editor," and has it ever undertaken him, as well as Dr. Conrad? —G

The Methodists. In the "Family Friend" of New Orleans, a Methodist paper, it says: "'Crethi and Plethi', a dear brother recently wrote, are also to be found in full in the Methodist Church. By this he meant to say that, as in others, so also in our church many unworthy ones are retained as members. In this, unfortunately, he is right. In the Methodist Church, too, there are too many 'Jose people' going in and out. **Discipline is not adequately administered.**" - Note this confession. As is well known, Methodists, when they want to catch particularly serious Lutherans, do not know how to praise enough how strict church discipline is generally practiced among them. G.

New York Synod. In No. 7 of the "Lutheraner" attention was drawn to theses which Doctor Moldehnke was to present to the Synod of the New York Ministry and which were reported in the "Herold". Doctor Rupert refuted these un-Lutheran theses on the office of preaching in the same paper. "With anxious expectations" one looked forward to the day when the Synod would take up these theses for discussion. There "the battle was to be fought out which had been begun in the 'Herold' and initiated elsewhere. "So far we have sat together in such a cozy atmosphere, and what will it be like in the evening?" some thought. - The chairman announced - to everyone's surprise and joy - that the two 'doctors', Dr. E. Moldehnke and Dr. I. Rupert, had agreed to present for debate only what they agreed on in the doctrine of the ministry of preaching. Thus reports the "Herold". We want to withhold our judgment on the negotiations and not interfere in this family dispute. We must only solemnly protest against a quite adventurous discussion that took place on the occasion of these negotiations. It was said: "Up to now, in America, only the divine rights of the general priesthood have been emphasized, while those of the preaching ministry have been completely ignored. We are at a loss to find a word that will duly denote the enormity of this lie. True as it is that the rights of the preaching It is also known throughout the world that the Missouri Synod has for years paid special attention to the doctrine of the church, of the spiritual priesthood and the office of preaching. If it is now said that up to now in America only the rights of the spiritual priesthood have been emphasized, but those of the preaching ministry have been completely passed over, then this is obviously, perhaps above all, to apply to the Missouri Synod. But we let such bitter opponents go, who do not want to see, who do not want to let justice be done. Those who do not have a preconceived opinion against the Missouri Synod, we may only call their attention to the second part of the "Voice of our Church in the Question of Church and Ministry" and the testimonies given there, especially those of Luther, even of Ignatius; we may only refer them to the articles that have been published for 30 years in the "Lutheran" in defense of the rights of the preaching ministry against zealots and nationalists, - references to the articles against the hiring of preachers, against the lack of licenses and others, references to the pastoral sermons, some of which have been published, references to the constitution of our synod, according to which it is based on ordinary profession, on confession, on visitations, 2c. to the proceedings of our synod and its conferences, in order to brand the statement made at the New York synod as - a lie without equal. Some seek so readily to find fault with the polemics of the Missouri Synod, but such their polemics must be vain delicious things. G.

Do you smoke, Wilhelm? A question of conscience. In "*Christian Cynosure*" No. 128 of this year we read: "Among a number of temperance tracts was one entitled: '*Dost thou smoke, Bill?*' I read it and felt miserable. Some of these tracts circulated in my community before I was aware of it. A handsome, black, young man came to me one day and asked me with much bowing: '*Will massa please give me one little tract?*' 'With pleasure, Quamina; which one do you want?' The titled: '*Does you smoke, William?*' ... I gave him the tract, but I would have preferred him to ask for another one; my uneasiness grew. It was certain that the tract caused a stir: The people condemned my habit. During the night after Quamina's visit, and after I had knocked out my pipe before I went to rest, a dialogue developed between me and my conscience. ... From that night on I vowed never again to spend a penny on tobacco. Thus ended the dialogue. After

asking God's forgiveness for the great sin I found myself guilty of, and begging him for mercy and assistance in carrying out my vow, I went to bed. The next day was the beginning of a tremendous conflict. At the usual time I wanted to reach for my pipe. Now a conversation broke out again. "What is wrong with you? Why are you restless and unhappy? Do you have a headache? No. - Toothache? No. - Are you cold? No. - Are you otherwise unwell? No. - Are you too warm? No. - Are you hungry? No. - Thirsty? No. - Well, with all that is reasonable, what are you lacking?" It went on like this for several days in a row now. In triumph over his great self-conquest he then says: 'Every time I felt the appetite for smoking, I felt that I had won a great victory; that I was rising more and more in self-conquest; that my moral strength was increasing; that I was coming more and more into harmony with the divine law and my conscience; and that my example was also making a great impression on my congregation, as well as increasing my dignity as a *Christian missionary and pastor*. For a long time the desire continued; the appetite gradually disappeared; *I was emancipated!* And for all the goods of the world

I will never let myself be bound again." What concept such a pastor may have of the freedom of a Christian man and what is sin and not sin!
A. Ch. B.

II. abroad.

Spain. Until the dethronement of the very unvirtuous Queen Isabella in 1868, Spain was considered the best Catholic country. No wonder. After all, over 36,000 so-called heretics were burned within three centuries! So every Spaniard could have been thoroughly deprived of the desire to turn to the Gospel, or even to take a look at a Bible. Instead, superstition flourished. Who counts all the mothers of God and the other miraculous saints? Anthony is one of the most popular. He is good for everything. He protects people and cattle from illness, and if an illness occurs, he cures it. Imagine that you were in Madrid, the capital of Spain, on the saint's name day and visited the church of St. Anthony there. You would be amazed to find horses, mules and donkeys among the church visitors, all beautifully dressed up. But what do the dear cattle want in the church? Actually, they should be chased out of the temple with their owners. But today, in St. Anthony's Church, there is healing food. They sell consecrated barley loaves with the image of the saint and a cross imprinted in the dough. Likewise, people bring barley grains to be blessed by a priest and then fed to their animals. An animal that has enjoyed such barley is secured against any disease. The favorite animals of St. Anthony, however, according to general assertion, have always been the pigs. If you don't believe it, you can get the proof in Bayreuth, if the journey to Spain is too far, where in the city church you can see, among other saints, a stone Antonius, at whose feet the mentioned animals play happily. But also the marriage-loving girls think highly of St. Anthony. When they think it is time to get a bridegroom, they throw the image of the saint into a well and say: "You can lie there until I have my bridegroom. In order to get out of this situation, which is also highly fatal for a saint, there is probably nothing left but to satisfy a longing heart as soon as possible. How the religious sense of the Spaniards is satisfied by the veneration of the saints can be seen from the rhymes in which the fates of the saints are portrayed. Thus a Spanish verse, which shall be translated into German for the sake of better understanding, reads: "Sanct Peter's bald head was not small, that seemed good to the mosquitoes; quickly his mother bought him the three-pointed hat. In a description of the life of St. Benedict written by a Spanish clergyman, who is said to have once seen 11,000 virgins, while all his monks saw nothing of them, the following passage occurs: "The fathers all saw nothing. This can be easily understood. Eleven thousand virgins! Who has ever seen so many? No one was allowed to be so happy as our saint alone." With what has been said so far, only a few highlights should be thrown on the religious education of the Spanish people, in order to show how much they need the light of the Gospel. - —

The door has been opened to the Gospel in this country, where for centuries they have tried to suppress every evangelical movement by using the most terrible means of violence. The Spaniards, in order to praise the beauty of their country, have proudly asserted that the Savior, when he was shown by Satan all the kingdoms and glories of the world, could not have resisted the well-known imposition.

[127] if a protruding mountain had not obstructed his view of Spain. So may they now crawl out from behind their mountains of superstition, the proud Spaniards, and let themselves be seen and found by the Savior. Only then will the sun of freedom and happiness shine over their beautiful country. (Freimund.)

The Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.

To the esteemed friends and patrons of the institutions mentioned in the heading, to inform you that, God willing, a new course will begin in them on September 1 of this year, and at the same time the regular admission of new pupils will take place. Parents and other persons who are willing to make use of this opportunity and entrust pupils to one or the other of our institutions are kindly requested to notify the undersigned orally or in writing beforehand.

Instruction in the Secondary Citizen School includes the following subjects: religion, German, English, Latin, world history, geography, natural history, physics (natural science), arithmetic and algebra (number and letter arithmetic), bookkeeping, writing and drawing.

The purpose of this institution is to offer such boys, who have completed their education in a municipal school, the opportunity to acquire a capable intellectual education and thus to prepare themselves thoroughly for taking up any profession in life. The school is also intended to be a preparatory school for the Gymnasium, which is why Latin has been included among the subjects taught. Such pupils who do not wish to prepare themselves for entry into a Latin school will, if their parents so wish, be exempted from participation in instruction in the Latin language. For English, geography, arithmetic, algebra, physics and accounting the language of instruction is English, for the other subjects German. The goal set is to be achieved through two years of instruction.

The subjects in which the girls receive instruction in the Höhere Töcherschule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts. English is taught by an American and female handicrafts by two German teachers.

The moral conduct of the pupils in both institutions is carefully supervised, and above all care is taken to awaken, maintain and strengthen a truly Christian spirit in them. The students are under the daily influence of the pure Word of God during the important developmental period of their lives and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter, each pupil receives a report on his performance in the various subjects and on his moral conduct, which is sent to the parents or their representatives.

The necessary knowledge for admission is that the student can read and write German and English and, as far as arithmetic is concerned, is familiar with the four species, i.e. with the four basic types of arithmetic: addition, subtraction, multiplication and division.

Tuition is \$40.00 per year for boys and \$20.00 per year for girls, payable quarterly in advance. Non-resident scholars may receive board and lodging in Christian families for approximately

K14.00 per month. For those who do not have any acquaintances here, the undersigned will gladly arrange for the placement of their children, but they should make their applications as soon as possible. Furthermore, the undersigned is willing to send, free of charge, a copy of the detailed report published about the two institutions to anyone who wishes to gain an exact insight into their condition.

A. C. Burgdorf, d. Z. Director.

Address: O. LurZckorL,

Ro. 2101 Zao'son 8tr., 8t. Douis, 24o.

Ordinations and introductions.

On the 8th Sunday after Trinity, July 26th of this year, the candidate for the sacred office of preacher, Mr. E. Wiegner, was ordained and introduced at St. Ansgar in the midst of his congregation there by order of the High Presidency of the Western District by I. L. Crämer.

Address: R. K. "WioFnor,

Lox 109. 8d.

Uitelwll Oo., Icnvn.

In accordance with the commission received, on the 9th Sunday after Trinity, Mr. H. Diemer, Candidate of Theology, was ordained and inducted by the undersigned in the midst of the Lutheran congregation at Elkhart, Ind. I. G. A. Hild.

Address: R. "v. H. Diomor,

LOrünt, Inä.

On behalf of President Büniger, I ordained and installed the candidate Aug. Trautmann on the 9th Sunday after Trinity in the midst of his congregation in Gower. I. Strikter.

Address: Ii "v. IrautiLcmn,

Oovor, Du D "A6 Oo., III.

On the 9th Sunday after Trinity, August 2, the candidate for the sacred office of preaching, Mr. A. H. Wetzel, was ordained by order of Praeses Büniger in the congregation at Stringtown, Cole County, Mo. and introduced here, as well as in the branch, the Lutheran Zion congregation of the same county, assisted by Mr. Pastor Walker, by the undersigned.

C. Cousin.

Address: Rov. H.

8t,riQAtovsli, Ools Oo., ^lo.

On the 8th Sunday after Trinity, July 26, Candidate H. Kollmorgm of St. Louis Seminary, called by St. John's Lutheran congregation at and in Carmi, White County, Ill., was ordained in the midst of that congregation by order of the Reverend Mr. Praeses Büniger, by the undersigned and installed in his office. Chr. Maurer.

Address: IioV. II. loilmorFtzn, lox 124. orcrvri, 'Wdito Oo., III.

A small Lutheran congregation has formed in Toledo, Ohio, which desires to affiliate with our Synod. It has already appointed a pastor in the person of Mr. I. W. Querl, formerly pastor of Gower, Du Page Co. in Illinois. The same was introduced into his new field of work by the undersigned with the assistance of Pastor Zucker by order of the Reverend President Schwan on the 5th Sunday after Trinity. W m. Hattstädt.

On the 9th Sunday after Trinity, Mr. A. Willner, Candidate of Theology, was ordained and introduced in the midst of the Lutheran congregation at Chandlerville, Ill., by the undersigned on behalf of the Presidency of the Western District.

I. Bergen.

Address: Rov. Willnor,

OlisncklorvUlo, Onss Oo., III.

On the 8th Sunday after Trinity, July 26, the Rev. Ph. S. Estel, in accordance with a commission from our honorable Presidency, was installed in his new office by me, assisted by the Rev. F. C. Rupprecht.

Address: Rov. Dli. 8. ilstol,

Dioreo, Dloroo Oo., Rodr.

Church consecration.

On the 8th Sunday after Trinity, the newly built church was consecrated in my branch congregation in Norris Station near Detroit, Mich. .

First Mission Festival near Milwaukee, Wis.

On the 8th Sunday after Trinity, the first mission festival in the area was held outdoors in my congregation at Mcquon. Due to rain in the early morning of the aforementioned day a

shy, the dear guests from the churches in and around Milwaukee arrived only gradually. But during Pastor Werfelmann's sermon in the morning about Is. 11,10, concerning the mission among the Gentiles, the place filled up more and more. In the afternoon Pastor Kühle preached on Ps. 80, 15,16. about inner mission. Pastor Schumann gave a historical lecture. The collection amounted to \$96.00, of which \$26.00 was earmarked for the emigrant mission in New York, \$20.00 for the one in Baltimore, and \$25.00 each for inner and outer missions. May the Lord make even this small offering pleasing to Him and a blessing to many!

Mcquon, Aug. 5, 1874, F. Keller, Dnstor looi.

Conference - Displays.

The United Columbus Conference will meet in Zanesville, Ohio, August 25-27.

H. G. Crämer.

This year's Minnesota Mixed Pastoral Conference is to be held from Tuesday, Sept. 15, to Thursday, Sept. 17, at Pastor Emmel's home in St. Peter. Protests to this timing must be made to the undersigned by August 15, in which case es would have to remain at last year's date. This would then be announced later. If nothing is announced at all, the above provision applies.

General Pastoral Conference O. Clöter.

This year's Wisconsin Pastoral Conference will meet, s. G. w., Friday, Sept. 25, at Sheboygan, Wis. and hold its sessions until Tuesday, the 29th. Timely registration with the local pastor, Mr. O. Spehr, is required of every member of the conference. A. Rohrlack.

The Northern Districts^Conference of the Synod of Illinois and other States will meet, s. G. w., from Asten to Asten Septem ber in the congregation of Mr. Pastor Gerken at Havana, Mason County, Ill. Theses on the inspiration of the sacred Scriptures are before them for discussion.

The pastors of the Missouri Synod are cordially invited to attend. I. Heintger, Secretary.

Received in the Western District treasury:

To the synodical treasury: from Past. Reichmann, Calhoun County, Ill. \$2.00. teacher Holscher at St. Charles, Mo. \$1.00. from Trinity District in St. Louis P24.15. from Past. Mueller's congreg. at Kankakee, Ill. \$8.00. Past. Pissel's Gem. in Matteson, Ill. \$16.05. Past. Frederking's Gem. in Brecher, Ill. \$3.50. Past. Stephen's Gem. in Enester, Ill. \$4.05. Past. Grupe's Gem. in Eisleben, Mo. \$5.10. by himself ri.OO.

For college maintenance: from Rev. Ottmann's comm. in Collinsville, Ill. \$11.70.

For inner mission: From Past. Ottmann's Gem. in Collinsville, Ill. \$5.95.

For Past. Brunn's Institution: On F. Ahrens' wedding collected, by Past. Steege at Dundee, Ill. \$4.20. By Past. Wunsch at Dwight, Ill. \$21.00.

On the new seminary building in St. Louis: From Rev. Strieter's Gem. in Proviso, Ill. \$22.60. From Rev. Wunsch in Dwight, Ill. \$1.00.

For the Emigrant Mission in New York: From an unnamed person in Beardstown, Ill. \$5.00. From Past. Hiebr's Gem. at Matteson, Ill. \$9.30. Past. Sauer's Gem. at Mobile, Ala. \$17.50. Past. Bergen's Gem. at Jacksonville, Ill. \$5.40.

For poor sick pastors: From Past. Stöhlein's Gem. near Glasgow, Mon. \$5.00.

For the Memphis congregation: By Rev. Wehrs' congregation in Lake Zurich, Ill. \$9.67. By Rev. Große in Oak Park, Ill., \$1.00. By Past. Neisinger's Gem. in Dan-ville, Ill., \$11.50.

For Rev. Ruhland: From Rev. Wunsch at Dwight, Ill. \$1.00.

For poor students: From W. S. at St. Louis, \$5.00. W. Gundermann at Clarinda, Page Co., Iowa, -\$1.00. To Mr. Konrad by Past. Wunsch at Dwight, Ill. \$2.00.

by Past. Wunsch himself \$1.00.

For teacher Hermann: From Past. Eirich's congregation in Minden, Ill. \$14.00.

For the unfortunate in Davenport: From W. Gundermann in Clarinda, Iowa, \$1.00. From Past. Eirich's Gem. in Minden, Ill. \$6.85. Past. Schwensens Gem. in Neu-Bielefeld, Mo., \$12.75.

E. Noschke, Kassirer.

Received in the Middle District treasury:

On the synod treasury: From Past. Fleischmann's congregation in Kendaerville - \$15.40. Past. Brackhage's Gem. in Switzerland County 15.70. Past. Hiebr's Gem. in Defiance County 2.75. Past. Germann's Gem. in Peru 8.16. Past. Tramm's Gem. in Vincennes 20.32. Hochzrits-Collecte at Holzmüller there 5.75. From Past. Husmann's congregation in Euclid 10.00. Of Dr. Sihler's congregation in Fort Wayne 54.27. Past. Schwan's congregation in Cleveland 97.86. Past. Knies Gem. in Neu-Drtelsad 14.30. From Past. Hikers Gem. in Pomeroy 8.25. Past. Zagels Gem. at Fort Wayne 17.67. Past. Bundenthal's Gem. in Marion Township

8.36. Past. Jor' Gem. in Logansport 9.60. Past. Stubnatzy's Gem. in Fort Wayne 77.00. Past. Crämers Gem. in Zanesville 21.00. Past. Niethammer's Gem. in La Porte 19.20. Rev.

128

Schönebergs Grm. in Lafayette 21.50. Past. Krafft's St. Johannismgemeinde 6.72. Hockzeit's Collecte at A. Nagel and M. Keßler 7.76. From Past. I. Rupprecht's Grm. in North Dover 12.88. Past. Hochstetter's Gem. in Indianapolis 145.15. Past. Jor' Gem. in Logansport 7.10. Past. Schumms Gem. in Willshire 8.00. Past. Sitzmann's Grm. in Terr Haute 8.75. From Past. Brackhage's Gem. in Switzerland County 17.78. Past. Horst's Gem. at Columbus 8.77. From its branch parish 4.02.

To the building fund: From Past. Knief's congregation in NeuDettelsau 16.50. Past. Böse's parish in Napoleon 17.00. Past. Nützels Gem. in Columbus 10.09. Past. Knief's Gem. in NeuDettelsau 14.50. Past. Bode's Gem. at Fort Wayne 57.50. Past. Lothmann's Gem. in Akron 5.00. Past. Jüngel's Gem. at Jonesville 16.45. Past. Maak's Gem. at Sugar Grove 10.45. From Logansport, Ind.: by H. Hoppe and Bro. Behrens 20.00 each, Past. Jor 15.00, A. Stell and I. Konrad 10.00 each, from Ch. Berg, H. Hartmann, S. Busstan, I. Koski 5.00 each, from W. Krüger, C. Jilze, Teacher Grote, Karl Meyer 3.00 each, from A. Weis. F. Paul, I. Hart, F. Hart, H. Koski, Ch. Krüger, W. Fritze, L. Stell, H. Steinmann, Hieber 2.00 each, from I. Jor, I. Petrig 1.00 each, Wittwe Heilen 50 Cts. From Past. Schumms congregation in Willshire 12.00.

On the emigrant mission in Baltimore: from Nik. Tent by Past. Brackhage 5.00. Wedding Collect at Jürgens in Past. Bode's Gem. 16.43. From N. N. in Cincinnati 1.00. Past. Hußmann's Gem. in Euclid 6.00. Past. Bundenthal's Grm. in Marion Township 8.00. Past. Steinbach's Gem. in Fairfield 9.19. Wedding Collecte at W. Piel's in Indianapolis 1.00.

For poor students in Fort Wayne: Wedding Collecte at I. Schmidt by Past. Brackhage (for the Brunn's) 8.80.

For the Institution for the Deaf and Dumb: From Past. Zage's congregation at Fort Wayne 13.00. W. Bleke at Fort Wayne 1.50. From Teacher Meyn's school children 1.20.

For poor students in St. Louis: From Bro. Morhart in Pomeroy 5.00. N. N. in Liverpool 1.00.

To the seminary household in Addison: from the Women's Club in Evansville 10.00.

To the orphanage near St. Louis: From the Nä'hverein in Vincennes 10.00. From H. S. there 2.00. Mrs. Wendt through Past. Krafft 1.00. W. Brick in Jonesville 1.00. N. N. in Liverpool 1.00. Kindtauf-Collecte bet L. Morlock there 1.85.

For inner mission: From Past. Knief's congregation in Neu-Drtelsau 2.40. Past. Mohr's congregation in Holland 3.25. From Mrs. Gillhaus in Waymansville 50 Cts. Past. Niethammer's parish in La Porte 6.75.

Au r Wittwenkasse: Kindtaus - Collecte bei F. Rausch in Neu-Dettelsau 2.25. From Past. Krafft as regular contribution 4.00.

For the Emigrant Mission in New York: From Past. Lothmann's congregation in Akron 10.32. Past. Bundenthal's congregation in Marion Township 7.54.

To C o l l e g e - H a u s h a l t at Fort Wayner From Past. Wynekens Gem. in Cleveland 82.25.

For sick pastors and teachers: From Mrs. L. in Zanesville 2.00. Mr. Mochel in Marshall, Ill, 3.00. Wittwe Brockmann in Jonesville 1.50. N. N. in Liverpool 1.00.

On the building of churches in Philadelphia: Wedding Collecte at E. Melching 14.85.

On church construction in Omaha: From Past. Krafft's St. Jacobus Gem. 5.80. Its ist. Johannes-Gem. 4.80. By the same Christian Lehr-Collecten 1.45.

To the proseminary in Springfield: from Rev. Krafft's St. Jacob's congregation 4.40. Whose St. John's congregation 3.16. Whose St. Michael's congregation 1.16. Whose Florida congregation 65 Cts. Past. Horst's Filialgemeinde 5.55. KindtaufCollecte at Ph. Walpert 2.05.

To the Hospital in St. Louis: From N. N. in Liverpool 1.00.

For the heathen mission: From Past. Niethammer's congregation in La Porte 14.69. Missionssst-Collecte there 22.87.

For poor seminarians in Addison: wedding collecte at G. Wagner's in Past. Bode's Grm. 9.40.

Correction.

In the May 15 issue, under the heading "To the synod treasury," instead of "O13.62" read of the comm. in Logansport: O18.62.

Fort Wayne, July 24, 1874, C. Grahle, Cassirer.

Received for the seminar - budget in Addison:

During the last school year the following gifts of love were received: From Messrs. K. Kemnitz, I. Jakobs, Jasper Man, Joach. Man and K. Kupke from Mr. Past. Bartling's parish in Chicago white cabbage, yellow turnips and onions. From Mr. F. Lichthardt in Schaumburg, Ill, 1 tack wheat, 1 p. oats, 1 p. grain, 1 p. potatoes, 2 sides of bacon, 1 roll butter. By Mr. Aug. Graue in Addison: from Wittwe Ahrens 2 p. grain and P2.00; from Wittwe Mönch 1 t. Wetzen, 1 T. Oats and 1 piece of bacon; from Mr. L. Balgemann \$2.00; from Mr. Joh. Rohmeyer 50 Cts.; from Mr. Heinr. Scharnhorst 25 Cts.; from Wittwe Graue 3 T. Oats; from Mr. K. Meyer 2 pieces of bacon; from Mr. A. Graue 2 p. wheat. By Mr. W. Buchholz in Addison: from Mr. H. Wtnkelmann 2 t. Grain, 1 p. oats; from Mr. H. Nosenwinkel 2 p. oats, 2 t. Korn; from Mr. H. Marquardt sen. 4 p. oats, 4 t. grain, 1 p. flour, 1 ham; from Mr. L. Kehrbach 2 t. Korn; from Mr. H. Hachmeister 1 p. wheat, 1 roll butter, 6 pieces beef; from Mr. W. Siems 1 p. Korn; from Mr. D. Kruse 1 p. oats, 1 p. potatoes; from Mr. K. Pregorsch 1 p. Korn; from Mr. W. Stünkel 1 p. wheat, 1 p. oats, 1 'S. Korn, 1 p. potatoes; from Mr. Ch. Heidemann 1 p. flour, 1 p. grist, 1 t. grain and 1 roll of butter; from Mr. Aug. Wolkenhauer 2 p. oats, 50 lbs. flour, 1 pc. beef, 1 peck beans, 1 p. grain; from Mr. L. Hohmeyer I.Tt. Beef; from W. Buchholz O2.00; from Mr. H. Firne 3 p. potatoes, 1 t. Oats, 1 T. grain; by Mr. F. Leeseberg 2 s. potatoes. By Mr. L. Blecke in Addison: from Mr. L. Heinberg 1 p. of grain, 1 p. of oats; from Mr. F. Stuwe 1 p. grain; from Mr. H. Geils 2 p. grain, 1 p. turnips, 1 pc. beef; from Mr. W. Fiene 1 p. wheat, 2 p. grain, 2 p. potatoes, 1 p. oats; from Mr. D. Plaste 2 p. oats; from Mr. D. Fiene 2 p. oats, 2 t. Grain, 1 p. potatoes, Z Bush. Onions, 3 brawn; from Mr. W. Neddermeyer 3 p. grain, 2 p. oats; from Mr. H. Fiene 2 p. potatoes, 2 p. oats, 1 p. wheat; from Mr. H. Pielh 10 pc. Beef, 1 bush, yellow turnips, Z peck beans; from Mr. A. Leppin, 1 p. potatoes; from Mr. H. Bunge, 1 p. potatoes, 1 p. grain; from Mr. F. Schmädke, Z bush. Wheat, 1 bush. Potatoes; from Mr. H. Backhaus 1 roll of butter, 5 pc. beef, 1 piece of bacon, 2 p. potatoes, 2 p. oats, 2 p. grain, Z Bush, yellow turnips; from Mr. L. Heinemann 1 p. potatoes, 2 p. Oats, 2 p. grain, 1 p. vegetables, 1 roll butter, 1 pc bacon, 1 peck beans; from Mr. C. Kornstedt 2 p. grain; from Mr. L. Fiene 2 p. potatoes, 2 p. oats, 1 p. wheat, 1 p. Grain, 1 shoulder; from Wittve Bergmann 2 p. oats, 1 p. grain, 1 p. wheat; from H. Marquardt jun. 1 p. wheat, 2 p. oats; from W. Marquardt 3 p. oats, 2 p. grain, 1 p. wheat, 4 st. Beef; from Mr. W. Rabe 2 p. oats, 1 p. grain, 1 shoulder; from N. N. 1 shoulder; from Mr. H. Heuer 1 p. oats, 1 sack potatoes, 1 p. grain; from N. N. 1 p. wheat, 1 shoulder; from Mr. C. Falch 1 p. oats, 1 p. grain; from Mr. F. Buchholz 2 p. potatoes; from Mr. F. Kruse 2 p. potatoes; from Mr. L. Thieße 1 p. grain; from Mr. I. Banderner 1 bushel wheat; from Mr. F. Stünkel 2 p. potatoes, 2 p. flour, 18 lbs. sausages, 30 lbs. beef; from Mr. L. Blecke 2 p. oats, 2 p. grain, 1 shoulder, 10 lbs. sausages; from Mr. I. Brackmann 2 p. oats, 2 p. grain, 1 shoulder; from Mr. D. Segelke 3 p. oats.

Addison, Ill, July 8, 1874.

H. Gehrke.

Healing for the needy in Iowa:

By Gottlieb Nöthe at Dacotah, Iowa, 25 Cts. By I. Schneider in Larlton Township, Tama County, Iowa, O10.00. By Frederick Winter at Tipton Grove, Hardin Co, Iowa, 3.00. By W. Köll at Hampton, Iowa, 14.00. By the following gentlemen pastors from their churches: Studt 28.00, Lohr 10.00, Schneider 16.00, Strikter 12.00, C. Seuel 6.50, Oetjen (St. John's and Zion's congregations) 12.30, Brammer 23.20, L. Traub 5 05, Leyhe 6.25, Horn 2.00, Feiertag (St. Paul's congregations) 14.12, A. D. Krämer 10.00, H. Sieving 9.50, Schürmann 21.00, Hörnicke 7.00, Rathjen 20.50, Aulich 1.00, Döscher 18.15, from whose branch parish in West Dayton 5.85, A. D. Krämer (Filialgem. an der Deer Creek) 5.52, I. W. Friedrich 14.00 (St. JohannesGem.) and 9.55 (Dreirinigkeits - Gem.), E. Röder 25.00, H. Schmidt 40.00, Herrmann (Gem. at Victor, Iowa) 9.25, Haar 22.15, Hudtloff 2.46 (St. Petri-Gem.), 3.65 (DreieinigkeitsGem.), 4.05 (Immanuel-Gem.), 3.95 (St. Pauls-Gem.), 2.77 (St. Johannes-Gem.), 5.75 (Dreisaltigkeits-Gem.), Nathjen 17.50, Endeward 3.60, Endrrs 6.25 (Gem. to Pilot Mound), Bode 17.00, Endres 5.00 (Immanuel-Gem.), Nuoffer 16.10, Schuricht 11.10, R. Lange 27.00, Pissel 32.50, L. Winter 7.00, Wehrs 10.50, Herrmann 15.00. By the Gem. at Sigourney, Iowa, 7.75. By Frederick L. White at Addison, Ill, 3.00. By S. Burmeistr at Chapin, Iowa, 5.00. By the comm. at Wall Lake, Iowa, 2.75. By Past. Feiertag, collected on Mr. G. Hochstraßen's infant baptism, 3.85. By teacher A. Brandenstein 26.60. By an unnamed person 37 Cts. By C. Hannemann 2.25. By Mr. Kassirer Eißfeldt 36.00. By Gottfr. Amling in Addison, Ill, 2.00. Daniel Kornhaas there 2.00. By Past. Feiertag by Mrs. Wrinage 2.00.

About 65 families in 11 different counties have been supported so far. I. F. Döscher.

For the church building of the small newly formed congregation at Toledo, Ohio,

I have received: Through Past. Steege from the communion fund of his congregation O15.00. By Past. Lemke from his congregation O8.50. From Past. Fürbringer congregation O20.00. From Past. Ruffs Gemeinde O7.00. By Past. Müller's congregation in Amelith P5.00. By Past. Hattstadt's congregation O17.00. From Rev. Ahner's congregation in Frankentrost O10.10. From Rev. Jske's congregation in Jda O14.03. Past. Schmidt's congregation in Saginaw O11.00. Past. Lochner's

congregation in Milwaukee O33.22. Past. Hügli's congregation tn Detroit O20.00. Past. Sievers' congregation ,u Frankenlust O12.11. Past. Zucker's congregation in Defiance O12.00. From congregation in Adrian O33.03.

Warmly thanking all donors and wishing God's rich blessing
Adrian, July 18, 1874. I. Trautmann.

For the Lutheran Hospital m St. Louis

the following gifts have been received:

Through Mr. Past. Sapper, at the wedding of Mr. I. Wübbold in Carondelet. Wübbold in Carondelet, O14.70. From Mrs. Wüßte m St. Louis O5.00. From Mr. Fester 10 pounds of rice. By Mr. Past. Biltz from his parish O5.00. By Mr. Past. Sauer from Mrs. M. Frank in Mobile, Ala. by Mr. L. Lange from John Möller in Beardstown, Ill, O2.00. From the congregation of Mr. Past. Th. Siek in Elliotstown, Effingham Co, Ill, O4.70. From the Women's Association of the Immanuel - District in St. Louis 2 dozen towels, 6 sheets. From Mr. C. Tatge through Mr. Past. Rohe in Joliet, Ill, O5.00. From an unnamed person by I. H. Lovekamp in Beardstown, Ill, O5.00. From the congregation of Mr. Past. Kunz O9.00.

F. W. Schuricht, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Middle Districts).

The undersigned hereby acknowledges receipt of the following submissions:

1. contributions:

By Past. C. Böse O5.00, Past. Tramm O2.00, Past. Nütze. O4.00.

2. gifts:

By Past. Weyel, collected at Mr. Heinsohn's wedding, O5.00. Collecte of the congregation of the Rev. Kunz O7.30.

_ I. G. Kunz, Kassirer.

Receipt.

Received from Louis Lange for the synod treasury: Feb. 7, 1873 O270.60, Nov. 22, 1873 H818.16, Aug. 7, 1874 P358.17.
Cassirer.

John F. Schuricht,

Received **for proseminary in Springfield to pay off debt** by July 21, 1874: From Past. G. Traub's triune kcits parish at Crete, Ill, G8.50. Past. Hild's congregation m Mishawaka, Ind, P6.76. whose congregation at Woodland, Ind, \$3.79. Past. Lochner's congregation at Nichmond, Va, H5.30. Past. Bösche's congregation at Watertown, Minn. p3.70. By Kassirer I. Birkner at New York o25.60. By Kassirer C. Eißfeldt of the Northern District p19.42. By Kassirer Roschke at St. Louis p139.56. John Breßmer, Kassirer.

With heartfelt thanks to God and the dear, kind donors in the Synode, I hereby certify that I have received the sum of 520 Thalers for my Planitz community and 72 Thlr. 15 Ngr. for my personal support through Professor Walther. May the Lord be a gracious retributor of this benefaction as well.
Planitz, July 6, 1874, F. C. Th. Ruhland.

For the "Lutheran" have paid:

The 27th year: Pastors: W. Linsrnmann, N. Sörgel 4.50, C. Lohrmann.

Also: I. Beck, F. Liskrr. G. M. Beyer, F. A. Lindwrdel, H. C. Miffelhom 20.00, H. W. Böckhaus 11.30, W. Pape, C. Iahn 1.00.

The 28th year: The pastors: A. F. Ahner 9.00, M. Meyer 13.50, W. Linsrnmann, N. Sorge! 4.50, O. Spehr, H. P. Duborg, L. Traub, H. Loßner 4.50, R. Herbst, C. Lohrmann, H. Grätzel 5.00, F. Schneider, A. Heitmüller 12.00, F. Horn 6.00, I. Hilgendorf, Th- Mießler 3.00, A. C. Bauer 5.00, P. Karrer, I. A. Müller, H. F. Kolbe.

Also: F. G. Schmidt, F. Ltsker, F. A. Lindwrdel, H. W. Böckhaus 13.70, W. Papr, H. Lübbe, I. Beck, F. Reese 9.60. I. G. Möckel, I. Lur 13.50.

The 29th year: Pastors: I. Schulenburg, I. B. Frich, M. Meyer 22.50, I. G. Daib 4.00, A. Lehman" 20.00, W. Hattstädt 15.25, W. Linsrnmann, C. H. Sprenglrir 13.50, H. Bremer 14.00, L. H. Hölter, N. Sörgel 4.50, I. G. Bergh, A. Saupert 22.65, S. Swennungsrm, E. Bangerter 75 Cts-, O. Spehr, G. Bernthal 17.80, H. Hoops, I. H. Hörnicke 10.50, I. Noll, H. W. Hömann, C. Maurer 4.50, H. P. Duborg, H. Meyer 4.50, F. W. Spindler 12.00, L. W. Heim, H. Gräbner 3.00, L. Traub, H. Loßner 6.00, W. Hattstädt 3.70, R. Herbst, L. Wuggazer 3.00, C. Gausewitz, M. Stephan 7.50, O. Asperheim, C. Lohrmann, G. Göbel, H. Bremer 14.00, F. Genfike, H. Grätzel 15.00, E. Hteber, R. Köhler 7.50, F. Lehman", S. Kleppisch 7.50, F. Schneider, C. F. Hermann, F. W. Richmann 13.50, F. M. Große 3.75, G. Traub 1.15, H. C. Senne 3.00, W. Dorn 9.00, G. Polack 2.25, A. Heitmüller 3.00, F. Horn 6.00, F. G. Walther 6.00, H. Ramelow 8.00, I. Hilgendorf, Th. Mießler, L. W. Becker, A. Hild 2.25, D. Gräf 50 Cts, P. Karrer 4.00, I. A. Müller, H. F. Kolbe, T. Körner 22.50, W. Krebs 13.50, S. Kleppisch 6 00, W. Steinrauf.

Further: H. G. Schnelle, S. Steinke, F. Lisker, E. Kiekhä'fer, F. Knollmann, I. Markwardt, G. Simandrl 12.00, I. H. Blekr 16.50, I. A. Gießmann, H. Streuung, H. Succop, H. Poske, H. Lüker 30.00, W. Pape, I. H. Stallmann, H. Lübbe, M. Metbohm 39.50, L. Jung 30.00, I. Beck, P. Käst, H. Vornholdt, G. Müller, R. Müller 24.00, G. Allmeyer 15.40, C. Iahn 14.00, F. Reese 118.00, A. Dohrmann 27.50, F. Hartmann, F. Krämer, W. Emde, I. H. Folkers 30.00, G- Bernhardt 10.00, I. Baum- ner 28.50, H. Hesse 24.00, A. Daake 4.50, A. Lüke 6.00, F. Selle 42.00, C. Ahrberg 4.50, I. G. Möckel, A. Bohn 2.00, I. Beneke, W. Schneider 8.50, G. Grätzer, P. Theis 15.00, A. Vogel 20.00.

The 30th year: The pastors: F. W. Brüggemann rk5.00, L. Dulitz 12.00, I. B. Fruch, Th. Siek 6.25, C. Kretzmann, H. Sieving 11.25, A. Lehmann 17.50, P. S. Este! 9.75, I. G. Daib 11.00, C. F. Haukmann, I. Fackler 8.75, H. G. Holm, L. L. Knief 26.25, I. Matthias 2.50, I. Benter, I. G. Nütze! 9.50, G. Hild 8.75, G. H. Jäbker 48.75, P. Wambsganß 33.75, G. Schliepsiek, A. Zage! 26.25, G. Mö- dinger 22.50, G. Schaf 5.00, I. G. Bergh, O. Juul, A. Hoppe, H. Schlesselmann 16.25, M. Tirmnstein 44.80, A. Saupert 15.00, S. Swcnnungsrm, A. T. Geißenhainer, H. Jüngel 38.40, E. Bangerter, F. Steinbach 22.50, M. Sommer 10.00, G. Speck- hardt 2.50, F. Wendt 10.00, P. Seuel 7.10, C. G. Hiller 5.00, I. C. Weisel 56.25, L. Junker, E. Aulich 18.75, E. A. Winter 6.00, H. Hoops, F. K. Hörnicke 8.75, I. Noll, Theod. Jäckel, M. Mertz 15.00, F. W. Husmann 10.00, Dr. M. Gotsch 12.50, H. W. Hömann, P. Köhler, I. I. Walther, H. Meyer 3.75, I. Bergen 65 Cts, G. Markworth, L. Markhus, H. Gräbner 15.25, A. Ernst, L. Traub, H. Kühn 10.00, A. F. Siegel, A. Henkel 15.00, A. §. German 6.50, G. Präger 55 Cts, A. Feddersen, F. König 25.00, I. G. Sauer 55.00, R. Herbst, W. F. Driß, I. F. Fackler 4.25, L. Wuggazer, L. Vogelfang, M. Stephan 10.25, F. Dreyer 1.00, G. H. Führ, A. Bredeken, A. W. Frey, H. A. Schmidt, P. I. Bühl 11.25, G. Göbel, K. L. Moll 5.00, L. Lochner 10.00, H. Walther, I. Trautmann 16.75, Theo. Dresse, A. Michaelis, H. Wunder 24.00, H. Lemke 7.50, S. Reque, E. T. Richter 6.25, I. Bergen 16.25, I. Kilian 5.00, H. Grätzel 6.00, C. Stärker 6.25, F. König 2.95, G. Rademacher, C. F. I. Th. Jungk 7.50, I. Strikter 48.75, Th. Pissel 33.75, E. Hieber, R. Köhler 11.25, F. Lehman" 7.50, C. Humiker 8.75, W. Nehwinkel 3.75, C. Markworth 10.00, C. F. Liebe 31.25, F. Schneider, C. F. Herrmann, Th. Mattfeldt, E.J. Fiese, H.Pröhl 12.50, H. Michels, F.W. Scholz, F. M. Große 17.50. (Conclusion follows.)

Changed addresses:

Rsv. I'd. Kiel,;

Oit^, III.

Rev. Lentic-i-,
6k "rlostovvn, Keä^vooä Oo., Niirn.

Printing Office of the Synod of Missouri, Ohio, et al. states.

**Thomas of the West, the apostle of the
Lapps and fins.**

In the northernmost province of Norway, Finnmarken, live the Lapps or Finns. Depending on where they live, they are divided into mountain, river and lake Lapps. In total there are about 11,000 souls. The core is formed by the mountain Lapps. They roam around on their snowy mountains on their racehorses and sleds, year in and year out, and have to do without sunlight for about eight weeks a year. The river and lake lapps have sunk even lower than those, and live from fishing. Even into the seventeenth century, the idols among them maintained their power almost unbroken. Admittedly, parishes were founded here and there in the country, and several kings of Norway and Denmark had ordered that the Lapps should accept Christianity. They were forced to have their children baptized, but it was quite common to have their baptism washed away by a specially hired sorceress and to have them rebaptized. Then such a child wore a ring on its chest for the rest of its life, as a sign that it had been rebaptized to the paternal gods. If a Finn was willing to attend the Christian service, he hurriedly sacrificed a dog to his main idol, the Saivo and the Sarrakka, as atonement. When he wanted to go to the table of the Lord, he asked forgiveness from his idols at the first best brook. They kept the hosts in their mouths, took them out after the celebration, pinned them to a wall, and shot them with a bullet. The blood, which supposedly flowed out, was caught in the course of the rifle, and now, it was said, every shot hit. In 1658, the Lutheran bishop Erich Bredul, who had been driven out by the Swedes, set out to preach Christ Crucified in Finnmark. But his voice died away like that of a preacher in the desert, for after his death no one was found to continue his work. It was not until 1703 that God raised up a new messenger of the Gospel. This was the school teacher Isaak Olsen. This simple man worked for fourteen years with faithful devotion for the souls of his Finnish children, whom he laboriously begged for during his travels.

had to. But it was only a few sheaves that he could collect; however, through him King Frederick IV's active love for the Finns was awakened. And the good shepherd set out and showed him the man whom he had equipped for his work.

Thomas von Westen was born in Drontheim in 1682. From his youth, God trained him in the school of hardship and self-denial. His father had ten children to care for and did not want him to study. But the boy was not to be taken away from the books. And one day he was found hiding in a hayloft, a Latin vocabulary book in his hand. Finally his father surrendered, but he was supposed to study medicine according to his will, and he would have loved to become a preacher. He had already completed his medical studies and was about to receive his doctorate; then his father died. If his inclination for theology had not been so great, it would not have passed the test he now had to undergo. He had to live very poorly, had only the most modest food to eat one day after the other, and lived in a room with a friend who was just as poor as he. Both together had only one suit; when one went out, the other had to stay at home. When he had completed his studies, Peter the Great appointed him professor in Moscow. Frederick IV, however, made him his librarian, for the time being without salary. Von Westen remained at this post for three years. A pious widow fed and clothed him, and in her he found the companion of life created for him by God. In 1710 he was appointed pastor in Wedönn, in the Drontheim parish. He also had to embark on this journey under severe, external hardships. All of his wife's belongings and his book collection were lost in a shipwreck; the eldest of his two stepdaughters found her grave in the waves. This was the end of his preparation to become a pastor.

In the Lutheran Church of Norway at that time the situation was sad. Among the 5-6000 souls of Westen's congregation there was one Bible and two or three hymnals. Westen and six other clergymen, friends closely associated with him, described in a letter to the Danish king the dismal state of the

Church as follows: "The ways of Zion in this kingdom are quite desolate. There is no more church discipline in this country; the binding key is completely buried, the loosening key completely misused, the pulpit unfortunately mostly without fruit, the confessional more for the promotion of the kingdom of evil than for the abolition of sin. Fornication has become so rampant that the guardians of the sanctuary must fear Sodom's daily punishment on this land. Drunkenness is no longer a sin, quarreling and envy have become the custom, false weight and measure are considered permissible gain, ignorance in matters of blessedness is considered the true faith, swearing and swearing are the common language, Sabbath desecration is an indifferent matter.... Few children of God excepted, there is no difference between us and our heathen ancestors but the mere name 'Christians'." These seven men were bright shining stars, - they were also called the Pleiades, - and at that time appointed by the Lord to be a salt of the Norwegian Church. The brightest star among them was from the west. Without fear of man he raised his voice for his Lord and Master, exposed the sins of the poor and the rich, the noble and the lowly, punished the whole church in the name of God, and with urgent admonition invited all sinners to the cross of Jesus Christ. The hostility of the world soon awoke. Mockery and disgrace were the reward of the faithful shepherd; indeed, his congregation went so far in their fight against God that they petitioned the king for his removal from office. Like the West, his friends also worked; like him, they also had to reap contempt and scorn. The Seven, however, stood steadfast in the power of God. They appealed to the king for help in a letter, some of which we have given above. This increased the anger of the enemies. Some of the brothers began to tremble; von Westen stood without fear. "Is it our cause," he said, "our honor that we defend? Is it not the cause of JEsu for which we contend? Shall we then watch the mockery of his kingdom and his sacred truth without lamenting it? And who shall complain, if not his own servants? And to whom shall it be lamented, but to his anointed?" And their lamentation did not go out in the king's eternal heart, and at his

pious wife, Queen Louise. The most crying emergencies were lifted, so that von Westen could write to his friend Engelhardt, one of the seven stars: "A Purim feast must be kept!" While the Church in Norway was thus experiencing a gracious visitation from the faithful God, in 1715 the Mission College in Copenhagen received instructions from the King to lay hands on the Finnish Mission. The royal words are bright gems, and must not be omitted here: "After divine providence and love.... has given us an inclination to lead our subjects in the Finnish and Lapland Marches, who still live in blindness and ignorance of God, to a beatific knowledge; we therefore provide ourselves to you that you will undertake this great work with all diligence and zeal, whether God may give us grace, as we hope from His mercy, to see our great longing and heartfelt desire for the conversion of these poor come true." The missionary college realized that the success of the mission depended on finding a man whom God Himself had prepared to be a missionary. Such a man was from the west, as all who had spiritual eyes could see. He was appointed Rector of the Drontheim Chapter on February 28, 1716, and Vicar and Plenipotentiary of the Mission College on March 14. In the eyes of the world, of course, it was folly for him to spend a lucrative position and all the comforts of life to take on the toils and dangers of a messenger of Christ. But Von Westen immediately accepted the call. "The pious gentlemen write", he answered the Collegium, "they do not doubt my zeal and my faithfulness; but I doubt myself very much, but I rely on God, who brings what is weak in the eyes of the world to shame what is strong. And now in Jesus' name! I will not consult long with flesh and blood, but will make myself ready for the journey on Monday, since I will then also fulfill the remaining points of the instruction with all fidelity, as far as God grants grace to a frail man!" Only one thing made his heart heavy: the worry for his congregation that it would not again fall into the hands of a hireling. He wrote to the king: "If I have found grace in the eyes of Your Majesty, may my face not be shamed! I am departing from my sheep, leaving a community against which my heart was outstretched, and theirs against me. They stand around me weeping, stretching out their hands, like the disciples at Caesarea. Their weeping barely allows me to write these "most humble" lines to my king. I write with tears and heartfelt sadness of spirit, and if I could withdraw from God's call with a clear conscience, I would still remain here. But the love of Christ compels me, and my love for my King overcomes me." - This was the same congregation that raged against him six years ago and would have gladly chased him away; now they offered the king half of the property of all the inhabitants, if only they could keep their dear pastor. To his and her comfort, Engelhardt was appointed his successor.

No sooner had he arrived in Drontheim from the west than he immediately moved under the lobes. On May 20, 1716 he sailed with Kjeld, Stub and Jens Bloch. He went first to the sea lobes because they understood Norwegian. The love of Christ taught and urged him to study the misery of the Finns. He was not content

alone with preaching, but he took "the individual souls from the people in particular", and went after them in great patience. "A preacher has come to the country who loves the Finns," this rumor went before him, and soon old people and tongues gathered around him in the huts where he stopped, to whom he told Bible stories in all simplicity, taught the catechism, sang songs, and laid out sayings. Here and there the Finns built small prayer houses from their own resources, in which the Word of God was preached to them in abundance. For Stub remained as a missionary in East Finnmark, Bloch in West Finnmark, and both continued the blessed work of West. The latter moved on to the north, where ignorance and superstition were especially great. He sailed on barges across the stormy inland lakes, often in great danger, and visited the fishing huts of the Finns. Most of them thought that all happiness would depart from their craft if they renounced their paganism, and in this they were encouraged, it is terrible to say, by so many nominal Christians who preferred the money of the Finns to their immortal souls. But here, too, many a seed fell on fertile land, and later bore rich fruit. When von Westen returned, and surveyed the experiences of his first journey, his joy was great. "God retained the victory almost everywhere," he wrote to the Collegium. "You would die of joy if you knew for yourselves how many souls you have saved, how many preachers you have raised up, how many hearts you have opened, merely by sending out evangelists. And now, be confident, hope in God, who has shown you great things! He will soon show you greater ones; the angels go up and down the ladder of the Son of Man."

Von Westen returned to Drontheim on November 5, 1716. He brought two Finnish children with him, whom he raised in his home to later send back to the Zhrygen as messengers of Christ. From this time on, he trained Finns as missionaries at his own expense. Thus the work of the Lord continued in blessing. In 1717 the king ordered the building of a number of new churches and chapels in Finnmarken. Missionary catechists were employed, each of whom was to train two capable Finnish children to become school teachers. Some people were such enemies of the mission because they saw at its head a simple man who had nothing but his faith. Westen wrote about this: "It is a joy of my heart when I know nothing of earthly wisdom, and I strive daily to lose it more and more. God's kingdom is not built by Machiavellum (a politician), but by Paulum; also it is a great honor to me that God is honored in my lowliness and incompetence; for the greater is Satan's shame when his tent is overturned by a cinder. Saving souls requires more love and zeal than a refined mind. I only boast of my weakness, that Christ's power and wisdom may be mighty in me."

In June 1718, the zealous evangelist, accompanied by the two Finns, started his second missionary journey. After an arduous journey, they landed at Waranger, the main station of East Finnmark, from where they traveled back and forth across the country. In Tana he found a new chapel, and in it a large crowd of people to whom he could preach, "Ye were darkness before, but now are ye a light in the Lord." In Porsanger, the main station of West Finnmarken, many sorcerers renounced their forward-looking

Art. Others confessed that they had not really enjoyed idolatry for two years; however, they still sacrificed an animal now and then in order to be sure if Saiwo was something, so that he could destroy all the animals in his wrath. Also of these limpers on both sides not a few could be overcome. In Alten, high on the mountains, the Finns hauled the wood up on 129 pack animals to build the church. In the Northlands, West had an arduous winter journey. But in the hearts of the Finns it became spring. "Even though," he wrote about this time, "I had to bear signs in my body during this hard winter time, all the souls I cared for probably bear signs of the power of Christ." In Lödingen, 300 souls eager for salvation came to meet him. During the winter he stayed with a friend, especially busy with the teaching of six Finnish children. In a report to the missionary college he poured out his heart, both his joy about God's work among the Finns and his sorrow about the obstacles that the Norwegians put in their way. They were corrupting the body and soul of the poor Finnish people, especially through their brandy, and were persecuting those who had converted from idols to the living God with devilish mockery. Even Christian preachers engaged in the liquor trade. It cut deep into Westen's soul when the Finns asked, "Father, shouldn't the Norwegians fear God just as well as we do?" He turned to the king for help, and the king did what he could to control the evil.

After a trip to Copenhagen, von Westen set out for the third time on June 29, 1722, to visit his lapps. At Bodöen, the people asked him with tears for teachers. He established winter schools, and now the children came from far away; most of them had brought only three pounds of oatmeal for the week, and they salted it heavily in order to increase its strength so that it would be enough. Those who were prevented from attending school had the letters taught to them; others hid in solitude with their books from the ridicule of the Norwegians. No sooner had a month passed than many could read; they knew the catechism by heart. In Siuemen, the Heieen had firmly resolved to kill von Westen and his companions when they came; but when they heard the gospel preached and looked the friendly preacher in the eye, they changed their minds. They led him over the cliffs of their impassable mountains and followed him for many miles to the next preaching place. The abominations of paganism among the Finns became even more familiar to von Westen on this third journey than before. In October 1722, he wrote to the Collegium: "I have now wandered through almost every bay of Finland and Lapps, and a large part of the rocks in the Northlands. The Lord has blessed my little work richly and far beyond my thoughts, and certainly it was high time that God sent help to the poor northern Finns and Lapps. There were whole bays where there was not a single person who did not sacrifice to the devils, every house and church was a synagogue of Satan. This third journey took the most out of my strength, but that is nothing compared to the joy of my heart that when the death of Christ is revealed in my body, His life can be revealed in my blessed children, the Finns. They were like bitter bears and wolves against me in the beginning, but now they are ready to help me until the end of the world.

[131] follow." The whole winter remained from the west in the Northlands. On the rocks of Overhalden, an arm of the great mountain range Kjölen, lived a Finnish people, about 300 souls, who had not come down into the valleys since time immemorial. The preachers at the foot of the mountain hardly knew anything about them. But now there was a rumor that they were being visited from the west. They used all kinds of magic to keep him away, but soon they laid the magic wands at his feet. For they perceived that a love drove him up, which taught him to become poor with the poor, and even to be satisfied with their food, water boiled on juniper bark. He demonstrated other self-denial in other places. "Praise be to God," he wrote, looking back on this journey, "who, through so many dangers and troubles and attempts of Satan, has at last brought me here with sheaves of joy. Many benefits God has shown me throughout my life; but his grace toward me on this journey is like an overflowing cup."

Meanwhile, King Frederick had wanted to depose Bishop Krog, von Westen's sworn enemy, for multiple violations of his official duties, and had offered von Westen the bishopric. The latter, however, prostrated himself before him and begged him not to inflict such a severe punishment on the old man that his gray hair would lead to the pit with grief. A few years later he was to become bishop of Christiansand; but he also turned down this position. He desired to live and die as a simple messenger of Christ among his Finns.

A fortnight later, when he had returned from his third missionary journey, he set out again, accompanied by his friend Skanke. This time he did not go far, to the Finns in Stördalen and Merager, only two miles from Drontheim. It was a journey of refreshment, for among these his children the Word of God bore lovely fruit. At parting, the grateful children swam after their dear father, climbed into his barge, clasped his knees, and cried, "God, please the one who thought this out! Would to God that this teaching had come sooner, we had long since renounced all devilry!" - A Finn, Lars Nielsen, came to Drontheim from Christiania Abbey, seeking "the good man who never harmed the Finns." He asked him to come over and convert his wife and children and the other Finns. West wanted to go. However, Bishop Deichmann of Christiania was an enemy of the Mission, and according to the statutes it was to be limited only to Finnmarks. Westen wrote to the Collegium that he would go to the Finns even without instructions, "or should a few hundred Finnish souls be lost only because of fear of Bishop Deichmann? Is he not greater than God, or worse than the devil!" Meanwhile, he was ordered by the Collegium not to seek out those Finns. But Deichmann could not prevent the poor heathens from going in groups to the man of God in Drontheim, and from there they brought the word of God with them to Christiania. From far away came Finns eager for salvation, old men, young men, children, mothers with babies in their arms. Once three Finns from Merager had set out on a journey to the west. They were attacked and plundered on the way and had to turn back. But they came a second time to meet the Savior at His feet. - In 1725 the number of Christians in Finnmarken was more than 1700 souls. The work

The missionaries among the Finns were helped from the west by his "Instruction for the Mission in the Northlands", in which he laid down his rich experience and showed his successors the way to the souls of the Finns.

In the last years of his life, von Westen had some painful experiences. The Finns in Tids- fjord had wanted to slay their catechist, and among those in Salten a false prophet had risen. "The devil," writes the faithful servant, "is beginning to show himself among us as a raging dog who will not let go of his old robbery. Christ's power alone will crush him, and I have no doubt that I will stand firm in this matter.

"Nor am I afraid of all the devils that are in hell, much less of men that are on earth. For only now am I strengthened and prepared, whatever the hour may be, for the right bishopric, that is, to confirm my ministry among the Gentiles, and the testimony of JEsu with my blood!" He hoped daily to be able to go on another missionary journey, but the Lord had decided otherwise. A painful illness wore him out completely, who had already become very weak through many hardships in the service of the Lord. He died on April 9, 1727, with the words of Stephen: "Lord JEsu, receive my spirit." So poor was this man, who had made many rich, that the costs of his burial had to be paid by some Christian friends; he had sacrificed his entire fortune for his Lord. No one spoke at his grave; but better than a thousand funeral sermons was the word about him that went from mouth to mouth among the Finns through many generations: "The lector who loved the Finn!"

When Frederick IV's son, King Christian VI, visited Drontheim Cathedral in 1733, he asked the bystanders, "Where is our good, blessed Lector of the West buried?" Bishop Hagerup replied, "Your Majesty is just now standing on the grave of the blessed man." "Well," cried the king, "so we are standing on the grave of a man of God!"

(Sent in by Pastor Franz W. Schmitt.)

Are all Christians saints? What are "dead members of Christ's church"?

Andreas (enters Gottlieb's house, resentful, a booklet under his arm): There you have it, that's what I get for sending my Christine to your so-called "orthodox" school. Your pastor and schoolmaster are enthusiasts, but not "orthodox Lutherans," as you synodal conference leaders like to call yourselves.

Gottlieb. Hello, neighbor, where's the fire again? In your upstairs room, perhaps?

Andrew. Yes, in your Dietrich's Catechism.

G. And now say, how so?

A. Just think, today I hear my Christine learning her task before school. There the poor child learns, as it is literally written in your Dietrich: "How does our holy Christian faith interpret the word church itself. Answer: With the words: "a congregation of saints", i.e. a congregation in which there are all saints, or even more clearly, a holy congregation".

G. Well, where is it missing?

A. I thought you would want to be right. But you shall hear in a moment what kind of a The conclusion children and simple-minded people must draw from this. I asked: Tinchén, are all Christians saints? She just answered me to my face: Of course, Dad; whoever is not a saint is not a Christian! Now look at this enthusiasm!

G. Your Tinchén would have deserved that you would have kissed and hugged her for this lovely, splendid answer. But I realize that you have to shoot more powder before one can talk decently with you. So where do you find the rapture?

A. Don't you know that ages ago there was a sect of enthusiasts called Donatists? They also taught, as our pastor said the other day, that the church must consist of only saints. But to show you in black and white, our pastor lent me a booklet about Luther's catechism. There it is beautifully explained that there are also "dead members of the church of Christ".

G. Allen Respect for black on white, If it tells the truth. Even more respect for a booklet about vr. Luther's catechism, if it does not pass over the same. What is the title of the booklet?

A. "Explanation of the Small Catechism of Dr. M. Luther", by Ernst Genzken, Confistorialassessor and Pastor in Schwarzenbeck, Herzogthum Lauenburg. *) This is a compatriot of mine, therefore I believe him all the better.

G. Andreas, your little girl is only twelve years old and is neither a confistorial assessor nor a pastor, but this morning she gave you a much better lesson about the one, holy, Christian church than this learned gentleman in his book. (Leafs through it.) For behold, he must toil with his "dead members" so that it makes you lament and until - at last - he hits himself in the mouth, i.e. contradicts himself. This is how it goes, when one leaves the straight rule of God's word and wants to puzzle out with human wisdom what is God's highest wisdom.

A. Gottlieb! You shall prove this harsh judgment to me once as just. This time, I will take hold of you with your judgment.

G. I want to do that, too. Look at question 290. It says: "The Christian church is the kingdom of Christ on earth, in which He is preparing for Himself a people out of all nations through the Holy Spirit - His people and inheritance, His house, His body, His host and congregation." From the further discussion it then still emerges: HErr and king of the church is Christ. The church is the One People "or as Luther calls it in the interpretation: "The whole Christianity on earth. To this church of Christ refer the passages, 1 Petr. 2, 9.; Ps. 33, 12.; 1 Kings 8, 51.53.; Ephes. 2, 20.; 1 Cor. 12, 27.; Luc. 12, 32. and Matth. 16, 18. In short: it is Christ's church; the One great church of those who believe in Him, gathered from all nations." Have I said correctly what your Genzken teaches?

A. Yep, and I think that's what you should be complaining about the least, I realize now though, Genzken is more "missourian" than I thought before.

G. As far as I am concerned, everything is fine. I just wanted to draw your attention to the fact that Genz

Unfortunately, Pastor Brobst has printed a catechesis about the One, Holy, Christian Church in his "theological Monatshefte", according to the "Pastoralblätter", without objecting to the false teachings contained therein; thus, as editor, he has made himself guilty of the errors contained therein. The sender.

290 itself teaches that the church is the congregation of those who believe in Christ. Now further:

A. If it goes on like this, then you want to make me believe that Genzken is also "Miffourish-minded".

G. You will notice later that this does not occur to me in my sleep. Then I would be doing him honor that he does not deserve. I would then say that he teaches purely according to God's word, like Dr. Luther, from the church; because that is "missourian".

A. This is another blow, as I am used to you. But go on.

G. I continue with fr. 291. There your Genzken teaches that this church, i.e. the congregation of those who believe in Christ, is "one, because it is united in one faith with Christ, its one Head and Lord. "She is the holy one, because - now remember this until later - in her dwells the Holy Spirit, sanctifying all who come to Christ through Him." And thirdly, he continues: "But we cannot see both with our eyes; neither Christ, the invisible Head, and the multitude of those who have always been His members and are today everywhere on earth or will be in the future, nor the Holy Spirit, whether He really dwells in a man. Nevertheless, both are certain to us in faith, 2 Tim. 2, 19. w.

Now tell me, Andrew, if neither the Head nor the members of the One Holy Christian Church, nor the work of the Holy Spirit in the latter, can be "seen with eyes," how must this Church or "congregation of those who believe in Christ, united in One Faith with Christ, their One Head" - these are Genzken's very words - be for our recognition?

A. (Hesitantly.) What we cannot see with our eyes is invisible to us .

G. So we are so far that we have experienced according to Genzken himself: The right church - or the church of Christ - i.e. the congregation of those who believe in Him, is invisible to human eyes. Now let us hear further what your Genzken says to the question: "Whom does this church include" (or who belongs to it, who is a member of it?). - because it is all one and the same)? He says: "All the innumerable millions who from time immemorial came to Christ through faith and were saved, and all those who will be added from all the tongues of the world, are included in the one, holy, Christian church, and therefore it is rightly called the universal church"; - "all Christianity on earth, John 10:16." So who belongs to this invisible one, holy, Christian church, to this congregation of those who believe in Christ, say. Friend?

A. Nu, you also ask such strange questions. Genzken says that "all those who came to Christ through faith and are saved, and all those who will be added to them" belong to it.

G. This is also what God's Word says, this is also what Luther says, and the Lutheran Church, this is also what I say by God's grace. The whole Christianity on earth is the multitude of those whom the Holy Spirit "calls, gathers, enlightens, sanctifies through the gospel and keeps with Jesus Christ in the right united faith". Your Genzken in Fr. 297 also has it that way. Why he omits the words "through the gospel" in his answer, remains unexamined for now. So, until now remember, your Genzken has taught: **The church of Christ is the congregation.**

Those who believe in Him are invisible; those who have been and will be saved through faith in Christ belong to it. Who else, then, belongs to it? Even the hypocrites and the ungodly, who thus do not believe? - Say.

A. I should - not think.

G. Neither do I; but now comes the point where your Genzken hits himself in the mouth, as I said above. I omit what seems to me "questionable" about Genzken's argument on his questions 293, 294, 296, 299, and go straight on to Br. 300: "What name is specially attached to this One Holy Christian Church - in the third article?" "It is called the 'church of saints'." Why, "saints"? Well, what do you think, friend, that Genzken must answer to this question after the above?

A. With your whimsical cross-questions - annoying habit that! No, this time I'll keep quiet.

G. He who has a good conscience speaks freely; if the church is the congregation of those whom the Holy Spirit has sanctified in the right faith, why do you think it is called the "congregation of the saints"? Surely it cannot be troublesome for you to answer this?

A. You want to catch me somehow; but let it be: because it is the church of those whom the Holy Spirit has just sanctified in the right faith.

G. Right; or: made saints in the right faith. But your compatriot Genzken answers differently, namely: "Because they all received the Holy Spirit through baptism. He does so because he can now answer the second of the "two doubtful questions" according to his preconceived opinion, which he himself raises here.

A. Allow, what are these "questions of concern" called?

G. I thought you had studied the book, since you called it a "beautiful explanation" earlier. Well, let us leave aside the first question, about the answer to which a great deal could be said. The second is: "The Church is a congregation of saints; how then? Are all Christians saints?" (Fr. 304) You see, your dear child with his unconditional: "Yes, of course, daddy" has got you in such a

harness that you have burst out with enthusiasm and Donatist doctrine; you Sanguinicus you; and that simply because your pastor has drilled it into you like that: Missourian enthusiasts, Missourian Donatist doctrine, and so on.

A. Leave that aside; I know what I know. But now, where does Genzken teach his preconceived opinion?

G. Listen. He says - and notably of those who belong to the congregation of the saints, to the "congregation of those who believe in Christ" 2c. - the following: "They have all received the Holy Spirit through baptism; but many deny His power and are dead members of the church of Christ, even His enemies. - They deny the power of the Holy Spirit who is in them. They resist Him; they are not driven by Him. It may well be that they outwardly adhere to the word of God and the holy sacraments, but it is true of them what the Lord laments, Match. 15:8 - "If their heart is far from God, there is no spiritual life in them; they remain as all men are by nature, namely, spiritually dead.

A. Hold on, I'll be honest. This is all a vain contradiction. Let me see if it really says so; I can hardly believe it: Saints - who believe in Christ - deny the power of the

Holy Spirit. Enemies of Christ - members of the Church, even if dead. In those who deny the power of the Holy Spirit, the Holy Spirit should still be, which they received in baptism. This is nonsense, is blasphemy. No, compatriot, I will not accept that! The enemies of Christ and deniers of the power of the Holy Spirit must be comrades in the devil's kingdom. - And yet it says so! I am beginning to go crazy about Genzken and my pastor who spreads such a book.

G. Yes, shame on "Christian scholars" who send such scribblings out into the world; shame on those who spread such scribblings. They do not even "consider" that they will have to give an account one day. But, read on yourself, how Genzken imagines the "dead members of the congregation of the saints, the church of Christ"?

A. "They resemble a limb on the body that has died, cold, rigid and numb, because its veins are obstructed and the warm blood of the heart cannot enter it." I don't like to read any further, this is getting worse. No, Gottlieb, if our doctrine cannot be better defended, it will not take much for you to win me over.

G. He who lets himself be conquered by God's word is himself the victor. But, don't you want to know where to put such hypocrites and resisters who outwardly hold to the Word and Sacrament?

A. Yes, that's the knot that won't come loose for me.

G. And yet which God's Word so easily solves. "He who does not have Christ's Spirit is not His," says St. Paul. He who does not belong to Christ in faith is not a member of the true church of Christ. The Apology says: "It is indeed certain that the hypocrites and ungodly cannot be Christ's body, but belong to the kingdom of the devil, who has caught them and drives them where he will." And Luther: "They are members of the church, just as saliva, snot, pus, sweat, dung 2c. and all pestilence of the body are members."

"They are among the number of the Christians; cen name, appearance, and giving of the churches and Christians they have, **but they find it therefore not.**" Note that these people are in the visible church of the called, but they never belong to the invisible church, which is the church of the saints. They are also not Christ's, they are not Christians, but the devil's, they are hell-burners.

A. But, isn't that why Genzken calls them "dead members of the Church of Christ"?

G. How could the living body of Christ have dead members! Already in the natural body such a broken off, dead member must be cut off. This happens even more in the spiritual body of Christ. He himself says: "He that abideth not in Me is cast away as a branch, and withereth." So those who are accepted into Christ's church through baptism are cast away, who do not remain in Christ through faith, like a branch that is cut off from the vine. But they are not yet in Christ. They are dead, and members in the kingdom of death; but not dead members in the tree of life, in Christ, to Christ's shame.

A. I must admit that what you say has a lot to it. But listen, Genzken proves his assertion with the simile of the growing of the seed. He says: "The Christian Church is the 'holy' one for the sake of the

[133] Holy Spirit who dwells in it; but not for the sake of the people who belong to it.

G. Well, why don't you go ahead?

A. I see that this is wrong: the Church is, after all, the congregation of the saints, and surely these must be the people who belong to it in faith.

G. You see? But read on.

A.: "Rather, when the Lord looks at people as they are, He compares His Church" -.

G. Remember: Genzken says, "compares His Church". Now continue in the text.

A. "He compares His Church to a field in which wheat and weeds are mixed. The seed that is scattered on it is good, because it is the holy word of God. Therefore, what is not missing in the field of the Christian church? The good wheat. But what do the dead members of the church, who resist the Holy Spirit and deny His power, resemble? They resemble the tares among the wheat" 2c.

G. Now I will read what the Lord Himself declares about this, Matth. 13, 38: "The field is the world. The good seed are the children of the kingdom," that is, the members of the church of Christ. "The tares are the children of wickedness. The enemy who sows them is the devil. So devil fruits they are, not members of the body of Christ, not even dead ones. Your Genzken says: The field is the holy Christian church, the congregation of the saints - for he speaks of it quite explicitly; although the Lord Christ says: "The field is the world, the world." See, that is how one deals with God's word, and you know that yourself.

The Lord Christ does not say here what the church is, what the congregation of the saints is, but how the church appears in this world; how it will always be in the visible crowd of the called, which can also be called church in a broader sense, because the true church, the invisible congregation of the saints, is hidden among them. John 10:27,28 describes who the true members of His church are. Do you know this by heart?

A. Yes. "My sheep hear My voice, and I know them, and they follow Me, and I give them eternal life, and they shall never perish, and no one shall snatch them out of My hand."

G. And now I still have to prove to you what I claimed at the beginning, that your Consistorialassessor 2c. hits himself in the mouth in this treatise?

A. I have already noticed this. First, he says that the church of Christ is the invisible congregation of those who believe in Christ; to it belong those who have been and will be saved by faith. And then he says: it is not called holy for the sake of the persons - the congregation of the saints; for to it also belong the unbelievers who have once been baptized.

G. That may be so. But what do you think about what your Tinchén said, the dear child: "All Christians are saints"?

A. I am no longer able to run against it. It could be like that in the end. But with the answer that she learned from your Dietrich's catechism - there

G. Well, go ahead with the speech!

A. It's too Missourian for me. I guess it's one of those things that's not supposed to be in the old Dietrich, which I've heard about.

G. I agree with you on both counts. Though not too "Missourian," it is genuinely Missourian, for it is taken from Luther's Larger Catechism (third article). And this, as you know, is one of the confessions of the Lutheran Church, which Missourians consider to be the pure confession of the doctrines contained in God's Word.

A. (concerned). Should that be possible! Lutheran, not Donatist doctrine should be that with the "vain saints"?

G. Yes, dear friend, Lutheran doctrine. Let me give you a clue. The Lutheran Church teaches that the Church of Christ is nothing else than the assembly of all believers, but that in this life there are many false Christians and hypocrites, even public sinners among the pious; the Donatists, however, made even the visible Church a congregation of vain saints.

A. Many things now fall from my eyes like scales. But everything is still new to me, I confess it: too - Missouri. But I will continue to think about it with my God and His holy word.

G. May the good Lord have mercy on you. He lets the sincere succeed. Just become a faithful Bible Christian and a right Lutheran. Then you are already a Missourian. But listen, what do you want to do with your Genzken now?

A. I'll return that to my pastor right away.

G. Then also tell him - it is your duty - to be afraid of the sin of spreading such books further. Even if it is only to give one to the Missourians.

A. I will see to it. God help further.

G. And listen, give a kiss to my dear pathchen Tine for her wonderful testimony that brought us together today:

All Christians are saints; after all, whoever is not a saint is not a Christian. So that God commanded.

A. Likewise.

The Synod of Missouri, Ohio et al. states, Middle Districts,

held its regular annual meeting from August 5 to August 10 at the congregation of Pastor Schwan in Cleveland, Ohio. The meeting was attended by 75 pastors, 48 teachers and 56 deputies; in addition to these, there were several guests from other districts of the synod. This time 8 pastors, 4 teachers and 7 congregations did not send a deputy. 5 pastors, 5 teachers and 3 congregations were admitted to the synod. Accordingly, the Middle District counted 83 preachers, 52 school teachers and 63 congregations.

Including the meeting held on Tuesday evening after the close of the service, a total of 11 sessions were held. A pastoral conference was held on Wednesday. The teachers held a conference and the deputies an extra meeting. The latter was called together for the purpose of discussing the college matter.

The subject of the doctrinal negotiations were 18 theses about the right, advantages and duties of the free church. These theses, with their further elaboration and substantiation by God's Word and Luther's teaching, make it quite clear of what great importance and great benefit it is for a Christian to understand the difference between the state church and the free church.

The church of Christ should be and is free and independent from all worldly rule, power and authority. - The fact that the church of Germany is mixed up with the state and thus is not as it should be according to God's word and will is by no means an indifferent thing, but rather a great affliction, a state contrary to God, from which unspeakable damage has already been done to the church and is still being done. The Lord founded his church as a free one. He himself has separated church and state. What God separates, man shall not unite. To deprive the church of its self-government and to place it under the guardianship of the state is sacrilege and robbery, and only people "of distorted senses" can deny the church its right - the right to be as it was founded. Or was the purpose of Luther's Reformation to free the Church, imprisoned and groaning under the Antichrist, from the tyranny of the pope, in order to deliver it to the power of the secular authorities? Truly not! "The secular regiment deals with many other things than the Gospel... Therefore the two regiments, the spiritual and the secular, should not be mixed together and thrown into one another." (Augsburg Conf. Art. XXVIII.)

What great damage the church, which is mixed up with the worldly regime, suffers through such a God-opposing mixture, is all the more clearly recognized when one rightly considers the advantages of which the free church enjoys. These consist in the fact that through the unhindered use of its freedom, so that Christ has set it free, the gospel has its free course. And only there, where the gospel is proclaimed in all its fullness and unhindered, can 1) purity and unity of doctrine, 2) right church discipline, 3) self-government of the local congregation, 4) union of the individual congregations by right means and in the right way, be brought about and maintained.

It is of the greatest importance that we become aware of these advantages of the Free Church. The right recognition of them first of all drives us to the guilty gratitude to God, who has given us the pure doctrine of the church and its freedom to know and out of undeserved grace lets us live in a country, in which we are not hindered by any authority in the use of our Christian freedom, as a free church. After that, the knowledge drives us to pray that God will preserve this freedom and further protect us from the mingling of the church with the state, as it also moves us to intercession for our oppressed fellow believers in Germany, who, betrayed and sold by their unfaithful shepherds, are groaning under the heavy yoke of the state-church constitution. It urges us to be vigilant and to take care that we do not carelessly squander the treasure entrusted to us, and thus seriously reminds us of the duties of the Free Church, namely, that it should, in the fear of God, consider the high responsibility for the right application of freedom. For the greater grace God has shown her, the more Satan pursues her and seeks to fell her. "Therefore" (thus reads the final thesis):

"Each one learns his lesson, and the house will groan."

The detailed explanations of these 18 theses together with their substantiation by the Word of God and testimonies of pure Lutheran teachers, especially Luther, will, God willing, soon follow in the synodal report.

Praise and thanks be to the gracious God for the rich blessing He has again given to our proceedings for Christ's sake. May this blessing be spread far and wide for the glory of His name and the welfare of His Church in all places.

Finally, let it be granted to commemorate with prospective appreciation the hospitality of the dear Zion congregation in Cleveland, and to thank them sincerely once again for all the love they have enjoyed. G. Runkel.

To the ecclesiastical chronicle. I. America.

Methodist camp meetings. About these, a Presbyterian paper, "*The Interior*," among others, says: "The Methodist camp meetings are attractive places. They are the proper substitutes for Long Branch, Saratoga, and similar fashionable gathering places of gamblers. The people there have all the advantages which beautiful scenery, fresh air, pleasant company, the meeting of old friends and the making of new friendships can afford - in a word, everything can be found which makes any pleasant summer sojourn desirable, and, besides, the religious feeling is revived and strengthened. The press often ridicules these modern Methodist camp meetings, saying that people go there for pleasure, to get married and to be seen. It does not matter to us for what reason the people go there, as long as the Methodist preachers use the old-fashioned artillery of the gospel and play on the crowd. The modern camp meetings meet a felt need of our time.

We would

We would not be surprised if these camp meetings became more and more popular every year, among rich and poor, young and old, and if ever greater results were achieved by them.

G.

The golden age of the gymnastics clubs, which, in addition to exercising the body, make it their task to fight Christianity, will appear when they have wiped out the Christian church and its preachers from the earth. That this is a very difficult thing, they must admit themselves, but they do not want to rest until they have reached this goal, even if it should take so long. One of their maulers recently said from a gymnastics festival in Illinois: "This goal still lies in the distant future; to reach it will take vigorous, Herculean efforts and one generation after another will come and disappear before this **golden time** will appear. For everywhere the corrupting influence of the clergy over the minds is still great, and they are zealous in their activity to hinder progress. Everywhere and at all times we must relentlessly fight these roadblocks to progress. The battle is not easy. It will be long and tiring, for we have to deal with active and cunning opponents. But it is precisely this activity and cunning that should spur us on, for only in the complete annihilation of our opponents lies our triumph. But "He who dwells in heaven laughs. of them, and the LORD mocks them." Ps. 2, 4.

First religious pilgrimage in this country. On May 14, a large number of people departed from Washington on a special railroad train to Collingwood, from where a Roman Catholic pilgrimage was made to a shrine two miles into the country. The pilgrimage train was accompanied by a band of musicians. This is how Catholicism became Americanized. Ad. Vol.

Baptist blasphemy. The Baptist organ "*The Christian Era*" comments on the baptism of eighteen children who were given flowers by the pastor after the baptism: "Why didn't the pastor put the water on the bunches of flowers and then give them to the children? The children would undoubtedly have preferred that, and the bouquets would certainly have appreciated such a baptism. It is only the fashion of a fashion, as one knows, and is not of the least importance what happens, or how it happens, if it is only called baptism. How sweet the idea, a bouquet of flowers for the child! What else? *Ice cream* for the adults after the baptism, probably. Is the idea patented? We would like to advise the pastor in question only one thing: sprinkle the thing that appreciates what is done with it. This thing is the bouquet, not the child. Baptism - children - bouquets - nonsense!" Dear reader, turn to Zech. 3, 1. 2. Ad. Vol.

The Protestant Federation. Under this name some rationalistic associations (congregations cannot be called, since they do not belong to Christianity) have united. This covenant was assembled in Cincinnati on the 27th and 28th of May. Four congregations were represented; of these, two are in Cincinnati. One church not represented sent an apology; five cared nothing for the convention. Eight covenant preachers were present, seven sent apologies, and six did not even bother to send apologies. One Cincinnati congregation sent two and the other seven lay delegates, and three more lay delegates were sent by the other two congregations represented. Thus the convention as a whole consisted of 20 members. Five congregations are to be removed from the covenant list because they sent neither representatives nor apologies. One preacher came forward only to join.

At a recent Union Holiness Convention held in [Ocean Grove](#), things must have been pretty wild, since even Methodist papers confess that "outbreaks of rapture" occurred. There were 12 different sects represented at the convention. "However," says a Methodist report, "the Methodists and Quakers on the whole had the upper hand. Quakers sang 'our' Methodist songs. "Zion songs with the greatest relish; Presbyterians shouting '*that's so*,' '*Glory to God*,' '*Amen*,' all in Methodist fashion; Episcopalians speaking and praying in the meetings; Methodists kneeling in silent prayer with the Quakers; Baptists confirming the testimony of Congregationalists; the blessing of the Episcopal Church falling like oil on troubled waves at the close of the meeting." - All that was missing were the dear cousins, the Papists.

G.

General Synod. In the "*Lutherische Zeitschrift*" we find the following notice concerning the doctrinal basis of this body: In the

Allentown St. Paul's church dispute Pros. Dr. Brown of Gettysburg was called before the court here a few weeks ago, and after he had already given several days' testimony in regard to the history, doctrines, and usages of the General Synod, the jurists asked him on cross-examination, "Did the General Synod ever accept the unaltered Augsburg Confession unconditionally and without reservation?" To this question the court demanded a clear yes or no answer, and there he repeatedly stated that he could not answer yes or no. For hours the advocates tried to persuade him to answer yes or no, but they did not succeed.

On Sunday, May 10 of this year, 300 negroes were baptized at one time in the Appomattox River, near Petersburg, Va. The baptized, as soon as they came out of the water, gave vent to their joy by so vehement a demonstra

The baptismal processions were so loud that it often took four or five strong men to calm them down again. From the river, after the baptismal act, a procession of 10,000 men returned to the church, where the celebration continued with great enthusiasm. Ad. Bd.

Nun schools. Twenty-five years ago, there were only 66 schools in the United States that were under the direction of nuns. At present there are 400 academies and 240 schools, not counting other schools where instruction is free.

II. abroad.

Brazil. The envoy in Rome, Baron Penedo, has issued a papal decision in which the behavior of the bishops is described as not praiseworthy and they are commanded to stop the closure of the churches and excommunication of the Freemasons. (Kreuzztg. 59. Beil.) - The bishop of Olinda has not published the papal letter and has refused to withdraw his excommunication, because as long as he is imprisoned, he cannot exercise his episcopal rights, thus he cannot solve any church punishments. The bishop of Para joined him.

(Ev. Chr.)

Miscellaneous.

Bad houses. Now many think (you can even read it in many newspapers now) that the best way to control the ever increasing fornication is for the authorities to allow and supervise bad houses. It is true that this has always been believed in the Roman Church. Among others, the famous Jesuit, Cardinal Bellarmine, tried to prove it with many reasons. Popes themselves gave permission for this and collected a lot of money through high taxes, with which they charged the bad houses. In Protestant countries and cities, where Luther's teachings were still valid, it was different. For example, a traveler named Gualdo Priorato reported of Hamburg in 1666: "The city has a hundred armed night watchmen. Every woman, even with an escort, if she is suspected of being a courtesan (a bad prostitute), is arrested and interrogated; if she is found to be a fencer, the fencer is fined, the woman is put in the pillory, whipped, burned and expelled from the country. This had good consequences. In the Hamburg rural community of Morfleth, for example, not one illegitimate birth occurred from 1650 to 1669, that is, in twenty years. So Tholuck tells in his writing "The church life of the seventeenth century" (II, 208.). Luther writes about this point: "To avoid greater harm and evil, to choose the lesser is well done in outward and bodily things, but in spiritual things it is done differently, in which one should not do evil, so that good may result from it. The lewd houses that are tolerated in large cities are not worthy of much discussion. For it is publicly contrary to God's law, and they shall be counted heathen who publicly tolerate and allow such disgrace. For this is a loose command, that they pretend that the less dishonor and adultery is done. For a young journeyman who deals with whores, and has once considered his honor and discipline, will not abstain from wives or virgins, if he can have reason and opportunity. So that in this way fornication is given more cause than it is prevented, and as a result those often fall into sin who, if this opportunity and cause had passed them by, would well abstain. Therefore one should consider such authorities, who tolerate lewd free houses in cities, as pagan." (I, 1851. f.)

W. [Walther]

[135] Ordinations and introductions.

It will certainly give your dear readers of the "Lutheran" great pleasure to learn that we now also have a German Lutheran congregation in Decorah, this ecclesiastical center of our dear Norwegian sister synod. - Founded by the dear Norwegian brethren, it has, under their faithful care and with God's gracious help, now prospered to such an extent that it was able to appoint its own pastor in the person of Bro Lindemann, a candidate for the sacred office of preaching. In accordance with the commission he received, he was ordained and introduced by I. L. Crämer in the midst of his dear congregation on the first Sunday after Trinity, August 9 of this year, with the assistance of the Norwegian Pastor Guldbrandsen.

Address: Rsv. Rr. Diiicnannn,
Lox 74, Occorast, Iowa.

On the Tenth Sunday after Trinity, August 16, Candidate E. A. Frese, called from a small Lutheran congregation in the great city of St. Joseph, Missouri, was ordained and inducted by me. I. F. Büngr.

Address: Rev. R. Rrcso,
8. r. oon. oikirci L Ostarlos 8ts.,

8t. .loschst, ^lo.

On behalf of President Schwan, the candidate of theology, Mr. Ph. Schmidt, who was appointed pastor by the Lutheran St. Paul's congregation in Liverpool, Ohio, was ordained by the undersigned in the midst of the aforementioned congregation on the 9th Sunday after Trinity and inducted into his office.

C. Schmidt.

Address r Rev. Dli. 8cliirO<It,
Divcrpool, Llccllna Oo., Ostio.

On the last Sunday after Trinity, Candidate G. Rosenwinkel was ordained and introduced to his congregation in Wausau by order of our Vice-President.

W. Hudtloff.

Address: Rev. 6th RosenwinlLcI,
'Wausan, ^Visc.

The Candidate of Theology, Mr. Heinrich Kalt, called from the Emanuel Parish near Warrenton, which was founded in January 1853 and until then served as a branch of our parish, was solemnly ordained and introduced by the undersigned with the assistance of his assistant preacher F. W. Brüggemann on the last Sunday after Trinity, August 16, according to the order of our honorable President Schwan.

P. A. Weyel.

Address: Rev. ü. Ratt,

8taeer's, Van<1erl>urşü Oo., luck.

In accordance with orders received, Candidate Aug. Hertwig was ordained and installed in his congregation at Leaf Valley, Douglas County, Minn. on the Tenth Sunday after Trinity.

May the Lord make him a blessing for many! R. Winkler.

Address: Rev. LertvviZ,
Deal Vallev, Douglas Oo., Llinn.

In accordance with orders received, Mr. E. Dbring, Candidate of the Sacred Preaching Office, was ordained and inducted in his parish at Glencoe, Ill, on August 3, by the undersigned.

H. Wunder.

Address: Rev. L. voorinA,

Olencoe, Ooolr Oo, III.

According to the received notice, the candidate of the sacred preaching office, Mr. Wilhelm Uffenbeck, was solemnly ordained and inducted into his office by me at Lemont, Ill, on the loth Sunday after Trinity, August 9. C. H. Rohe.

Address: Rev. Ilü'enbecic,
Dernont, Oook Oo., III.

On the first Sunday after Trinity, Candidate I. Sreck was ordained and inducted by the undersigned in his congregation at Neu-Oberhofen by the honorable Presidium of the "Eastern" District.

M. Michael.

Address: Rev. 4. 8ieiclc,
Ratestin, Rrie Oo.,

Commissioned by Mr. Praeses Büngr, the undersigned has ordained the candidate of the sacred preaching office Herm I. P. Günther on the 6th Sunday after Trinitatis in the midst of his congregation at Geneseo, Ill, ordained and instituted. C. A. Mennicke.

Address: Rev. .1. I?. ducntster, I
Rox 725-Oeneseo , üenr^ Oo., III.

On the 10th Sunday after Trinity, Candidate Justus W. Gram was ordained and inducted in his congregation at East Boston, Massachusetts, by the undersigned with the assistance of Pastor A. Biewend.

H. Fick.

Address: Rev. cknstns 4v. Oraw,
118 Ostelsea 8t., Corner ol Porter,
Ra-t Losten, Liass.

The preaching ministry candidate Mr. Ed. Theel, called by several Lutheran congregations in Marquette County, Wis. is on behalf of the high". Presidium of the Northern District by the undersigned, assisted by the Rev. Hoyer of the honorable Wisconsin Synod, was ordained and installed in the midst of said congregations on the 9th Sunday after Trinity.

H. A. Alwardt.

Address: U "v. L. l'üool,

Osriunnia, Llarczustts Oo., ^Vi8.

On August 9, 1874, the 10th Sunday after Trinity, Candidate Albert Käselitz, called from the Lutheran congregation in Marquette, Marquette County, Michigan, was ordained and inducted by the undersigned by order of the Reverend President Hügli. C. F. Ebert.

Address: Rov. ^. ldsrt lLaWolitL,

Llarczustts Oo., lIckloü.

Announcement.

Elected professor at the Addison School Teachers' College by a majority vote of the electoral college:

Mr. Pastor Friedrich Lochner.

According to the Synodal Constitution Cap. V. L. tz 4. the election is valid if it is confirmed by at least two thirds of the congregations entitled to vote. These must send in their votes within eight weeks. Those who fail to do so shall be deemed to have voted in favor.

St. Louis, August 28, 1874. Th. Brohm,

d. Z. Secretary of the Electoral College.

Ads.

Proceedings of the Twentieth Annual Meeting of the Northern District of the German Lutheran Synod of Missouri, Ohio, and other States, ^, nno Domini 1874.

The reader will remember the report about the meetings of the Northern District in No. 14 of the "Lutheraner", in which it was communicated how delicious the discussions about the daily research in the Scriptures had been. Without a doubt, as soon as he read this notice, he resolved to obtain the printed synodal report in order to read and study the "exceedingly edifying, heart-strengthening, and conscience-penetrating" proceedings. The report has now been published and should be widely distributed. It contains 80 pages and is available for the price of 20 cents from our agent, Mr. M. C. Barthel. G.

Sermon on Matt. 21:1-9, preached at his inauguration on Palm Sunday, 1874, at Bethlehem Church, Bremen, St. Louis, and put in print by decision of the congregation by E. O. Lenk, Lutheran pastor there. St. Louis, Mo. 1874.

A second edition of this sermon, which was already announced in No. 10, has become necessary. Those whose orders could not be filled should send them in again. Small orders should be accompanied by the amount. Please contact our agent, Mr. M. C. Barthel. Price: 1 copy postage paid 6 Cts, 12 copies 50 Cts.

Conference - Displays.

This year's Wisconsin Pastoral Conference meets, s. G. w" Friday, Sept. 25, at Sheboygan, Wis. and holds its sessions until Tuesday, the 29th. Timely registration with the local pastor, Mr. O. Spehr, is required of every member of the conference. A. Rohrlack.

This year's Minnesota Mixed Pastoral Conference is to be held from Tuesday, Sept. 15, to Thursday, Sept. 17, at Pastor Emmel's home in St. Peter. Protests to this timing must be made to the undersigned by August 15, in which case it would have to remain at last year's date. This would then be announced later. If nothing is announced, the above provision applies.

On behalf of the Minnesota General Pastoral Conference.

O. Clöter.

The Cleveland Specialconference meets, s. G. w., at Massillon, Ohio, on the 22nd and eighth of September.

I. Rupprecht.

The Iowa Pastoral Conference will be assembled, s. G. w., Sept. 16-21, at the home of Rev. G. Horn in Benton County. I. F. Doescher.

The Pastoral Conference of Northern - Illinois will meet, s. G. w., from the 22nd to the 24th of September at the congregation of the Rev. Strikter at Proviso, Ill.

G. Traub, Secretary.

The Southwest Indiana Districts - Conference will assemble, s. G. w., from the first to the 5th of October at Mr. Pastor Sitzmann's in Terre Haute, Ind.

F. W. Brüggemann, Secretary.

The Southern District Conference of the Lutheran Synod of Illinois a. St. will hold its meetings this year, s. G. w., September 22nd to 24th, at the congregation of the undersigned near Altamont, Effingham County, Ill.

The main subject of the negotiations will be: Theses against unevangelical practice.

At Altamont, wagons will be ready to pick up arrivals the previous day.

G. Wolf, Secretary.

This year's Michigan Pastoral and Teachers' Conference will meet, s. G. w., October 8, in Adrian.

Timely registration with the local pastor, Mr. I. Trautmann, is requested. A. Ch. Bauer.

Changed conference - display.

The Northern Districts Conference will not meet from Asten to Asten, but from September 22nd to 24th. I. Heinig er, Secretary.

Received at the Eastern District Treasurer's Office:

To the synodal treasury: By Past. Ernst in Canada O17.53. by congreg. in Rorbury O21.00. congreg. in Tonawanda O4.41. congreg. in Williamsburg P20.00. congreg. in Tonawanda O7.07. St. Andreas congreg. in Buffalo O9.60. congreg. in North East O5.00. congreg. in Washington O20.61 and O16.24. congreg. in Willsville O5.58. congreg. in Eden O13.00. Trinity congreg. in Buffalo O17.08. Grm. in Wolcottville O7.00. Grm. in New Bergholz O2.78. Grm. in Ionia O18.00. O7.00. Grm. in Cohocton O4.00. Grm. in Martinville O8.82. Trinity S Grm. in Buffalo O14.16. Grm. in Williamsburg O9.50. St. Pauls Grm. in Baltimore O28.50. Grm. in College Point O12.50. Past. Flckenstein O1.00.

For the heathen mission: For Hermannsburg: Through Past. Ernst in Canada O15.60, from the Frauenverein in Boston O2.00. For Leipzig: By Past. Ernst in Canada O5.50, from the congregation in Cohocton O3.00, from Mrs. Pastor Her O1.00.

For the college building in St. Louis: By Past. Ernst in Canada O5.50. From St. Andrew's Parish in Buffalo O30.00. From the Young Men's Association of St. Martin's Parish in Baltimore O10.00. By Rev. Michael belatedly from 2 parishioners O6.50. From Pauline Bindig 25 Cts.

For inner mission: By Past. Ernst in Canada O1.10.

To the widow's fund: From Past. Franke O2.20. Pastor Fleckenstein O1.00.

For Past. Brunn's Institution: By Past. Ernst in Canada O6.03.

To the orphanage near Boston: By Past. Ernst in Canada O32.87. From the Grm. in Williamsburg O20.00. Wedding Collecte at I. Winter O1.50. DeSgl. at F. Reid O3.00. From the Grm. in College Point O10.00.

On the orphanage in Detroit: From the community in Barton O4.25. From Past. Weinbach O1.50. Jakob Hebel O2.00. L. Becker O1.00.

For college maintenance: from the comm. in; New York O11.75. O11.52. and O9.18.

On the emigrant mission in Baltimore: From the Grm. in Lonaconing O6.05. Grm. in Eden O5.00. By Kassirer Schuricht O100.51.

For poor students: From the Williamsburg comm. for Purzner O10.00. From same for Ackermann O10.00. From the Grm. in Washington O12.28. Grm. in Port Richmond for W. and C. Holls O6.50.

To the church building in Hartem: By Kassirer Schuricht O50.00.

To the Seminary in Springfield: From the Grm. in North East O6.00. Grm. in Tonawanda O5.00. Grm. in Eden O13.61.

To the orphanage at Addison: wedding coll. at teacher Hoffmeyer O4.40.

For teacher Hermann: From Trinity S comm. in Buffalo O12.28.

Correction.

In No. 12 of the "Lutheran" page 96 read under the heading "To the orphanage at St. Louis, Mo." instead of "O11.40 from the congregation in Paterson": O11.40, bei der Hochzeit von A. W. Germer in Paterson collectiert.

New York, August 1, 1874. I. Birkner, Cassirer.

For poor students received a bequest from Blessed Mr. Johann Heinrich Niebaum in Pittsburg, Penn. in the amount of O25.00. From Mr. W. Lrallmann in Baltimore P5.00. From Bro. M. Mehrtens there O5.00. A Collecte, raised on the wedding of Pastor Herzer with Fräulein Griese, P15.75.

For missionary purposes, a bequest from Blessed Johann Heinrich Niebaum of Pittsburg, Penn. in the amount of O25.00 was received.

C. F. W.

Walther.

With heartfelt thanksgiving to God and the cheerful givers, the undersigned certifies that he has received the following gifts of love for the building of the church of Zion Lutheran Church in Independence, Kansas: From the congregation of the Rev. Hahn in Staunton, Ill, \$10.00. From the congregation of Mr. Rev. Biltz at Concordia, Mo, \$10.00. From the congregation of Mr. Past. Brauer in Alleghen, Pa, \$12.47. From the congregation of Mr. Past. Pissel in Matteson, Ill, by Mr. Past. Miracle \$10.00. From the congregation of Mr. Past. Ottmann in Collinsville, Ill, \$10.00. F. Karth.

136

Received for the Takle - Garden - Mission:
 Bon Ludwig Merhoff 0.10. M. gray Roloff 2.00. Paft. A. Honecker 1.50. F. Kolberg 1.00. F. Schröder 4.00. Wittwe Grahl 1.00. A. Bollenmann 75 Tts. Past. Weselohs Filialgemeinde 2.85. Past. Schmogrows parish 15.35. E. Wiecke 70 Lts. F. Wenke 30 Lts. Doris Schluter 25 Tts. Gerfen 65 Tts. Past. Horst's Gem. in Hay Creek 7.41. Bon of Gem. in North East 6.00. Gem. in Elyria 11.17. By Kassirer Schuricht 123.87. By Kassirer Eisfeldt 160.48. BysPast. Runkel by A. Jselhardt 4.65. by Hirschfeld 50 Cts. W. Thurke 2.00. Mrs. Heinrichs M Cts. Bon women's club of the Gem. of the Past. Hagedorn 5.00. Bon Past. Schlattermundt 1.00. pastor Holzels Gem. 6.00. by Past. Lenk 10.00. By Rev. Böttcher 12.25. Bon A. G. Eichler 2.00. Bon of the Gem. of the Rev. Arendt 9.00. Gem. in Eden 7.00. By Kassirer Grahl 169.10. Bon Past. Dammann 90 Cts. Speaker 2.50. By the Gem. in Wvandotte 7.35. Bon Mrs. Althof 1.00. Bon C. Becker 1.00. Hams 15 Cts. C. Gilst 1.00. I. Staudacher 1.00. Past. Kittel 5.00. Voskamp 1.00. surplus of a communions collection in Past. L. Seuels Gem. 3.04. by himself 95 Lts. By Past. Trautmann from the treasury of the Women's Association in Adrian 12.00. Bon Mathwig 2.00. By Past. Germann's Gem. in Peru 7.85. From readers of the "Gemeindeblatt" 35.52. Past. I. Hahn's Gem. 11.20. By Past. Daib, Collecte at the community mission festival in Oshkosh, 50.00.
 New York, Aug. 1, 1874. I. Birkner, Cassirer.

- Obtain -:
 For poor Zöglinger Bon D. Rosenwinkel in Addison K5.00. Bon of the parish in Vmedy for their 4 pupils 32.00. Through teacher E. Selle, on Past. Brammers wedding collected for Otto, 6.25. deSal. collected elsewhere 14.00. By Past. Stubnatzy for Weseloh 5.00 and 16.00. By Rev. Steinbach from his parish for Krenniug 10.43. By Rev. Stephan: Gemeinde-Collecte 7.45. by Junglingen 1.40. by H. B. for Zutz 2.50. By Kassirer Linker 12.48 and for Ackermann 75.00. By Lehrer Meyer of the Junglingsverein of the Gem. in Monroe for Spuhler 5.00. By Lehrer Grauer of the Junglingsverein in Saginaw City for poor pupils from Michigan 11.46. By Paft. E. A. German" in Peru, Jnd, collected at L. Johnson's wedding for Keyl 8.20. Through Paft. Hieber Dr. Kuchle 8.05. Through Past. I. Schmidt from the treasury for Michigan sophomores 10.00. By Paft. Tramm to Beyer 10.00. By Pak. Polack, collected at teacher Wente's wedding, 5.00. Aus Addison r from Wm. Brote and H. Rosenwinkel 2.00 each, W. Buchholz 3.00. By Teacher Denninger in Avrian from the Virgins' Association there 15.00, from the CommunionSkafe 10.00. To Hr. I. Meyers wedding in Trete collected 21.50. By Past. Hügli r from Ehr. Tietze 1.00, Albr. Wendt 2.00, from the Jung- ftauenverein of his parish 15.00.
 To the seminar budget: By Kassirer Birkner 16M. By Kassirer Grahl 145.87. Bon Paft. Traubs Gem. in Trete 12.40. - Gott vergelt'S! T. A. T. Selle.

For L "S Lutheran Orphanage to Siudlei" IM"

received" since July 21: By Paft. Nützel in Wrft Tly V5.00. Bon Joh. O. Birkner 2.50. From the piggy bank of Johann and Anton TiordeS in Ethingam, Ill, 2.40. Through Lhr. Sie- ving from the congregation of the Rev. Achenbach 16.00. By the same from S. in Past. E. A. Sievtnas congregation 5.00. Song melt at A. Musbach's wedding in Eisleben, Mo., 6.50. Bon I. K. in Past. Heids congregation in Peoria, Ill, 5.00. Posthumous to JahreSfeft-Tollete by W. L. Schramm 5.00. From Rev. Brauer's congregation in St. Louis by E. Schäfer 4.00. by Rev. Schoeneweiss 3.00. Bon F. Matthey in Rock Island thank offering for recovery of his- Kinde- 5.00. D. Korf by Rev. Weyel 1.00. N. N. by letter 4.00. Subsequent to the JahreSfeft-Toll, by Wm. Steinmeyer 3.00. by Wm. Niermana 1.00. Bon Past. Weseloh- branch congregation 5.00. Mrs. Sand 2.00. N. N. in New York 2.00. Aus Past. Bünge- parish in St. Louis by Joh. Heinz 1.75. by F. W. Springmeyer 5.90. by Wagenmacher Martina 1.00. by Dr. Rohling 1.00. by N. N. 30 Tts. Aus Past. Lange's congregation in Pleasant Grove, Mo., 4.50. from Johann Riealer in Little Rock, Ark., 36.35. Bon women's club in Past. Schoeneberg's parish in Lafayette, Jnd, 1 parthie. laundry.
 Sincere thanks to the kind donors on behalf of our dear orphans M. Estel, Treasurer.

Oornsr ok 3a L uutZr 8ts., 8t. No.

For the "Lutheran" have paid:

The 30th year:
 Pastors: A. Lohr 10.00, G. Landgraf 2.50, W. Hachenberger, G. Traub 22.00, H. T. Senne 5.00, H. Flachbart 8.75, I. Oetjen 6.25, C. Kretzmann 2.50, F. Besel 7.50, H. Jua. ael 2.10, A. Mennicke 12.00, I. Tatenhusen -5.50, L. Dullitz 2.50, O. Kolbe 11.25, L. Stiegemeier 5.00, G. Streckfuß 15.00, L. Better 5.00, F. W. Holls 20.00, G. Wolf 8.75, H. Reichmann, L. Geyer 10.00, F. G. Walther 8.75, O. Jukam, H. Ramelo" 16.25, F. Schaller 12.50, W. Zschoche 8.25, F. R. Tramm 7.50, W. Brackhage 11.25, F. W. Stellhorn, P. Wambsaanß 16.25, L. Wuggazer 8.00, H. Prühl, H. Wunderlich, F. Keller 7.50, I. A. Hild, T. F. Ebert 6.00, A. D. Stecher 5.00, F. Dreyer, D. Graf, P. Lechtel, H. Maack 12.50, E. Röder 16.25, G. A. Lande I. F. Niethammer, H. F. Kolbe, A. H. T. Meyer, G. Grüber 27.50, I. R. Müser, H. G. Lmng, L. Höter 15.00, A. Sauvrrt 24.00, T. Eugelder 33.75, I. Dietrichsn, F. Genfike, I. Nimrn- stein 75 Tts., E. Bangerter 55 Lts., K. A. Meyer 15.00, W. Steinke, L. Weber.
 Also: T. Gutfenfelder, A. Paar 50.00, I. Aleinlet", H. G. Schnelle, H. Kannengießer, W. Wittrock, S. Steinke, Valentin Meyer 5.00, F. Lisker, L. Aiekhafr, M. Pfänder 2.50, S. Schmidt, G. M. Beyer 15.00, L. G. Hackmann 12.50, F. M. 3.57, I. A. Giesmann 3.75, H. Stomina, I. Balgemann, H. F. Meyer, H. Georg, M. Oppenhage", G. F. Schnack, W. Loerr- kamp, T. Köhnke 39.80, A. Brauer 28.75, H. Schnauter, H. Krüger 8.75, M. Friedrich, H. Succop, H. Poske, L. Ladetvia 2.50, H. T. Detrrt, I. H. Stallmann, H. Bartling 10.00, 8th Blafus, Friedrich Kunz 15.00, H. Lübke, M. Mriyoh" 10.50, A. Greiner 95 Lts., F. Dollfelder, A. Besemann, H. Zehner 2.50, G. Dreyer, W. Schneider 55.00, H. W. Kurzhals, H. W. Luk" 17.00, W. Geier, P. Kait, A. Einwächter, P. Baulstich, E. Blieh, feld, T. Schmidt, H. Voruholt, G. Lampe, I. M. Hübinan, Gottfried Müller, H. D. Kothe 1.50, Rudolf Müller 10.00, 8. Köhler, A. Raar 23.75, E. Gorgit, I. J. Neigenfind 5.00, F. Homann 2.00, Dietrich Ohlmeier, A. Kuch 22.50, R. Kosek, 6.25, B. Gof, h 2.00, F. Reese 74.75, M. Kröme 93.85, F. W. Lonrad 11.25, Peter Munzel, H. Meyer, H. Pntzlaß 35.00, F. Dühren 8.75, H. Fresemann, I. Horr, E. Himmler, H. Stump, H. Drechsler, D. Dreher, I. Uttermöhlen, F. Hackmann, G. M. Beyer 10.85, F. Deffner 2.50, W. Tmd, B. Witte, L. Goks, F. Polens, I. L. Lift 7.50, L. Klünder, A. Daakr, 8. Poldsdörfer, F. Balgemann, G. Brauer, H. G. L. Paul 21.25, W. Rittiger, F. Beißer 16.25, S. Ilter, H. Weßler, E. H. Schwanhold, W. Ströbel, I. G. Makel, A. Bahn 70.00, T. Kühn 2.25, Fr. Pape, I. Pape, F. Winter 3.75, E. Wahl, W. Schneider 31.50, F. Thon, K. W. Kramer, G. Krätzer, Th. Eisfeldt 24.17, L. Rapp 65 Lts., I. Kornähren, H. Wen" 12.50, L. Jung 20.00, F. Dühren 5.00, Fried. Möller, H. Bartling 13.25, W. Schuhmacher 4.50, I. Häuser, H. Rogge, A. Wille 17.50, L. Fehrl, L. Bollnow. M. L. Barthel.

Changed addresses:

krok. 8t "Udoro, Ooneoräia OoUsxs, L'ort Ivci.
 R "v. ktsillsr, Lox 72, 8soee", Xsrnada 6o., Lnasa".
 Rsv. 6. 8. 8prsvß6lsr, Uorvooä, Onrvsr 6o., Nion.
 Li. v. V'. üroLlcwe^sr, liiorvooä, 6arvsr 6o., Nina.

Convening of our Synod of Delegates.

Since certain synodal matters urgently require immediate deliberation and decision-making by our General Synod, now called the "Delegate Synod", the undersigned has inquired of all District Synods assembled in the course of this year whether it would not be feasible to hold the meeting of the Delegate Synod scheduled for next year already this year. Now that all district synods have unanimously affirmed this, the request is hereby made to all elected members of the delegate synod.

on October 14 of this year in Fort Wayne

to gather in the state of Indiana.

The issues (apart from those regularly discussed at the Synod of Delegates) that require an immediate decision are the following:

1) How should the lack of space for the seminaries in St. Louis be remedied? Should this be done by constructing a new seminary building on a new property to be purchased? Or by erecting only a larger middle building next to the already existing seminary building? Or by

separating the so-called practical department from the so-called theoretical department, in which case a less costly building would also remedy the lack of space for our students for a longer period of years?

2. to purchase the college building in Springfield, Illinois, offered to us, together with the land appurtenant thereto, and to acquire the

Should the Proseminar, which has already been moved there temporarily, be left there and the so-called practical department of our seminary be moved there at the same time, and in such a case the necessary new building be built there?

3) Should the provisional filling of the vacant position of proseminar teacher be confirmed?

4. how to remedy the shortage of rooms for our high school students and seminarians, as well as for the teachers in both institutions, which has also occurred in our college at Fort Wayne and in our school teachers' seminary at Addison.

(5) Is it necessary and possible to further increase the number of teachers in our institutions, and should the provisional use of the professor we have so far employed in Watertown be confirmed for Fort Wayne?

6) In what manner is the necessary amendment to be made to our agreement with the Venerable Synod of Wisconsin concerning the mutual use of each other's institutions?

7) Is the request of the Western and Northern Districts to be submitted to the Synod of Delegates for division of the same to be granted? - —

All officials and committees appointed by the General Synod, who are obliged to report to it, are hereby reminded of this duty, as well as all those who otherwise intend to submit documents to it, are requested to send such documents to the undersigned without delay, if possible. - —

May the faithful God, who has been with us up to now and has graciously and gloriously led us through so many hardships and distresses, also give us good counsel and right works for the forthcoming highly important negotiations for the sake of Jesus Christ, and may every living member of our church body fervently call upon Him for this in firm faith! At the present time, it is primarily a matter of how we want to gather and store up the riches of blessing that have been poured out upon us, for which God's wonderful grace be praised in time and eternity.

St. Louis, Missouri, August 27, 1874.

C. F. W. Walther,

the time presiding officer of the General Synod of Missouri, Ohio and other states

Volume 30. St. Louis, Mon., Sept. 15, 1874. no. 18.

Convening of our Synod of Delegates.

Since certain synodal matters urgently require immediate consultation and decision-making by our General Synod, now called the "Delegate Synod", the undersigned has inquired of all District Synods assembled during the course of this year whether it would not be feasible to hold the meeting of the Delegate Synod scheduled for next year already in this year. Now that all district synods have unanimously affirmed this, the call goes out to all elected members of the delegate synod,

on October 14 of this year in Fort Wayne

in the State of Indiana to assemble.

The issues (apart from those regularly discussed at the Synod of Delegates) that require an immediate decision are the following:

1. How should the lack of space for the seminaries in St. Louis be remedied? Should this be done by constructing a new seminary building on new land to be purchased? Or by erecting only a larger central building next to the already existing seminary building? Or by separating the so-called practical department from the so-called theoretical department, in which case a less costly building would also remedy the lack of space for our students for a longer period of years?

2. should the college building in Springfield, Illinois, offered to us be purchased together with the property belonging to it, and the proseminary already temporarily moved there be left there, and perhaps the so-called practical department of our seminary be moved there at the same time, and in such a case the necessary new building be carried out there?

3) Should the provisional filling of the vacant position of proseminar teacher be confirmed?

4. how to remedy the shortage of rooms for our high school students and seminarians, and for you teachers in both institutions, which has also occurred in our college at Fort Wayne and in our school teachers' seminary at Addison.

(5) Is it necessary and possible to further increase the number of teachers in our institutions, and should the provisional use of the professor we have so far employed in Watertown be confirmed for Fort Wayne?

6) In what manner is the necessary amendment to be made to our agreement with the Venerable Synod of Wisconsin concerning the mutual use of each other's institutions?

7. whether the request of the Western and Northern Districts to be submitted to the Synod of Delegates for division of the same should be granted? - —

All officials and committees appointed by the General Synod, who are obliged to report to it, are hereby reminded of this duty, as well as all those who otherwise intend to submit

documents to it, are requested to send such documents, if possible, without delay to the undersigned. - —

May the New God, who has been with us up to now and has graciously and gloriously led us through so many hardships and distresses, also give us good counsel and right works for the forthcoming highly important negotiations for the sake of Jesus Christ, and may every living member of our church body fervently call upon Him for this in firm faith! At the present time, it is primarily a matter of how we want to gather and store up the riches of blessing that have been poured out upon us, for which God's wonderful grace is praised in time and eternity.

St. Louis, Missouri, August 27, 1874.

C. F. W. Walther,

the tent presiding officer of the General Synod of Missouri, Ohio and other states.

Sermon preached at the opening of the Synod of Missouri Middle and Eastern Districts in August of the year 1874, and communicated by order thereof.

from

C. F. W. W.

I. N. J.

God, You are not a God who pleases the wicked; he who is wicked does not remain before You. You look with ardent love and mercy upon the wretched who are of broken spirit and who fear Your word, but upon the wicked sinner Your wrath kindles the fire that burns to the lowest hell. Your church on earth should therefore also be a witness not only of Your grace, but also of Your holiness and justice. Therefore, it too shall receive into its bosom all sinners who approach it weary and burdened, seeking Your grace, but it shall depart and separate itself from those who call themselves brothers and sisters, and yet reveal themselves to be servants of sin.

O Lord, most holy God, help then that also the little company of Your confessors, to which You have gathered us and which You have graced and adorned with Your pure word, may again adorn and adorn this word of Yours by holy life and holy discipline. Oh, keep us from confessing Your truth and grace with our mouths, but denying it with our works, so that Your name may be blasphemed among Your enemies for our sake; but help us to shine as lights in this world in the midst of the unrighteous and perverse generation of this age. Yes, help us, O Lord God the Father in heaven, by the powerful working of Your Holy Spirit for the sake of Jesus Christ, Your only begotten Son, our one Mediator and Advocate. Amen.

Text: 1 Cor. 5:1-13.

Venerable and beloved fathers and brothers in the Lord!

Among the various misconceptions of the peculiarity of our Protestant-Lutheran Church that prevail today is also this, that it is un-Lutheran to insist on church discipline; this is rather a peculiarity of the more legal so-called Reformed Church; among the peculiarities of the pure Protestant, so-called Lutheran, Church, on the other hand, is that the latter, placing all its emphasis on pure doctrine, regards church discipline, especially with regard to life, as an intermediate thing, or at any rate as a matter of very little, subordinate importance.

It is true, however, that we Lutherans believe, teach and confess from the bottom of our hearts that it is not church discipline, but the Word of God alone that makes the church a church; it is not through the insistence on pious living, but through the preaching of Christ alone, through the joyful message that all sinners are redeemed, that the church is born, founded and sustained. Furthermore, it cannot be denied that in our Lutheran church, since its visible existence, church discipline has only been properly in progress and pregnant in a few places. It is a mistake, however, that our church regards the practice of discipline as something indifferent and unnecessary. It is true that it has that Schwenkfeldian principle: "That there is no true Christian congregation, since there is no public exclusion or ordinary trial of the

In its last confession, the Lutheran Church expressly rejects the idea of a "Christian ban" as a perverse one; but at the same time it declares, among other things, in the Apology of the Augsburg Confession: "Our preachers also always like to declare that those who live in public vices, fornication, adultery and the like, and who despise the holy sacraments, should be banned and excluded"; **) in the Schmalkaldic Articles, too, we Lutherans confess: "The right Christian ban is that manifest, stiff-necked sinners should not be allowed to come to the sacrament or other communion of the churches until they mend their ways and avoid sin." †)

Far from our godly fathers having approved of the manifold lack of discipline in our church, they and all righteous Lutherans in general, from Luther on to the latest times, have complained bitterly about this lack as a great infirmity and as a great fault of our church, and have declared church discipline, after pure doctrine, to be the second support of the whole building of the church and the decay of this discipline to be the main reason for the decay of our church itself. Far from considering the omission of church discipline as an advantage of our church over the Reformed, Luther, when in 1537 the Swiss entered into negotiations with him concerning the establishment of church fellowship, even made the strange concession to them, especially with regard to church discipline and banishment: "Perhaps in this matter it is better with you than with us. ††)

So there is no doubt that in our dear Evangelical Lutheran Church, too, church discipline is not a matter of freedom and arbitrariness, but of salvation, yes, of necessity. May I therefore be permitted to answer the question today at the opening of our synodal negotiations on the basis of the text just read:

What should move an Evangelical Lutheran congregation to practice Christian discipline on those who want to be its members?

I answer that two things should move them to do so:

1. the will and command of the Lord and 2. the salvation and blessedness of souls.

1.

"Put away from yourselves them that are evil!" with these words, as we have heard, our apostolic passage of today closes. It is true that the apostle does not add to these words, "Thus says the Lord." But that the apostle, in saying, "Put away from yourselves those who are evil." did not mean to give the Corinthians good advice or a mere human decree, but that he revealed to them the holy will of the Lord Himself, we see not only from the fact that Christ Himself says in the Gospel of Matthew: "If he," that is, the punished sinner, "does not hear the church, consider him a Gentile and a publican"; we also see this from the fact that the apostle, at the beginning of our text, also severely punishes it as a grave sin against the Corinthian church that it did not put out a member who had hitherto been "wicked," did not keep the church discipline, and did not keep the church discipline.

*) See Concordia Formula, Art 12.

See Art. 11: Confession.

†) See Part III, Art. 9, On the Ban.

††) S. Luther's Works XVII, 2598.

had thus omitted. The apostle begins in our text thus: "There is a common cry that fornication is among you, and such fornication as even the Gentiles know not how to say, that one hath his father's wife. And ye are puffed up, and have not rather mourned, that he that did the work might be done of you." But would the apostle have punished the Corinthian church so severely, if the same, by its omission of the exercise of church discipline, had only failed to introduce a human order recommended to it, had only failed to follow a human counsel given to it? Certainly not; for when the apostle otherwise gives a mere counsel or recommends a human order, far from binding consciences to it, he rather, as we read just now in his epistles to the Corinthians, expressly adds the caveat: "Not do I say that I command anything; not that I throw a rope at you."

It is certain, then, that the practice of church discipline, according to God's Word, is by no means a means, a mere apostolic human counsel, or a mere apostolic ecclesiastical order; rather, it is of divine right and of divine obligation; for it is founded on the express will and command of the Lord Himself, the omission of which is therefore nothing less than disobedience to God Himself.

Some may object that Christ answered firmly to the question: "Do you want us to go and weed out the weeds? Let both grow with each other until the harvest." But one is mistaken. Here Christ does not speak against weeding out the garden of the church, that is, not against the handling and practice of church discipline on obvious sinners, but against weeding out the weeds from the field of the world, that is, against killing the wicked. For Christ does not say, "The field is the church." but, "The field is the world." As anti-Christian it is, therefore, that the pope, where he has the power to do so, weeds out from the field of the world those whom he regards as hindering weeds in his church, that is, destroys them from the face of the earth with fire and sword, so Christian it is, on the other hand, that the church excludes from its fellowship the stiff-necked sinners who have become manifest; for thus it is written, "Put out from among yourselves those who are evil."

Others may well object: To want to make Christ's church on earth a completely pure one through banishment and church discipline is obviously a futile, unbiblical, enthusiastic attempt; According to God's word, Christ's church is and remains like a net in which good and bad fish are decided, like a wedding hall in which good and bad, guests dressed for weddings and those not dressed for weddings appear, like a large house in which vessels for honor and vessels for dishonor are found, like a threshing floor on which wheat and chaff lie side by side. However, as true as all this is, this is also true, that hypocrites and the ungodly are only mixed in with the church, but that the church itself does not consist of good and evil, but is rather the assembly of true believers and saints and Christ's spiritual body, of whose members God's Word says: "Whoever does not have Christ's Spirit is not His." Therefore, may the church still have as many

[139] there will be many hypocrites and ungodly people mixed in until the last day, and even if the great complete separation does not take place until that world, all those who do not belong to it and are already revealed here as excluded from God, should also be excluded from their fellowship here by God's church. For clearly the apostle, enlightened and driven by the Holy Spirit, says in our text: "Put out from yourselves those who are evil."

Others may well object further: The history of the church shows that all church discipline has not only always had little effect, but has also always led to priestly rule and all kinds of tyranny of conscience. By nothing, for example, had the Antichrist at Rome strengthened his throne in the temple of God more than by his rays of banishment, which he hurled precisely against the witnesses of truth. However, as in all good things, so also in the matter of church discipline the abuse does not cancel the right use. According to Christ's order, however, the power to banish is not given to a single person, such as the pastor, nor to the so-called church council, but to the whole congregation. "If he does not hear the congregation," says Christ, "count him a heathen and a publican." Therefore Paul in our text does not punish it as a sin of the Corinthian bishop as well as of the whole Corinthian congregation when the ban was omitted in it. It is therefore also she to whom he, and with her every Christian congregation, calls out in our text: "Put out from among yourselves those who are evil!"

Behold, my hearers, whatever objections one may think up against the practice of church discipline, before this clear divine command: "Put out from among yourselves those who are evil." all objections must fall silent.

It is true that God has his church wherever the gospel of Christ is preached, because it never comes back empty, but always produces true Christians, thus a true church, even where the command is not obeyed! Paul also calls the Corinthians the "church of God at Corinth", although they themselves tolerated a bloodsucker in their midst. But did the apostle praise, approve, excuse, or even just bear this as a weakness? Not at all! Rather, he severely punishes her for it, reproves her for not bearing sorrow for this abomination in her midst and for not putting it away from her, and calls out to her to her shame: "Your glory is not fine." So even now a small group of baptized Christians does not lose the quality of being a congregation of God, although church discipline lies low in it, but the word of shame also applies to it: "Your fame is not good."

It is true that God has not prescribed an unchangeable form of church discipline in His Word; but church discipline itself is no less seriously commanded than: "Thou shalt not kill! Thou shalt not commit adultery! Thou shalt not steal!" For the same God who proclaimed this from Sinai amid thunder and lightning, the same God shouts brightly and clearly through Paul to all Christian churches, "Put out from among yourselves him that is evil!" If, therefore, in a congregation, in contempt of the commanded discipline, the sanctuary is given to the dogs and the pearls are cast before the swine, then in it, too, the revealed

The sinner, the fornicator, the adulterer, the thief, the usurer, the slanderer, the drunkard, the Sabbath violator, the unforgiven, the curser, and the like, absolved, fed and watered with the body and blood of the Savior, admitted to all ecclesiastical honors, and finally buried with ecclesiastical honors: the preacher and the congregation have a terrible, unbearable burden of responsibility before God on their consciences.

May the word of the apostle, as the word of the great God, resound through all the congregations of our synodal association and in all the consciences of their teachers and listeners: "Put away from yourselves those who are wicked," and move us to holy discipline.

2.

But, venerable and beloved fathers and brothers in the Lord, according to our text, an Evangelical Lutheran congregation should not only be moved by the clearly revealed will and command of the Lord, but also by the salvation and happiness of the souls. And this, then, is what I may now be permitted to speak to you about in the second place.

Many think, or even pretend to think, that church discipline, especially if it goes as far as rejection from Holy Communion and exclusion from the congregation, is absolutely unevangelical. The church should not be a community of the healthy, but of the sick, a hospital, not a kingdom of the righteous in themselves, but of sinners, a kingdom of grace; just as Christ came not to judge and destroy men, but to pardon, to seek and to make blessed that which was lost, so this was also the calling of His church; Just as Christ did not cast out anyone who came to Him, how, on the contrary, He invited all sinners, even the greatest and most deeply fallen, to Himself in the kindest way and received them in the most gracious way, so that the Pharisees pronounced it as a reproach against Him: "The church, too, must never close its doors to anyone, but open them wide, and thus receive with joy even the greatest sinners, even the most hardened sinners before others, since they are most in need of its help; in short, the church must reject no one, so that no one may be lost, but that everyone may be saved. - However great the appearance of this objection may be to those unacquainted with God's Word, it is completely unfounded; For far from church discipline and banishment, when practiced according to God's Word in the evangelical way, corrupting souls, it is rather the salvation of souls, first of all the salvation of the one being disciplined, secondly the salvation of the other members of the congregation, and finally also the salvation of those who are outside, which makes church discipline and banishment so necessary and which they have for their actual end purpose.

Why did Paul want to have the incestuous man put under ban? - He says it himself in our passage; first of all, for the sake of the bloodsucker himself, "so that," he says, "his spirit may be blessed on the day of the Lord Jesus," that is, for the sake of his eternal salvation. This is the ultimate purpose of the ban and all church discipline. The stiff-necked sinner is not to be rejected from the banquet of grace so that he will not partake of grace, but so that he will not get God's wrath here at the table of the Lord instead of grace, and eat and drink curses and judgments instead of blessings; he is to be banned from the banquet of grace for the sake of his salvation.

o not be excluded from the Christian community so that he does not belong to it, but so that he may learn to recognize that he does not belong to it, and that he should therefore turn inward and become a living member of it again through true repentance; he should not be put under a temporal ban so that he may remain in it forever, but on the contrary, so that he may not fall under the ban of eternal expulsion from God's presence. The ban is not a poison from which the sinner is to die, but a bitter medicine that is to heal his deadly soul sickness. A convincing example of this is the incestuous man in our text. As long as he was tolerated by the congregation, he walked safely and carefree in God's wrath, hurrying toward hell as if blindfolded; but when he was excluded, he fell into that divine sadness that works for bliss a repentance that no one regrets. Oh how many a stubborn sinner who is lost would therefore still be saved if the congregation would exclude him from itself and thus deprive him of the false comfort he takes from absolution and communion! It seems to be a great love when even the most stubborn sinner is tolerated, but it is only an illusory love; it is the false love of a doctor who would rather let the sick die than give him the bitter medicine or hurt him.

But the apostle also calls out this to the Corinthians in our text: "Do you not know that a little leaven leaveneth the whole dough? Therefore purge out the old leaven." The apostle obviously wants to say: "Think about it, dear Corinthians: if you tolerate the incestuous among yourselves, this will become a cancer in your church, which will continue to eat away at you. - Behold, church discipline and excommunication are also necessary for the salvation of the other members of the church, especially for the sake of the weak among them. And say, is it not really so? If, in addition to manifest servants of sin, they exercise all the rights of the children of God, if they also sit in the holy council of the Christian congregation, if they, like all other penitent Christians, are publicly and solemnly absolved of their sins, if they also gather as witnesses around the baptismal font and as guests around the altar of the Lord, if they are even chosen as leaders of the Christian congregation, and if they are finally buried with ecclesiastical Christian pomp, what other effect can this have than that the weak Christians think that a man may still be a sinner: may a man after all serve sin, he may yet be a pardoned Christian? if he is only in the ship of the true church, he will surely go to heaven with it? O how many souls, therefore, where no discipline is practiced, may lose again the little spark of faith that has been kindled in them!

But the holy apostle also says this in our text: "If any man be called a brother, and be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber, with him ye shall not eat." But why does the apostle want a Christian congregation to break off all brotherly fellowship with just those servants of sin who allow themselves to be called "brothers"? No doubt especially for the sake of the salvation of those who are still outside. The poor blind world, as we know, looks more at the lives of Christians. It is well known that the poor blind world looks more at the life of Christians than at their teachings. But God wants all people to be saved.

and that all may come to the knowledge of the truth that leads to salvation. Therefore, every Christian congregation should confess the truth of salvation not only in word but also in deed, that is, with a holy and blameless life and holy discipline before the world. Thereby it shall become a light of the world and a salt of the earth. But if a Christian congregation does not exercise discipline, if it calls before the world its brethren those who are obviously slaves of some sin, it gives the world a terrible trouble. For how can it, the poor blind world, then judge otherwise than that the religion must be a false one, from which it thinks to see such fruits? It will then think: some members of the congregation are, as can be seen, obvious sinners, others may be cunning hypocrites. Do we not hear and read this judgment of the world in clear words whenever a particularly serious trouble breaks out in a Christian congregation? What other judgment will the world have in its heart wherever the Christian congregations stand before it as unrighteous heaps? - There is no doubt that the very trouble which the church itself has given and still gives through unruly behavior has already kept millions of souls away from it and thus plunged them into eternal damnation. Therefore, while Christ proclaims the woe of regret over the angry world, He proclaims the woe of the threat of wrath over those who give it the trouble. "Woe to the world," he says, "for the sake of sorrow! There must be trouble; but woe to the man by whom trouble comes!"

Oh, my brothers, preachers and representatives of our dear congregations, may both the clearly revealed will and command of the Lord and the salvation and blessedness of souls move us to do everything we can on our part through God's grace, so that in our congregations, to which God's mercy has given His pure Word, the discipline of a holy life may also flourish:

"Here is His sanctuary and house, He who loves sin must go out!"

but also practice this!

Purity of doctrine is and remains the main thing in Christ's church, that is, that God's word is not falsified in it; but where there is true living zeal for God's pure word, there is also equally burning zeal for pure holy living. If this zeal ceases, the zeal for pure doctrine becomes a painted fire that does not shine, a hollow empty powerless hypocrisy that does not stand in the time of temptation; and what will the Lord once say to such hypocritical zealots? - "I have never yet known you; depart from me, all ye workers of iniquity."

May the Lord Himself protect us all from such judgment, and may the word of David be confirmed in all our churches: "Your word is a right doctrine; holiness is the ornament of your house forever. Amen."

Two specimens of perfect Methodist saints.

As is well known, the Methodist communities teach that perfect sanctification is possible already in this life. In their bulletins, they often list not only their converts, but also those who profess full sanctification, with numbers. They hold not only conversion but also sanctification meetings.

A Lutheran Christian, however, knows that perfection of life cannot be achieved in this world. He always has the goal in mind that he will become more and more complete, but he also knows that he cannot reach it here. He speaks with the apostle: "Not that I have already grasped it, or that I am already perfect; but I pursue after it, whether I may also grasp it, after that I am grasped by Christ JEsu". (Phil. 3:12.) He says, "If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sin, he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness." (1 John 1:8 9.) Therefore, a Lutheran Christian may also say, "I am holy," but he only says this for the sake of Christ, in view of the righteousness of Christ imputed to faith. In contrast, he speaks with regard to his life: "I know that in me, that is, in my flesh, dwells nothing good. I may want to, but I cannot accomplish what is good." (Rom. 7:18.) "We all lack manifoldly." (Jac. 3:2.) "Who can tell how often he lacks? Forgive me the hidden faults." (Ps. 19:13.) "The flesh lusteth against the Spirit, and the Spirit against the flesh. These are contrary to one another, that ye do not do the things that ye would." (Gal. 5:17.) The Holy Spirit clearly says, "For this (forgiveness of sins) all the saints will ask you." (Ps. 32, 6.)

The teaching of the Methodists about a perfection of life in this world is therefore an empty delusion, even a godless teaching. It is frightening to contradict the dear God, who tells us in his word that we remain imperfect in this life, who has reserved perfection for eternal life, and to say: Yes, we are already perfect, we are in the **"state in which we are completely cleansed from sin, so that we can love God with all our heart, soul and mind, and our neighbor as ourselves.**" (See their Catechism No. 3. p. 36) Whoever adheres to this loose doctrine against better knowledge and conscience is certainly a godless person.

That there is nothing in such perfection of life, of which the Methodists boast against God's word, is also shown by experience. Among all people who are "born naturally" there has not yet been a perfect one, there will not be one until the last day. Often enough it has become obvious what great mischief such self-grown saints knew how to cover with their halo. Let us show the reader

two examples of such perfect Methodist saints.

The first is the editor of the Methodist paper, the "Apologist," Mr. Nast. A correspondent of the "Evangelisch-lutherisches Gemeindeblatt" has upset his balance. The same occasionally drew attention to his recommendation of a reprint of earlier volumes of the "Lutheran", among other things, to a lengthy article on the Holy Communion contained in the 4th volume: "Was-
What is the meaning of the words of institution: 'This is my body; this is my blood'? - and thought thereby also of the history of this article, which has something to do with the Herr Doctor and a public dishonorable act of the same. In the "Apologist" of August 3, the Herr Doctor declares this to be "an old slander that has been brought up anew.

The old readers of the "Lutheran" will probably still remember this story. But so that all readers

In order to be able to judge whether Mr. Nast has been slandered or not, we will briefly recount the course of events.

The aforementioned Methodist journal in 1847 carried an essay by the editor on the Holy Communion. This essay was deservedly called an "idle chatter" in the "Lutheran." This put Mr. Nast in a harness. He wanted the readers of the "Lutheraner" to see for themselves that it was not "idle chatter." He therefore suggested to the editors of the "Lutheraner" that if they wanted to share his "idle chatter" with the readers of the "Lutheraner," he would include a refutation of it in his "Apologist. As sorry as the editors of the "Lutheraner" were to deprive their readers of useful information by publishing this "babble," they nevertheless accepted the proposal, partly so that Mr. Nast could not continue to boast that his presentation was so convincing and insurmountable that even a Lutheran would have to fear presenting it to his brethren, It is partly in the hope that it will not be without blessing if misguided souls among the Methodists learn on this occasion how the doctrine of the Lord's Supper of their party has no basis at all in God's Word and how well-founded the doctrine of the Lutheran Church is. Thus, Mr. Nast's "Reflection on the Holy Communion" was published in the "Lutheraner", Vol. 4, No. 3. The same number and the following ones brought a thorough refutation. Mr. Nast refused to take it up. Out of prudence, he had added to his promise regarding the refutation to be included the clause: "which shall take up just as much space. He knew from the outset that a mass of confusing assertions could be thrown out in just a few words, but that the same could only be denied, not refuted, in just as few words. But although the editors feared that Mr. Nast would slip out this back door and not take up the whole refutation, they did not doubt for a moment that he would take up, if not the whole of the first half that initially concerned him, as much of her article in the "Apologist" as she had taken up of his in the "Lutheran". After he had been reproached for this shameful behavior in the "Lutheran," he declared in No. 466 of the "Apologist" that he wanted to include as much of the essay of the "Lutheran" in his paper as the "Lutheran" had included of his. "Mr. Nast," it says in the "Lutheraner," Vol. 4, No. 8, "goes so far himself as to assert that he has committed the reprehended perfidy from 'Evelmuth' (!!!) and, in order to get out of the noose, twists and turns the matter as if we should have given a brief exposition of the Lutheran doctrine of Holy Communion and, out of boundless stupidity, could not have given it, not even copied it from the first best textbook, while it was, after all, solely a matter of refuting his claptrap." More. Soon after, he had an essay inserted in a St. Louis political paper in which he accused the editor of the "Lutheran" of "palpable and knowing falsehood and brazen lying" and called him "a double impostor." He accused of lying and lied quite brazenly himself. He wrote, "the editor of the 'Lutheraner' makes his readers believe that he (Nast) has refused to include any reply in his paper". "Therefore, however Mr. Nast may twist and turn," it said in the counterstatement published the next day, "the first unconditional

[141] Refusal to include even one letter of our essay, after we in good faith on Mr. Nast's given word and German honesty had included his essay in our paper completely unchanged, is and remains an infamous 'dishonorable conduct'. C. F. W. Walther, editor of the "Lutheraner". *)

Here the reader has the picture of a perfect Methodist saint. If someone wanted to say that Mr. Rast had not yet attained perfect sanctification at that time, that only a few years ago he "confessed sanctification", it should be noted that Mr. Rast still confesses to all his misdeeds today, is not ashamed of them, but rather still conceals them. In one of the last numbers of the "Apologist", he declares the memory of this story of 1847 to be "an old slander that has been served up anew". He tries to present the matter as if he had acted quite rightly at that time. Not only that, but in his description he also conceals two important facts from his present readers. He conceals the fact that, for the sake of disgrace in front of people, he finally had to understand to include something from the essay of the "Lutheran". He conceals the fact that he was not satisfied with reviling the editor of the "Lutheran" in his Cincinnati paper, but also had to suspect him from Cincinnati among the citizens of St. Louis in a local political paper. This is Methodist perfection.

The other specimen we present to our readers is a letter writer of the "Christian Messenger", organ of the Methodist evangelical community. He is also one of the perfect saints and his perfection includes lying, distorting, judging and even blaspheming.

He writes from Fort Wayne and describes this city as "a large, but also hard field. We believe him gladly; after all, among the Germans "the Lutherans are most strongly represented. The Missouri Lutherans have a well-attended college here." "These Lutherans," he says, "feel rich and even full." Of course, only a perfect Methodist can judge all Lutherans of Fort Wayne and like-minded people in other places. A Lutheran Christian, who knows that he cannot become perfect here, but who always has the goal in mind, loves his neighbor, even if in weakness. After love he hopes for the best. If he hears from someone that he would like to become blessed, he also believes that he is serious, if nothing else contradicts such a confession. But it is quite different with the perfect Methodists. Whoever is not converted according to their method counts for nothing with them. Of all Lutherans in general he makes the judgment: they feel rich and completely full. That he thereby commits a great injustice, that he thereby interferes with God's office, that he lies about it, is of no concern to him. That he is lying about it, he himself knows quite well. It is certain that a Lutheran Christian rejoices in the riches he has in Jesus Christ and boasts with David: "The Lord is my shepherd, I shall not want" (Ps. 23:1); but he does not feel rich and full, like the bishop of Laodicea (Revelation 3:17). A Lutheran Christian,

The acts of this trade can be found in volume 4 of the "Lutheraner". In accordance with a frequently expressed wish, this volume and the two following ones will be published again. May there be still many subscribers.

Whoever speaks this confession from the heart cannot feel rich and full. This can only happen to those who think that they have already reached perfection.

"With their doctrine," it continues, "they are perfectly satisfied; for it troubles not their consciences." Yes, why should we not be glad of our doctrine? After all, we know with the utmost certainty that it is from God. Why should our conscience be troubled? After all, it is the Lutheran doctrine with its center, the word of Christ and his free grace, which alone can satisfy the restless conscience. But it almost seems as if the Methodists are not satisfied with their teaching, as if their teaching does not calm their conscience. This cannot be otherwise in view of their work, for in the law there is neither rest nor quiet with all its works.

He continues: "In infant baptism these people are born again, and with confirmation they renew their baptismal covenant and renounce the devil and all evil, and still live in sin afterwards, as before. But they believe in Christ and every Sunday morning after the morning service they receive forgiveness of all their sins from the priest by virtue of his office." Thus the perfect Methodist saint blasphemes holy baptism, the bath of regeneration, our faith in the Lord Christ and holy absolution! With few strokes of the pen he denies Christianity and God's grace to the Lutherans! It is a foregone conclusion with him that the Lutherans live in sins and are strengthened in the service of sins by the forgiveness spoken by the preacher! Should he not know that we teach according to God's word: whoever believes and is baptized will be saved? (Marc. 16, 16.) Should he not know that we teach that all who are baptized into Jesus Christ are baptized into his death, that we also are buried with him through baptism into death, so that just as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life? (Rom. 6,3. 4.) Should he not know that true Lutherans do not let the preacher speak forgiveness, which is God's forgiveness, in order to be able to continue in the service of sins without fear, but rather in order to be comforted by the word of absolution and to walk the path of the divine commandments all the more eagerly? (Ps. 119:32) If he does not know, it is great presumption for him to judge about such an important matter that he does not know. But if he knows, his speech is all the more ungodly, and the right of the Lord will find him if he does not repent, despite his vaunted perfection.

But the measure of the godlessness of this Methodist saint is not yet full. He writes further: "Only on this remark one can understand her -daily confession before going to bed", which is written in the appendix of her hymnal and literally begins like this: - My dear father, I confess that you see that I, as I walk and stand, inwardly and outwardly, with skin and hair, with body and soul, belong in the eternal, infernal fire, that in sum, you know, my father, there is nothing good in me, not a hair on my head above, it all belongs together in the abyss of hell, to the sorrowful devil, etc.*". etc.*" Against this humiliation of a penitent Christian, he seeks to emphasize his Methodist perfection. "O how delicious and blissful," he exclaims, "is the doctrine and experience of the full ligen salvation through Christ." With this he means his imagined perfection of life. And how awful, the dear name of Jesus must be a cover for his wickedness! "There" - namely, in his perfect sanctification - "one no longer belongs -with skin and hair", -inwardly and outwardly", -with body and soul" to the sorrowful devil in hell, but to Christ." Behold here the proud Pharisee looking with contempt upon the poor publican! The blind Pharisee boasts of his holiness and knows nothing of true repentance yet! He wants to be perfect and blasphemes the prayer of repentance of a troubled and bruised heart, so pleasing to God! He ridicules a prayer of repentance based on the infallible Word of God! He boasts of perfection and twists the words of humble, penitent prayers! The Lutheran Christian prays with Luther, the author of this prayer, and other Christians: for my sake, that is, according to my fleshly birth I am a sinner and a child of wrath, but because of Christ, whom I take by faith, I am righteous and holy, a child of God and heir of eternal life. The perfect Methodist, however, presents it as if the Lutheran Christian confesses in this prayer that he willfully continues to sin. The word "for my sake," which the Methodist does not want to see, is a very important word. A penitent praying man does not deny what the grace of God has worked in him, does not deny that the Holy Spirit has made a beginning of sanctification. But he also knows that this is not his work; he says: if anything good in life is mine, it is truly yours! This is to be expressed by the little word "for my sake". And when the Christian in the prayer of repentance mocked by the Methodist says that for his sins he deserves to be thrown into the infernal fire, that everything belongs in the abyss of hell to the sorrowful devil, this agrees perfectly with Scripture, which has decided everything under sin, Gal. 3:22. But what does the perfect Methodist do with these words? He puts the words into the mouth of the penitent worshipper: he belongs to the devil and not to Christ!

This is Methodist perfection. We ask one thing of the Lord, that he may preserve us from it in grace. We want to remain poor sinners, take comfort in the gracious forgiveness of sins that is promised to faith, by virtue of it continue to fight against sin and pursue sanctification, but nevertheless comfort ourselves until the last hour only in the precious merit of our mediator Jesus Christ, and in patience seek eternal life, when we will serve God in perfection.

G.

Eastern Districts Synod.

The meetings of the Eastern District of the Synod of Missouri, Ohio and other states were held this year from August 19 on in Pittsburg, and were very well attended, with only a few Synod members absent. From the beginning to the end, those present showed the most lively interest and great zeal, desire and love to build the walls of Zion and to gather and put on more and more of the necessary armor for this purpose. The main hearing was the discussion about the "Doctrine of Christian freedom in relation to means, with special regard to fairs, pic-nics and secular associations, etc.". It was shown here that means alone are those which are neither commanded nor forbidden in the Word of God.

Therefore, things that are contrary to the word of God, such as participation in the sinful pleasures of the world, habitual attendance at drinking and gambling houses, etc., must not be included. In the use of Christian freedom, love must rule and decide as queen, since a Christian, although he is and remains free in faith, should still be a servant in the love of his neighbor, Rom. 13,10. 1 Cor. 16,14. Therefore, a Christian must also consider whether the thing he wants to do is really an average thing; then, whether he does not give offense to the weak when he uses it, 1 Cor. 8, 9. ff, and finally, whether it should not be omitted for the sake of other circumstances. Because of the last reason, for example, joining the secular gymnastics, singing and shooting clubs, as they exist here in the country, is absolutely inadmissible for Christians; likewise, it has been proven that the so-called fairs, the pic-nics in their present form, are to be rejected, finally also the dancing that is common today, and so on. Whoever wants to learn more about this, we refer to the soon to be published Synodal Report.

With regard to the Synod of Delegates, this District agrees that it should be convened this fall in Fort Wayne, the most central location. The Eastern District will be represented by 27 representatives. His advice to the Synod of Delegates is to leave the two departments of the theological seminary in St. Louis and to begin a larger building in God's name, so that the health and learning activity of the students will not suffer because the space has now become too small. In particular, it was pointed out how necessary it was to start the new building in such a way and at such a place where it could be completed and enlarged at any time if necessity required it without disturbing the unity of the whole. Since at Fort Wayne, too, the throng of students has become so great that the space there is now too small, this District also agreed with the others in this, that the right wing at the college building be enlarged; For in view of the visible, undeserved blessings of God, which He has so abundantly given us in spiritual and physical goods, it would be the most disgraceful ingratitude on our part if we refused to make room for those whom the Lord has raised up to extend His kingdom ever further as teachers and preachers, and also to maintain it among our children and descendants. - Oh, may the Lord awaken many hearts to open their hands for a mild contribution now at this time, when we are afflicted with graces and when it is necessary to lay a good foundation in the growing youth and to take care of the school of prophets in St. Louis with heartfelt love and faithfulness, which God has planted among us in a way as nowhere else in the world, and which is needed above all now. For the time will come, and so much the worse if we neglect it now, when the Word will again become expensive in the country, when one would gladly build college houses, if only one could have the right teachers for it and students who would have the desire and love to learn and practice God's Word. You can see this now in the conditions in Germany. Therefore, as long as it is summer, it is time to collect; as long as we have teachers and students, it is time, to build schools. What a fine example our fathers gave us in this respect in the best times of our Lutheran church! Not only did they provide with all diligence for the teaching institutions of the church during their lifetime, but even after their departure from this world they thought about it and provided high and low schools with land and income from them, with free tables for poor but capable young men. Thus, in their time, the land became full of the knowledge of the Lord, and we still live off the rich blessings that those schools bestowed at that time, for there were educated men whose writings are still a treasure trove of true divine teachings and true godliness for us today. But enough of this, since it will be discussed at the Synod of Delegates.

Incidentally, our meeting was particularly beneficial this time. Not a single murmur marred our joy in the discussion of the Word of God, and enriched in all kinds of knowledge, strengthened in faith, and invigorated in brotherly love and fellowship, we returned home again, thanking God for everything. May He grant that much of the blessing we experienced may also come to our congregations.

H. Hanser.

To the ecclesiastical chronicle.

I. America.

Correction. Pastor Wuggazer writes with regard to what he reported in No. 12: "As I have now learned, the words of Pastor Boehner, that the suicide could have fallen on his knees and called on God for forgiveness before he laid a hand on himself, were not spoken and defended in the sermon, but the day before in Mr. B.'s house of mourning.

II. abroad.

Saxony. In June of this year, the second regional synod was held in Saxony. Among other things, a petition of the church council of Gröditz in Upper Lusatia was submitted to the synod, in which it was asked to abolish the new oath formula introduced at the first state synod in 1871 and to reintroduce the old oath on the symbolic books, which had been abolished, or to have such a legally valid interpretation of the new oath formula issued, which would make it certain that the new oath was as strictly binding on the church confession as the old religious oath. The answer to this petition was predictable. The verdict of the synod, as reported in the Sächsische Kirchen- und Schulblatt of July 30, was to "let the petition stand." Dr. Luthardt openly declared that the reintroduction of the old oath and the abolition of the new formula had become impossible, and the requested declaration unnecessary. Two of the synod members, who had voted against the new formula three years ago, even assured that their misgivings had now diminished; they could quite well be reassured by the new order of things and must

therefore "reject far from their minds the sad thought of a separation". Thus the Saxon regional church continues on its sad new path from step to step; where it will arrive, however, will only soon become apparent to the horror of those who are still deceived and lulled into slumber. Incidentally, at this year's synod itself, the petition was rejected as a deplorable one that the preacher should be free, if necessary, to supervise the schools, which have now also become state schools in Saxony,

to lay down! One wants to anxiously avoid everything that could cause one to forfeit the grace of the great Hansen and to be suspected of still being devoted to the old stiff, unyielding Lutheranism. W. [Walther]

Correction.

In the "Lutherische Zeitschrift" (Lutheran Magazine), which is distributed in several thousand copies throughout the country, there is (in the No. of August 15) p. 261 the following strange little article:

"Strict discipline: In the Missouri Synod school teachers' seminary at Addison near Chicago, which last year had 100 students, strict discipline prevails. Last week we were told how recently a student was dismissed because he owed 75 cents in a store and another was severely punished because he bought a little cheese and cake without need and thus wasted a little money uselessly. One must have respect for such discipline, which is lacking in many institutions."

The person who gave this information to Pastor Brobst was very poorly informed about the conditions here and especially about the breeding that prevails in our institution. There is no truth in the whole story! I would call such discipline, as described in the above article, quite appalling, and I can only regret it if someone has to "have respect for such discipline". It is true that there is "strict discipline" in the institution here, if one uses the words in a well-meaning sense; also, of course, making debts and squandering even a little money is frowned upon and punished according to circumstances and charge. But as long as the institution has been here in Addison (and before) no pupil has ever been **dismissed** "for running up a debt of 75 cents at a store," or "for buying a little cheese and cake without necessity, and thus wasting a little money uselessly." This never happened; therefore it did not happen "recently." One would only have to laugh at such allegations if it were not for the good reputation of a very important institution that is cultivated with great love! How does the editor of the "Zeitschrift" come to include such little stories in his paper, which are basically nothing more than a bad (even if obviously unintentional on his part) slander? Such messages circulating in the country, which probably originate from people who were "dismissed" here because of gross misdemeanors and because of obvious impenitence, should in any case be received with some caution.

I ask for correction of this matter in the "magazine", in whatever form it may be.

Addison, Ill, August 27, 1874.

J. C. W. Lindemann, d. Z. Director of the Seminary.

About Paul Gerhard's songs.

In a preface to an older edition of Paul Gerhardt's Lieder, the editor writes, among other things, the following:

Just as our Evangelical Lutheran religion has the advantage over all other religions in that it is very closely connected to God's Word, glorifies Christ most beautifully, values His holy merit most highly, inculcates the quality of faith most thoroughly, and teaches the communion of souls with Christ most consolingly; Therefore, their divine privilege is also very great and mighty in that no religion can be found that has ever had such spiritual and godly songwriters as the Evangelical Lutheran. Hence it has come about that our teachers, even though they are

[143] are touched by the adverse-minded sometimes in this way, sometimes in another, but nevertheless render them and the churches many a beautiful service with their songs, and must make good precentors in their choirs, even though against their will. For this purpose, I refer to the papists, who sing different Lutheran songs both at home and in the churches, and for lack of their own spiritual and devotional songs, fill and enrich their poor hymnals with our Advent, Christmas, Passion, Communion, Dying and Vocational songs. I cannot judge the Reformed differently. For they, too, bear excellent witness to the spirit and power of Lutheran hymns to move people's hearts by singing them in public and also singing them to others at home.

Our spiritual poets, however, have, according to the grace that is given to them, various song gifts. If I am allowed to put in writing what I have often discovered orally, I must write that our Paul Gerhardt is excellent in all his gifts. One must be astonished at his few unified songs of faith, one will weep at his devotional penitential songs, and one can be delighted at his songs of comfort and joy. And although he has his equal in one and another song, he is quite incomparable in the historical songs and in the songs translated from the Psalms of David. That I say nothing of his moving passion songs, which are of such a nature that man cannot read or sing them without inward movement and emotion of his soul. I myself must confess that this man's hymns have already done me a great deal of honest service, for which reason I have often thought of the divine goodness and will continue to give thanks for the rich spiritual treasure and beautiful gifts that have been placed in him.

Gerhardt, however, with his piety had the devil, the false world and many enemies of religion on his neck, with whom he had to fight on the right and on the left and argue day and night. And because he was certain in the doctrine of his faith and an enemy of all religious mongering, he said what was to be said to them quite joyfully, and held with the immortal Luther that a teacher who is silent about errors, and nevertheless wants to be a right teacher, is much worse than a public fanatic. Because of such sincerity and loyalty alone, he had to endure a great deal of hardship for a long time, until he was finally dismissed from his sacred preaching ministry in Berlin by the reformers, although not without the miserable and wistful sighing of his poor soul children. Which coincidence he did not particularly respect, because he had God on his side even in his banishment, but rather spoke with great, undaunted courage: "It is only such a minor Berlin suffering; he would also be willing and ready to seal the evangelical truth with his blood, and as a Paul with Paulo to offer his neck to the sword. Help God! What a heroic spirit is stirring in this man, how can he strike down all misfortune, how does he know how to laugh at all spiritual and physical enemies! So much so that I can say that Paul Gerhardt lives in his songs in such a way that many are to be respected like a dead letter against him! Since 1676, this highly enlightened man of God has already rested from all his persecution, from all his challenges, toil and work, and his works, which he directed to the glory of God and to the acceptance of the true Lutheran religion, have followed him to the chair of God, and there have given him the testimony of his constant faith and pure love. The battle is fought, now he conquers; the course of his ministry is completed, now he rests; he, as a Paul, kept faith on earth; so he also received the end of faith in heaven. His name, however, still lives in blessing on earth through his

Songs which the choirs of our Protestant churches sing with many thousands in hot devotion. But I will always beseech Christ our Lord that the worthy Christianity, in addition to devotional songs, may also always have devotional singers who sing on earth in such a way that they may also intone the song of the Lamb in heaven and sing it forever!

Comfort and strength from four words.

Johann Matthesius, a student and table companion of Luther, later a preacher in Joachimsthal, once wrote to his. Johann Gigas, the following precious words: "O, my Gigas, hold fast to the word! Since some years ago I lost the four words: When some years ago I lost the four words: 'This is my body', and looked at them with human eyes, I was frightened, came into great temptation, fear and gloom; but I stopped at prayer and again took hold of the mother's breast (Ps. 131, 2.) and here let Ptolemy and Euclid leave with their measuring and calculating; there I became, again in conscience, quiet and happy, for which I thank God for all eternity."

(From vr. Beste: Die bedeutendsten Kanzelredner 2c. Theil II, p. 1.)

Death News.

On August 25, gently and blessedly passed away in his Lord August Hermann Burkh ardt, former pastor of Trinity Parish in Springfield, Ills. More details later.

It is my duty to make the sad but happy announcement that the good Lord has already called away another worker from his vineyard by a blessed death. Mr. Friedrich Leutheußer, teacher at our first school for only about one and a half years, was stricken with an illness (sore throat) on August 31, from which he died already on September 3, at noon, at 2 o'clock. His body was buried on the 5th, in the afternoon at 2 o'clock, under great attendance. I preached on 1 Thess. 5, 24.

The Blessed was born on May 20, 1833 in Frankfurt am Main. He leaves behind a grieving wife and 7 children, 3 boys and 4 girls, of whom only the two oldest are confirmed.

Proviso, Cook Co, Ill, September 7, 1874.

I. Strict,

Ordinations and introductions.

Mr. Candidate M. Mariens, appointed by two congregations in Nebraska, was ordained and installed in office by the undersigned within his congregations on the 9th Sunday after Trinity, August 2, by order of the honorable President of the Western District. Tr. Häßler.

Address: Uov. Äl. LInrtsns, Lox 13. ItsrlinA, Xallrrsllu.

By order of the Reverend Mr. President Bünger, the undersigned, assisted by the Rev. Mr. Flachsbar, ordained and introduced the Candidate C. Ober- meier in the midst of his congregation at Farmington, Mo. on the 10th Sunday after Trinity. F. C. Besel.

Address: Ksv. 6. ollüi-risiar, Lnrinin\$ton, Slo.

On August 30, 1874, the 13th Sunday after Trinity, Candidate Th. F. Hahn was ordained and inducted by the undersigned in accordance with the commission he had received. M. Mertz.

Address: Lov. 111. L. Dnllll,

Vulloirin, Jackson 6o., Ind.

On the 12th Sunday after Trinity, Candidate I. Diehl, called from two Lutheran congregations in Town Grant and from the Lutheran congregations in Town Seneca and Almon, Shawano County, Wis. on behalf of the Rev. Strafen, Vice-President, was ordained and installed in his office by the undersigned, assisted by the Rev. Stute, in Immanuel congregation at Town Grant. P. H. Dicke.

Address: Usv. "I. Diölll.

Dtlllli., Lllavvano Oo., ^is

On the 12th Sunday after Trinity, Candidate W. Rüdiger was ordained by the undersigned on behalf of the Reverend Presidium of the Northern District with the assistance of Rev. G. Plehn in the midst of his congregation.

W. I. Friedrich.

Address: liov. ^V. Ruoi^ai-, Lox 220.

Lau 6llriro Oo., IVis.

On the 9th Sunday after Trinity, Mr. Candidate W. Burmester was ordained and installed in office by the undersigned at Alpena, Michigan, by order of the Honorable Mr. President of the Northern District. Joseph A. Bohn.

Address: Ksv. 4V. öurmstor,
Lox 52.

IUioll.

On the Tenth Sunday after Trinity, Candidate Bernhard Lange was ordained and inducted on behalf of the Presidency of the Northern District in Dearborn and Wayne, Mich.

Address: Lov. L.

Gottfr. Markworth.

Dourllorn, 6o., Slioll.

On the 10th Sunday after Trinity, August 9, Mr. Johannes Nething, Candidate of the Sacred Preaching Office, was ordained and installed in his office by the undersigned, by order of Mr. Praeses Bünger, assisted by the Rev. C. H. Lüker, in the midst of St. Paul's Lutheran congregation at Clarks Creek, Davis Co, Kansas. H. C. Senne.

Address: Lyv. 3rd NstlliriA, ckunotion Davis Oo., Lansas.

On the 14th Sunday after Trinity, Mr. W. C. H. Oet- ting of Concordia, Lafayette County, Mo. was solemnly ordained to the sacred office of preaching and introduced into his congregations after passing the Candidate Examination.

W. St ein up.

Address: Rsv. ^7. O. H. OattinZ,
Dinckonwoock, OZla 6o., III.

Rev. L. Pfeiffer, formerly of Macon City, Missouri, was installed by the undersigned at St. John's parish, near Seneca, Kansas, on the 10th Sunday after Trinity, the 9th day of August last, at the carrying out of our Reverend Mr. District-President Bünger. I. Matthias.

In accordance with orders received, on the 13th Sunday after Trinity, August 30, Rev. T h. Siek was installed in his new office in HenSley Township, Ill, by the undersigned. H. Grupe.

Address: Rov. Il'll. Lislc,

OllampküAn, III.

By order of the Presidency of the Western District, the Rev. H. Ph. Wille, heretofore of California, Missouri, was introduced to the Holy Cross congregation here on the 14th Sunday after Trinity by the undersigned.

Concordia, Mo.

F. I. Biltz.

Address: Lov. H. Lll. ^Villa,

Lox 37- Oonoorcliu, Datll^otto Oo., 2lo.

Church consecration, ordination and induction.

On the 8th Sunday after Trinity, July 26th of this year, the congregation in Stevens Point, Wisconsin, gratefully remembering the helping love of their brethren, celebrated their church consecration together with the Norwegian congregation of the place, which has acquired the right of joint use by contributing 400 dollars, at which Pastor Damm spoke in German and Pastor Berge in Norwegian. Also present were Pastor Leyhe and Candidate W. Christian Schilling, who was solemnly ordained and introduced by the undersigned in accordance with our synodal order. I. I. Hoffman.

Address: Lov. 4V. (lllr. LollilllinZ,

Lox 277. Itoveris Loint, Lorts^o 6o.,

Church consecration and mission feast.

On the 12th Sunday after Trinity, August 23, a double feast, church dedication and mission feast, was celebrated at Bloomfield, Wisconsin. Pastor Strafen and undersigned preached in the forenoon, and Pastors Daib and Mide- ward in the afternoon. The church is 36 feet wide and 60 feet long and has a pleasing steeple with lovely bell.

E. G. C. Markworth.

Church dedications.

On the Tenth Sunday after Trinity, St. Jacobi Church at Montague, Michigan, was dedicated. Pastor Lcmke preached in the morning and Pastor Sörgcl in the afternoon. The church is a frame building 60 feet long, 35 feet wide and 22 feet high with a 75-foot tower.

H. Torney.

On the 13th Sunday after Trinity, the German Lutheran St. John's Church of the local St. John's parish was consecrated to the service of the Triune God. Pastor Wescmann of Racine preached the sermon.

Portage City, Wisconsin.

B. I. Zahn.

Mission Festivals. !

On August 30 and 31, the Benton and Lafayette County congregations celebrated their ninth mission feast in the undersigned. The collect for internal and external missions was 4102.01.

Concordia, Mo.

F. I. Biltz.

On the 13th Sunday after Trinity a mission festival was celebrated in Effingham, Illinois. Pastors Lenk, Wangerin and Wolf preached. The collection was 4,35.00, of which 426.00 was designated for the church building of Pastor Ruhland's congregation in Dresden. G. A. Feustel.

Solicitation.

The pastors, deputies and teachers elected to the Synod of Delegates, as well as any guests, are hereby kindly requested to notify one or the other of the undersigned pastors here of their attendance at least 14 days before the beginning of the Synodal Assembly.

Fort Wayne on Sept. 8, 1874. W. Sihler.

W. S. Stubnatzy.

Display.

Proceedings of the Seventeenth Annual Meeting of the "Oestliche" District of the German Lutheran Synod of Missouri, Ohio and other States. 1873.

A second edition of the proceedings of the "Eastern" District Synod held last year has become necessary. The main subject of the proceedings was the topic: The secret societies are contrary to the Gospel. Also from "Arbeiter- und Unterstützungsvereine" 2c. (p. 35-37) is taken into consideration and clearly explained how reprehensible it is to join such societies. The synod's verdict on support associations within Christian congregations is also extremely important (p. 49).

Price per copy 15 cents.

G.

Conference - Displays.

The South - Nebraska Specialconferenz will assemble, s. G. w., on the 6th and 7th of October at the home of Rev. Tr. Häßler at Olive Branch, Nebr. F. A. W. Hachenberger.

The Southwest "Indian" Districts Conference will meet, s. G. w., from the first to the 5th of October at Herrn Pastor Sitzmann's home in Terre Haute, Ind.

F. W. Brüggemann, Secretary.

This year's Michigan Pastoral and Teachers' Conference will meet, s. G. w., October 8, in Adrian.

Timely registration with the local pastor, Mr. I. Trautmann, is requested.

A. Ch. Bauer.

The Central Illinois Conference will meet, s. G. w., from the 6th to the 8th of October, at the residence of the Rev. John, at Pekin, Ill.

It is desired that anyone who intends to come, immediately report to the pastor local; church and apartment of the same is in close proximity to the I. B. u. W. station.

H. Grupe.

For your kind attention.

Notice to all members of the Northern Illinois Conference that our Fall Conference in Proviso must be cancelled because the Synod of Delegates follows so soon after the time appointed for our Conference. G. Traub, Secretary.

Received at the Eastern District Treasurer's Office:

To the synod treasury: from the pastors H. Hanser, L. Lochner, Schröder, Bernreuther, Seuel, Fick, Frey, Succop, Kanold, Walker, Oestermeier, Eirich, Beyer, Jrincke sen., Franke, Linsenmann, Groth, Brauer, LeemhniS, Engeldr, Fvhlnger, Grätzel, Stutz, Sommer 41.00 each. from the pastors Both, Müller, Groß 42.00 each, N. N. 50 Cts, Mrs. Schaberg 41.00, Pastor Stinken 43.00^ Teacher A. Brauer 42.00, the teachers Wedekind, Loge, Mülkr, Stegnrr, Siek, Dorufeld, Bürger each 41.00, Teacher Feiertag 42.00. By Past. Ernst in Canada 416.65. By the congregation in Hartem G5.t>0. Martini congregation in Baltimore 416.70. By Past. Grätzel's congregation 45.00. By Trcifaltigketts congregation in Buffalo 47.81. congregation in Richmond 410.00. congregation in Philadelphia 410.00. By congregation in Somerset 43.25. congregation in North East 5.00.

To the widow's fund: From the pastors H. Hanser, Succop, Müller, Walker, Eirich, Lestermeier, Jrincke sen. Groß, Grothe, Lermhuis, Seuel, Eilgelder, Stürkrn, Brauer, Franke, Linsenmann, Stutz, Bernreuther, teacher A. Müller 44.00 each, Past. Kanold 43.25, Past. Sommer 42.00. From the Sommerville congregation 45.30" From Joh. Trapp 43.00. Through Pastor Ernst in Canada 43.15. From the North East congregation 45.85.

For the college building in St. Louis: From A. Klose 41.00. From the congregation in Wolcottville 45.75. From Joh. Trapp 43.00. By Past. Ernst in Canada 432.00. By North East congregation 43.50. Martini congregation in Baltimore 4138.00.

For the heathen mission: Don of the Richmond congregation 45.00. By B. H. Duccop for Tamul Bible translation 43.00. For Past. Vaierlein's mission station 42.00. By Past. Ernst in Canada, for Leipzig 415.79, for Hermannsburg 47.50.

To the proseminar in Sterbe n:s By Joh. Trapp 43.00.

On the emigrant mission in Baltimore: By Joh. Trapp 41.00. By Past. Ernst in Canada 41.00.

To the orphanage near Detroit: From Past. F. W'Schmitt 42.00. By the congregation in reserve 41.90. Ä. Klose 41.00. Joh. Trapp 42.00. By Past. Ernst 41.00.

To the orphanage near Boston: From the community in Hartem 47.25. From the piggy bank of the children of Mr. Pastor Müller 43.50. From Joh. Trapp 43.00. Through Past. Ernst in Canada 41.25. Wedding collection at E. Schmidt 43.75. From Joh. Oldach 41.00.

To the orphanage at Addison: Through Pastor Ernst in Canada 50 Cts. By Mrs. Puls 41.00. Past. Seuel 41.00.

To the Hospital in St. Louis: By Past. Ernst in Canada 41.00.

For poor St ude Uten: From Past- Fleckenstein 42.50. Joh. Trapp 43.00.

To the Hausbalt in Addison: Wedding Collecte at Fredr. Oldendorf 47.50.

For emeritus pastors: From Joh. Trapp 42.00.

For Chinese Mission in St. Louis: Through Past. Ernst in Canada 410.00. Bequest of be. I. H. Niebaum in Pittsburg 425.00. By H. Mcinick 43.00. Mrs. M. Puls 41.00. Pust. Seuel 41.00.

To the proseminar in Springfield: By Past. Ernst in Canada 80 Cts.
New York, Sept. 1, 1874. I. Birkner, Cassirer.

For the orphanage in Addison

The following gifts of love have been received since June 6 of this year: Through Past. Engelbrecht in Chicago: Hochzeits-Collecte at F.

Henning 45.31, Collecte at F. Mariens Geburtstagsfest 2.00 and from his congregation 275.00 and 3.50. By Past. M. Große in Härlein, Ill: Collecte, collected in the Christenlehren, 6.05, in contributions 6.37, from the Jungfrauenverein 2.85, from his congregation 9.15. From Dr. H. Dümmling in Fort Wayne 10.00. By Kassirer Eißfeldt 20.40. By Past. I. T. Große in Chicago Dankovfer by Mr. Hitzemann 10.00. By Past. Döderlein the: Thank-offering from Mrs. W. Kröning 5.00, from his congregation 132.15 and 142.80, collected at teacher Dörings wedding the. 20.00. By Past. Wagner the: Collecte of his parish 28.50, from H. Thurow 1.50, from Ch. Schultz 2.00. By Past. Wunder the. from his parish 70.35. By teacher I. Käppel the. from his pupils 1.75. By pastor Bartling the. 75,000 Brick to the new orphanage, in the value of 4375.00, namely: from I. Kühl 1000, Gerb. Heimann 1000, Köhler & L. Krüger 2000, Fried. Lembcke 5000, Heinr. Tille 5000, Lembcke, Zitzmann L. Schmidt 12,000, W. Müller 6000, Fr. Labahn u. 'Bruder 4000, K. Ladahn u. Bruder 6000, C. Sundmacher 1000, Fr. Labahn sen. 5000, Joh. Schuhrk 5000, Hahn, Strauß L. Co. 6000, Moulding L. Hartem 2000, Aman "L. Comp. 5000, L. Mütter 4000, L. Karsten 5000. By the same in monetary contributions: from Schröder u. Co, K. Neichentoch, F. Wolf, E. H. Fischer and Joh. Bohnhoff 5.00 each, from Joachim Stammcr 4.00, from the piggy bank of Johanne, Sophie, Heinrich and Albrecht Bartling 4.00, from Joh. Labahn 3.00, from Gradt and Strotz, G. Laitsch, Tb. Kohlmorgen, Ch. Friedland, B. Kübker, Jasper Man, Th. Reinhardt, I. Hink, Fr. Griesbach, Aug. Schulz, Mrs. Kellermann and Joh. Bernhardt 2.00 each, from Joh. Pagels 1.50, from Laubenhimer, L. Mettzer, W. H. Fischer, Frau Kadlec, Ed. Lpäth, I. Behm, H. Jochim, Chr. Busse, W. Nick, Aug. Lange, Fr. Schütte, Joh. Kener, Ernst Jüngling, Chr. Grawe, Agnes Gerd, Joh. Wagner, Joh. Müller, K. Gültzow, Rud. Pekin, Herm. Samuel, Aug. Mundt, Frau Trapp, Adam Potzel, Fr. Schlickert, Jakob Dreuth, Franz Kaiser, M. Schmidt, L. Burgcr, M. Bernhard, A. Zipf, Fr. Schmidt, Ed. Rosenberg, G. Fehniger 1.00 each, from Marie Adam 75 Cts, Chr. Hegemeister 50 Cts, Ad. Waldmann, Mohr, Blocke and Laubenheimer 25 cents each. By Past. Skeege in Dundee, Ill, from the evening meal coffee of his congregation 10.00. By Rev. Muller in Kanakake, Ill, 9.00. By Aug. Heidorn in Proviso, Ill, 5.00 and, collected at Past. Qucri's wedding collected, 9.76. By Past. Vrüggemann's congregation in Nodenbrg, Ill, from the collection bag 5.41, monthly collections 3.70. From Past. Rödr's congregation in Duonten, Ill: from Fr. Buchholz, Ph. Meffert, Fr. Kolberg, Ch. Nicmyr 2.00 each, from C. Schönbeck 3.00, Fr. Gehrke 5.00, F. Voigts 1.00, F. Schutze 50 Cts., L. Miller 25 Cts. From Past. Pissel's congregation at Rich, Ill, 13.70 and from N. N. there 5.00. From Past. Dörmann's congregation at Yorkville, Ill., 10.00. M. Hellschr at Elmhurst, Ill., 2.00, Fritz Meyer dasctbst 3.00. Rev. Richmann's congregation at Elgin, Ill., 7.37.

A Vicartheil of the Mission Fest - Collecte in Addison 433.25. By Past. Sondhaus in Summit, Ill, by its school children 2.25. By Past. Ströckfuß's congregation in Grand Prairie, Ill, 17.00. By Past. Mangelsdorf of Bloomington parish, Ill, 8.45. By Past. Nauschert in Dalton, Ill, of whose congregation 11.00. By Past. Knies of the congregation at Neu-Dettelsau, O., 14.00. By Teacher C. F. Arndt at Mayville, Ill, 5.00. By Past. Dorn of the congregation at Elk Grove, Ill, 20.19 and 13.50. By Teacher Beck at La Porte, Ind. of whose school children 1.00. By N. N. in Nebraska 5.00. By Past. Gotsch of the congregation at York Centre, Ill, 19.10. By Past. Sauer in Dudleytown, Ind. from whose congregation 27.00 and from Mrs. Dickmeier 1.00. By Past. Schürmann of the congregation at Homestead, Iowa, 7.20. By Past. Holiday in Aurora, Ill, by Mrs. L. Schanb 2.00, Mrs. M. Lünckugel 50 Cts., Jak. Barth 1.00. By Lehrer H. Hamm in

Concordia, Mo., by its school children 7.50. By Past. H. Lchmidt from the congregation at Schaumburg, Ill, 78.36. From Past. Ströhlein's congregation in Glasgow, Mo., 5.00. By Kassirer Roschke 9.00. By Bethlehem's congregation in St. Louis 40.50. By Past. Klindworth in Teras by some members 1.50. By Past. Böttichr in Mount Pnlaski, Ill, from his congregation 12.25. By N. N. from some friends of the orphanage in Beardstown, Ill, 19.00. From Teacher W. Gehrke in Akron, O., 1.00 and from his pupils 1.85. From the Ohio Synod 87.75. By Past. Ansorge from the congregation at Paducah, Ky-, 1.75. By Rev. Reisinger of Danville congregation, Ill, 12.00. From Addison, Ill: by W. Stünkrl from the orphan fund 12.25; by Past. Francko by D. D. 5.00, L. Balgcmann 10.00, W. Ulrich 5.00; given to the undersigned: by G. Nittmüller 65 CtS., D. Kornhaaß 5.00, W. Quandt u. W. Kammann 4.50 each, H. Matthews 5.00, Dr. C. Prögler 7.00, E. H. W. Leeseberg 3.75, Wm. Stünkel 20.00, Ch. Heidemann and H. B. 5.00 each, E. C. Waller, W. Precht u. H. C. Buchholz 1.00 each, F. L. Krage 2.00; by F. Buchholz of Prof. Selle 15.00, Joh. Harmening 10.00, H. Firne sen, F. L. Krage, D. Kruse, H. B. u. W. Fiene 5.00 each, Ch. Heidemann, H. Backhaus, H. N. 4.00 each, D. Rosenwinkel, Wittwe Weber, L. Krumfuß 3.00 each, F. Stünkel, sen, H. Marquardt sen., H. Rohrs, B. Heinbrg, H. Heuer, H. Gehrke, L. Blecke, H. Bergmann, A. Schumann, L. Heinemann each 2.00, H. Marquardt jun. 1.50, H. Stünkel, F. Buchholz jun, F. Stünkel jun., L. Stünkel, C. Kornstedt, C. Harloff, F. Leeseberg, Prof. Brauer, W. Nabe, F. Kruse, D. Legelke, W. Schauer, H. Rosenwinkel, H. Fiene jun., L. Homrvrr, I. Bandrmer, C. Lcppin, W. HenrichS, H. Benninger, Ad. Buchholz, Bro. Brockmann, Bro. Backhaus, W. Stünkel, Prof. Lindemann each 1.00, F. Schmådeke, H. Sank and W. Bunge each 50 CtS., H. Gärtner 25 CtS.; by F. L. Krage of Wittwe Graue, Wittwe Ahrens, W. Godke each 5.00, Aug. Graue, C. Meyer each 2.00, F. Finke and E. Balgemann 1.00 each, F. Nohmeyer 60 CtS., Wittwe Mönch 50 Cts.; by A. Oehler- king of H. Heidorn 4.00, W. Heuer, H. Heuer, F. Kücker,sW. Grote and Wittwe Preußner 2.00 each, Wittwe Frömmling, Wittwe Heuer, F. Tonne sen., H. Kücker, F. Riltmüller, G. Nittmüller, D. Lührs, F. Oehlerking 1.00 each, by himself 6.00, I. Hagenow, Ford. Bartling, F. Tonne jun., F. Precht each 50 Cts.

Addison, Ill, Aug. 29, 1874, H. Bartling.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Middle Districts).

I, the undersigned, hereby acknowledge receipt of the following submissions r

1. contributions:

From Pastor Jor 55.00. From Pastors: Biedermann, Du- litz, Fleischmann, Fritze, Glimmer, Heintz, Knief, Karrer, Lehner, Lothmann for 1873, Maack, Reichhard, I. Rupprecht, Sallmann, Saupert, Schäfer, Schlesselmann, Schönbrg, Schumm, Dr. W. Lihler, Strger, Stnbnaby, Sitzmann, Steinbach, Wendt, Zschoche, Fr. Wyneken, Wunderlich, Zagrl, Pohlmann, Hüge, Mohr, O. Hanser, Hild, W. I. B. Lange, Husmann, Lothmann and the teachers Hesse, Nolting, Riedel, Zitzlaff for 1874 54.00 each, from Past. Brackhage 52.00, Bühl 51.00, Horn for 1872 and 1874 each 54.00, teacher Maurer 51.00.

2. gifts:

From the congregation of the Past. Jox in Logansport 56.30. From Wittwe Rauch and Herm. Prüde there each 51.00. Mrs. Ediert by Past. Sallmann 51.00. Ant. Richmann in Past. Kunz's parish 51.00. From the parish of Past. Fritze 55.00.

I. G. Kunz, Cassirer. -

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of July and August 1874:

1. contributions:

From Mr. Past. Reichmann and Mr. Körner, teacher, 52.00 each. From the pastors and teachers: Schalter (Prof.), Kam- mann, Möller, Sandvoß, Th. Gotsch, H. F. Meyer (Texas), Ott- niann 54.00 each, and from Mr. Past. Tirmenstein 05.00.

2. gifts:

Collecte, collected on F. Jürgen's silver wedding anniversary, by Mr. Past. Stephan in Ehester, Ill., 58.30. From N. N. by Mr. Past. Eirich in New Minden, Ill., 55.00. From Mrs. Meyer by Mr. Past. Sandvoß in Port Hudson, Mo., 51.00. Thanksgiving offering by Mr. Past. A. H. F. Meyer in Texas 51.00.

Lt. Louis, Sept. 1, 1874. Oskar Gotsch.

For poor students received from Baltimore by an anonymous under the cipher "Michel" 55.00. By Prof. Günther collected at the wedding of Mr. Grote to Miss Günther 514.25. By Rev. Th. Wichmann, collected at the wedding of Mr. H. Drögc'S, 5'6.73. By Rev. Hügli in Detroit from Mr. Ch. Blödel 52.00. By Rev. Englbrecht in Chicago collected at Mr. Julius Dollmann's wedding 5'3.50.

C. F. W. Walther.

Changed addresses:

Rcv. D. 4V. Hacbenbsrrxor,
Lox 779, Lincoln, Lancoln 6o., Xebr.

II. Hackbaus, 711 Soutb ckellerson 8tr., Dcoria, Ills.

Drau^ott Olascr, 335 8th Xv)y dcrcsc)- 8tr, Indianapolis, Ind.

<IoI>. Robert, 106 8berman 8tr., Luttalo, X. O..

L. 8cllc, 333 X. ^Vood 8tr., 6bicaxo, Ills.

ck. Db. Ncibobni, 706 ^liami 8tr., Loavcn^vorth, Xansas.

6br. 8cbult^, 129 L. Llcrill 8tr., Indianapolis, Ind.

"I. Daitonfolder, Wino Ilill, Randolphi Oo., III.

II.)V. R. Xronnin\$, Lalcc Liccle, Lenton 6o., 2Io.

Wolfgang, Prince of Anhalt,

was born on August 1, 1492. At that time, the House of Anhalt was divided into the two lines of Köchen and Zerbst. The heirs of the first were the three brothers Wilhelm, Magnus and Adolf. They were all pious people who valued their souls more than crown and throne. Since the young Wolfgang, from the Zerbst line, was mostly around them, he also sucked in piety and godliness from their mouths like a child sucks milk from its mother's breasts. All three brothers were caught up in Rome's human statutes, but they belonged to the group of those who, in spite of Rome, were living members of the body of Christ. Wilhelm, the eldest, became a Franciscan monk, and is the same of whom Luther says: "In my youth, when I went to school in Magdeburg in the 14th year, I saw with these eyes of mine a prince of Anhalt in a Barefoot cap walking the streets for bread, and carrying the sack that he had to bend to the ground." We still have several letters from Wilhelm to his brothers. From them it is clear that in his monasticism his purpose was: "To leave all that is his and to give it to return the infinite love of his Lord Jesus." The second brother was Magnus, cathedral chaplain of Magdeburg. He often went on pilgrimages to Rome. But we do not want to talk about that here; instead, we will present his confession, which reads as follows: "God is great in all his works, but much greater in his incarnation. He is God and man. ... With him who heals me as a physician, feeds me as a good shepherd, and who shed his blood for me, I, poor and great sinner, Magnus, stand; for I know of no other with whom I can be and abide more surely than with him who says to me, "Come to me, all you who labor and are heavy laden, and I will give you rest. Because then I, Magnus, am laden with many great sins, I will also stand secure with him. For he is my life and comfort, born to me, given to me, my food, my drink, my exaltation." Adolf, the youngest brother, experienced the Reformation while still bishop of Merseburg. Luther's words struck him as "swift and violent". On the Sunday before

Before his death, he still held a large table. The conversations were, as always, serious; Luther's doctrine of justification was discussed. One Dominican condemned it as an innovation. The bishop sat in deep silence for a long time. At last he spoke with eagerness and emphasis: "What do you call this a new doctrine? And have you forgotten what we read in the Psalter: in your sight no one is righteous who lives, no one, - no one, - no one!" These three pious brothers from Cologne made a deep impression on young Wolfgang. He often confessed this himself afterwards. In particular, however, he made an example of Prince Adolf, for he often stayed at his court in Merseburg. When he was once there again, Adolf asked him: "Dear Wolfgang, tell me, do you also intend to go to heaven?" "Yes, I do!" said the young prince, "but God willing, not yet. For that is why I was baptized, that I should live in heaven. But I hope to be here on earth for some time yet, and to remain with God forever!" However, Prince Wolfgang was a lively, fresh, vigorous youth. He loved splendor and games, loved to sharpen his sword, loved to break a lance, and then, after the tournament, went with jubilation to the knights' banquets, where, unfortunately, he may have taken a draught more from the tankard than was proper. But the Lord God did not want Wolfgang to become a frivolous child of the world, like so many other young knights and princes, on whose tombstones one should write with good reason: "We were born, we ate, we drank, we played and cheered, perhaps we also whored, we died, we are now eaten by worms, and our soul is in eternal torment!" The inscription should not be on Prince Wolfgang's tombstone. God saved him from this. For he had the jubilant youth warned by two stories. In his old age, Prince Wolfgang told the first story to good friends with great emotion. Now he shall tell it again in his own words. It is the following. At a festival in Weimar, a Baron von Sternberg had gathered and seen all the air and joy of the racecourse and the banquet. Early the next morning he entered the hall again, - the walls were empty, the tables stood lonely. - —

Then he went down to the racecourse, and there, too, everything was so quiet and sad. - Then Ritter Sternberg said to himself, "How soon the joy of this world will be gone!" called his servant, and rode away until he came to the monastery at Arnstadt. There he said to his servants: "I see how fleeting is the joy of the world; I will take care of the eternal. Whoever wants to serve God with me in this place, enter with me! Whoever does not want to, let him ride back and keep his horse! And so he and one of his servants lived from now on as monks in this monastery of preparation for eternity. That was the first story. But the other one is this: John, Duke and later Elector of Saxony, as a young prince once visited the Emperor Maximilian, who held court at Innsbruck. There it was quite chivalrous; then there was a race, then a tournament, then a ring race, then a dance, then a hunt; and so it went on and on in jubilation and joy. The prince, however, did not like this, and since he later became Elector and Wolfgang's brother-in-law, he often confessed: "He knew in truth to say that none of these days of joy had ever passed without particular sadness and heartache.

These two stories stood at Wolfgang's life paths, like serious signposts, pointing with outstretched arms incessantly from time to eternity. Wolfgang attended the universities of Leipzig and Wittenberg. Whether and how he grew there in the inner man, we do not know. When he was twenty-nine years old, in 1521, he went to the world-famous Diet of Worms to be enfeoffed with the lands of Anhalt in his and his cousins' name. As is generally known, many princes and great lords from all countries were assembled there. As the German lords held knightly games and tournaments before the emperor, the Italians and Spaniards scoffed: "Too little for seriousness, too hard for joking. This angered Prince Wolfgang. He and Duke Heinrich of Brunswick mounted their horses for new tournaments. They ran together with their spears so hard that horse and man fell to the ground on both sides, and blood came out of the mouths and ears of both princes. They had done this so that the Welsh could no longer

"Our cause is good, and it is God's. We trust in him, he will preserve it well, be it as it may, and should we go down over it right away. But you should know, Doctor, that if you practice war, you will also find people on this side! Another time, when times were hard and difficult, Wolfgang said: "Let him wipe one's boots before it, and rather give up his country and his people, and go away on a stick, than tolerate and accept another doctrine!"

The faithful confession of the Protestant princes gathered in Augsburg made a deep impression on all German hearts. Duke Albrecht of Prussia wrote to Wolfgang: "I thank God and the Father, In Christo Jesu, who, through the inspiration of the Holy Spirit, has opened up the pure, truthful word of his Gospel to your loved ones, and has granted them the grace to confess it without all shyness before men. May the same almighty, merciful God preserve, protect, shield, and further protect Ew. Liebden and all of us from all evil in His gracious Word!"

Soon after, Wolfgang experienced the great joy that his cousin, the noble Prince George, Provost of Magdeburg, joined the Lutheran confession. He was followed within a year by his brothers and co-rulers, John and Joachim. Wolfgang himself was tirelessly active in the cause of the Gospel. He contributed to the introduction of the Reformation in the town of Eimbeck. We also find him at the important Imperial Diet in Regensburg. There, a kind of union, a unification and blending of the Lutheran and Roman doctrines, was to be brought about. At least that was Emperor Charles' intention. Worried about the outcome of this Diet, Wolfgang wrote to Luther, asking him to remember him in his prayers before God. Luther wrote to the prince again: "That Your Princely Grace desires my and our prayer for the journey to Regensburg, I have gladly heard, and I do not doubt that he who has inspired such desire in Your Princely Grace has done it so that he would hear it. So we hope that Your Royal Grace has already heard. So we also want to be in Regensburg with our spirit. Christ will also reign there in the midst of his enemies, as he has always proven up to now."

In 1546 Wolfgang moved to Eisleben to settle the dispute of the Counts of Mansfeld with Luther. Here the man of God Luther died. Wolfgang stood at his deathbed. Bending under the will of God, he reported Luther's death in a few words to the Elector John Frederick of Saxony.

Immediately thereafter, the unfortunate Schmalkaldic War broke out. Wolfgang fought alongside the pious Johann Friedrich in the battle of Mühlberg, and barely escaped capture. He fled to his town of Bernburg. The imperial eight pursued him. He now had to leave the city and the land of his fathers by night. He confidently mounted his trusty steed, rode across the market, and sang Luther's song with a bright voice:

"A firm fortress is our God, A good weir and arms."

His family did not see him again for a long time. In the mill at Körau, he dismounted, laid aside his princely robe, and put on the white miller's duster. Thus lived the prince for the sake of Christ, who, although king of heaven and earth, nevertheless kept his could say: "Too small to be serious! However, this was not the most serious battle that was fought in Worms at that time. There was a poor little monk there, named Dr. Martin Luther, who had to fight a completely different and more serious battle before emperor and empire and clever Italians and Spaniards, as every evangelical Christian knows; and whoever does not know it can read about it in the monk's life story. When the little monk freely confessed his faith before emperor and empire, before all the splendor and glory, and said: "Here I stand! I cannot do otherwise. God help me! Amen!" - The profound Wolfgang's struggle may have seemed vain compared to the monk's struggle. At least Luther's word struck his heart more powerfully than his spear had struck Prince Henry's shield. For Wolfgang soon sided firmly and decisively with Luther and the gospel. Already in the following year he summoned Luther to Zerbst for a guest sermon. Since this sermon, the citizens of this town turned resolutely to the pure Gospel. Prince Wolfgang, who came from the older Zerbst line, had to fight a lot with the "younger" line; for the latter still held firmly to Rome, and was supported in this by Luther's fiercest enemy, Duke George of Saxony. Meanwhile, Wolfgang faithfully persevered in his battles. He was firmly rooted in the Word of God. He says of himself: "that he did not attribute his conversion to the evangelical truth to the sight of the infirmities of the old church, but only to the effect of the divine word. It is true that he had seen the gross Roman evil on a journey to Rome; but the main thing had been that God had met him in time with the light of grace of his Gospel." Thus the Diet of Augsburg approached. He was immensely strengthened by the sight of John of Saxony, his brother-in-law, who was firm in his faith, and of the joyfully bold George, Margrave of Brandenburg. Their joyful confession, says an old narrator, "went to his heart and mind in such a way that, as often as he told this story afterwards, his heart burst with joy and his eyes filled with tears." He himself, however, is not inferior to those two in strength of faith. He stood with George before the emperor when the latter wanted to force them to the procession of Corpus Christi, and the margrave made a movement with his hand toward his neck, declaring: "Before I deny my God and his gospel, before I will kneel before His Imperial Majesty, and have my head cut off." When the Augsburg Confession was to be signed, Prince Wolfgang took the pen with a firm hand and spoke the heroic words: "I have done many a beautiful ride for the benefit of others; why should I not, if it were necessary, also saddle my horse in honor of my Lord and Savior, Jesus Christ, and hurry with the risk of my life and limb to the eternal crown of honor in heavenly life? To his pious mother he wrote: "I hope to God, he will keep his divine word; - the devil has much to do now; but we have one consolation, that God is his Lord and Master, who will probably push his plots to ruins!" At the same Reichstag, the well-known Dr. Eck made himself quite broad and loud. Once he said in the presence of many princes: "You Lutherans, you Lutherans, I am surprised that you swim so against the current! Do you also think that your cause will endure, and where do you want to stay then? Then Prince Wolfgang rose up and said:

The man, who had taken lodgings for his own sake, was hidden for a while in the mill in Körau. Finally, friends opened a safe asylum for him on the Harz Mountains. The emperor, however, gave Wolfgang's land to Heinrich von Planen, Burgrave of Meissen. His father George comforted him in this misery with the words of the Psalmist: "The waves of the sea are great and terrible, but the Lord is even greater on high." Duke Francis of Brunswick wrote to him: "I will place my cause in the hands of God Almighty, and will not deny the good Lord, but will stand by His good word, let it be what God decrees! The King of Denmark will also stay with God and His word, and should he also beg about it. God strengthen him! It will now be said: prove the cross with the deed. But I understand that you will also stay with God, and if you are persecuted there and come to me, I will share with you as long as I have a morsel of bread. May God strengthen you and be of good courage! God will help when the time comes." And he helped. When Prince Moritz of Saxony had defeated the emperor, the latter had to lift the guard over Wolfgang and reinstate him in his paternal inheritance. From this time on, the prince lived in silent preparation for eternal bliss. He had a painting made on which a coffin with all kinds of corpses was depicted. Around it were biblical sayings about the resurrection of the dead. He hung the painting above his bed to remind himself of his end when he got up and lay down. In 1561, he was at the Prince's Day in Naumburg, and there he declared "that he did not agree with the changes that Melanchthon had made in the later editions of the Augsburg Confession, but was willing to keep the Confession unchanged, as it had been handed over to the Emperor in Augsburg in 1530. In 1564, he ceded his possessions to his cousins; for he himself was unmarried. He settled in Zerbst, and lived here for the widows and orphans, churches and schools. He was the only one left from the times of hard fighting. His friend, Count Wolfgang von Barby, also died in 1565. He attended his funeral and exhorted the children of the deceased to fear God and unity. On his return, he said to himself: "Now they are all gone, my dear old friends," and sang Luther's death song twice:

"With peace and joy I go, In God's will, My heart and mind are comforted, Gentle and quiet.

As God promised me:

Death has become my sleep."

A few days after his return, he fell ill. He fell into a severe affliction. "Alas," he said to his confessor, "the evil spirit has taken away all my comfort!" But he replied: "He, the prince, has God's promise and word before him, and has also become far too sour for the Lord Christ to leave him. Prince Wolfgang was soon refreshed and had the joyful confidence that "he would soon be allowed to be with his Lord Christ. However, he was granted a short period of time. He used this time to rebuild St. Bartholomew's Church in Zerbst, which was very dilapidated. He spent a large part of his income on this. One often saw the old prince riding to the building site. He would sometimes say: "I will, if God wills, build this birdcage.

[147] help me to build it completely before I die. May the almighty God provide good songbirds in the future!

In February 1566, the prince suddenly became very weak. He ordered everything to be done with his funeral. He let the Holy Scriptures be his daily food and prayer his innermost life. He thanked the Lord God for all the mercies he had done for him. "Without all his thoughts, God had brought him to the evangelical religion; what thanks should he render to his dear God?" He was exhorted to accept the Lord's healing cup in patience. Then he answered, "Well, praise and thanks be to God! I will also heartily endure patience; God, the Holy Spirit, will graciously keep me in it!" On March 17, he was greatly refreshed by the words of the Gospel of the Day: "Blessed are they who hear God's word and keep it!" He applied these words to himself, saying, "He, too, has accepted God's word, and sought to persevere in it as much as possible." And then he begged God to keep him in it until the end. When his heart was troubled, he would say the words with which he had begun every business deal in days gone by: "Help, O Holy Trinity!" His old friend, Duke Barnim of Pomerania, comforted him in a letter with the reunion beyond. "Amen!" said Wolfgang to this. On March 22, the words of the 118th Psalm were read to him, "I will not die, but live." - "I will sleep!" said the pious old man. And so he passed away in the Lord the following day, March 23, 1566, in the evening at 11 o'clock.

His bodily remains were buried in the choir of the Bartholomew Church built by him. His cousins, Joachim Ernst and Bernhard, erected a monument to him as "their second father". They had the words engraved on it:

"Longing for heaven, Thy kingdom's comrade, O Jesu, life-full, but in faith, He here resolved his pilgrimage."

Unfortunately, the successors of this faithful prince did not remain faithful. Already at the time of Prince Joachim Ernst (died 1586) there was a great inclination towards Calvinism. Already under him the exorcism *) was abolished in the city of Zerbst. His eldest son, Johann Georg, who was the guardian of his brothers until 1603, abolished exorcism in the whole country, despite many solemn protests of the inhabitants. This abolition of exorcism, however, was tantamount to the introduction of Calvinism, was only a precursor to the suppression of Lutheranism. "There is something else under this handle," wrote Dr. Selnecker, "and is not badly meant and contested exorcism, but it concerns doctrine and faith." It was at this time that the godly Arndt was deposed and expelled from the country. He, who knew well what the abolition of exorcism meant, would rather let everything pass over him than consent to it. And the complete introduction of Calvinism was not long in coming. In 1596 the

The exorcism ("Come out, unclean spirit, and give place to the Holy Spirit") has a special effect in the Roman church, but in the Lutheran church, where it was retained, it is regarded as nothing other than a lament of the church over the inherent corruption and as a testimony of the power of baptism. G.

The Lutheran catechism was abolished, the churches were furnished in the reformed manner, altars, lights, wafers, etc. were removed. A regulation of 20 dogmatic and liturgical reformed articles had to be approved by preachers under penalty of dismissal and expulsion. The Lutheranism still remaining here and there in the country was tried to be completely eliminated 50 years ago by introducing the Union.

Something else from the history of the Colloquium in Morgan County Illinois.

In No. 18 of the current volume of the "Kirchenfreunde", a journal of the so-called Lutheran General Synod, there are two reports, one by "Pastor Ebert", the other by a certain "6", in which the reporters communicate the supposed victory which they, the Central Illinois Synod, have achieved in St. Paul's Parish in Morgan County, Illinois, over the Synod of Illinois and other states with regard to the proof that the General Synod is Lutheran. Paulus parish in Morgan County, Illinois, over the Synod of Illinois and other states in the matter of proving that the General Synod is Evangelical Lutheran because it adheres without reservation to the unaltered Augsburg Confession and Luther's Small Catechism. Both reports are knowing lies! After Pastor Erdmann responds to these reports of lies, one of the colloquists, Pastor Severinghaus of Chicago, feels very offended by Pastor Erdmann calling her lies "twisting the truth." Severinghaus therefore tries to cover up the lies about the outcome of the colloquium expressed in the first two reports with new lies in No. 23 of the "Kirchenfreund".

Since Severinghaus, in the above-mentioned number of the "Kirchenfreund", portrays me as one who has taken the liberty of speaking in another's office, and Pastor Erdmann as a liar, I consider it my duty to communicate the entire course of events.

On April 14 of this year, about eight preachers from the Central Illinois Synod, belonging to the General Synod, three as colloquists, namely: Pastor Ebert, Severinghaus and Kühl, appeared in St. Paul's Parish in Morgan County, Ills. to give proof to the said parish that the General Synod professes the unaltered Augsburg Confession and Luther's Small Catechism without reservation. Since the colloquists of the Synod of Illinois and other states were not present, and the local pastor as well as a part of the congregation were absent - (the undersigned, a member of the Missouri Synod, had only come as a guest) - it was proposed to meet again at 2-1/2 o'clock in the afternoon, because Pastor Kühl still hoped that Erdmann would appear, despite the fact that he had letters from Erdmann in his pocket, which reported that he could not come to the aforementioned fourteenth. Kühl was so moved that he even cried some crocodile tears over Erdmann's non-appearance. - At 2 o'clock in the afternoon, when the congregation but not the local pastor was present (the latter did not arrive until an hour later), the general synodists, in order to appear Lutheran, had Luther's song sung: "Ein feste Burg" ("A Mighty Fortress") and so on. Then one of the colloquists, Pastor Ebert of Mount Pulasky, Ills. crept into the pulpit and, against the will and knowledge of the congregation and the local pastor, preached a sermon on 2 Cor. 3:12-18. - "Freedom," Ebert said among other things, "which Christ has brought us, is then rightly used by us,

if we do not bind ourselves to the letter of Scripture or to confessions established by men, but let our spirit rule freely. People like to impose a yoke of confessions on us, but let us hold fast our freedom, which Christ brought us."

After Mr. Ebert had left the pulpit, Severinghaus ascended it in order to prove that the General Synod adhered without reservation to the unaltered Augsburg Confession and Luther's Small Catechism. His argument was ridiculous in the highest degree.

After he also about the Concordienformel all kinds of Pastor Kühl (member of the General Synod) declared: "The evidence of our dear brother Severinghaus is so convincing that whoever wanted to say something against it, would mean nothing else than wanting to extinguish the sunlight with a tallow.

Undersigned: Is it permissible to say something against the presentation of Mr. Severinghaus?

Kühl and Severinghaus both answered: Yes, indeed!

Töwe (member of the Missouri Synod). In the lecture it says: "There is some good in the Concordia formula", please, show me the bad or wrong!

Severinghaus. I did not say that there was anything wrong in it. (He had said that there was some good in it.)

Töwe. If you say that there is some good in it, according to your opinion not everything is good; but what is not good is bad or wrong.

Severinghaus. You are a syllable stealer and a word thief.

Töwe. That's not the point; just show me the wrong thing in the Concordia Formula, the main confession of the Missouri Synod, as you say!

Severinghaus. We have not come here to discuss the Concordia formula.

Töwe. Why, then, do you cite the same, and accuse our Missouri Synod of making a book, which, in your opinion, is contrary to the Holy Scriptures, its confession?

Severinghaus. I have mentioned them merely for the sake of context.

Cool. Also I must confess that there is a lot in the Concordia formula which I cannot grasp and therefore cannot sign. (Here the undersigned takes the liberty to remark that this Mr. Kühl some years ago and on the day of the Colloquium made the statement that according to the Concordia formula the Virgin Mary would be the God-bearer, and that he could not believe).

Töwe. Please, just lead something!

Severinghaus. That is not our task, but to prove that the General Synod professes the unaltered Augsburg Confession and Luther's Small Catechism without reservation, and we have provided the proof.

Töwe. You have not. You may have said of some that they profess the aforementioned writings without reservation! - But is there not a large number of preachers in the General Synod who do not profess Luther's Small Catechism and the unaltered Augsburg Confession without reservation? Does not the General Synod openly confess in its letter of 1845 to the United Church of Prussia its apostasy from the unaltered Augsburg Confession and Luther's Small Catechism? by saying: "Luther's view that in the Lord's Supper we share Christ's body and blood with our own body and blood, is not a matter of fact.

The majority of our preachers have long since abandoned the idea that baptism is the bath of rebirth and that it is received in, with, and under bread and wine.

Severinghaus. Dr. Schmucker, who wrote that letter, is no longer alive.

Töwe. But Morris and Pohlmann are still alive (when I mentioned Pohlmann, the preachers from the General Synod started laughing like fools in a jester's house that I did not know that he had died three weeks before), and if no one is alive anymore, this writing, because it is tacitly accepted by the whole General Synod, is the confession of it until it publicly renounces it. And is Morris not an authority?

Severinghaus. Yes, probably, but Morris doesn't believe that now.

Lion. Proof of this!

Severinghaus. As long as Morris does not publicly recant his publicly pronounced heresies, his signing of the Confession is null and void. Whoever publicly sins should also publicly apologize; this requires Christian sincerity.

Cow. But Morris can't go to each individual and say: I don't believe that anymore?

Töwe. You have your public sheets for this. If Morris had time to sign the document written by Dr. Schmucker in the name of the General Synod, he will still have time to recant now.

Cool. In the Missouri Synod there were also those who never believed what they knew and taught, such as Dr. Preuß and Baumstark.

Töwe. First of all, it is not about what you and we believe, but about what we teach and confess. Dr. Preuß and Baumstark, however, have, as long as they were members of the Missouri Synod, confessed and taught the pure doctrine, according to the confessional writings of the Evangelical Lutheran Church. This spearhead is therefore blunt.

Cool. I now know of some in the Missouri Synod who do not agree with it on all points, but I will not mention their names here.

Töwe. Please, name them!

Cool. If you would like to know him, it is Pastor Burfeind.

Toe. And what does the wrong one teach?

Cool. He uses bread instead of hosts at Holy Communion. (Here I note that our dear Burfeind told me at the last District Synod in St. Louis that he once took bread at a Communion for the sick because he had no hosts).

Lion. This is something ceremonial and does not concern the doctrine at issue here. (See Art. 7 of the Hungarian Augsburg Conf.).

Cool. I only wanted to say that there is no complete equality in the Missouri Synod. (Kühl meant nothing by this sentence but to make the present hearers suspicious of our Synod. Isn't that shameful?

Ebert. Several preachers from the Synodal Conference also said to me that they could not accept everything that the Missouri Synod teaches. When I asked, "Why do you do it?" they both replied, "We have to, the stick is with the dog; if we don't want to, we'll get something on the head." Isn't that true bondage? We have heard in the sermon: "Where the Spirit of the Lord is, there is liberty"; therefore we must not let ourselves be bound to the letter of the confessions set up by men. We have to keep our freedom. As Christians, we must uphold our beliefs, and we do so when we do not allow the doctrinal views of any man, even Luther, to be imposed on us. For Luther was a man like us; he was not infallible like the apostles. His Confessions, as well as his entire interpretation of Scripture, is nothing other than his personal opinion. He drew up the Confessions as he saw fit and interpreted the Scriptures as he saw fit, and who can therefore demand that we, who are also free men, share Luther's views and opinions? No, as free men we also have a right to assert our opinion concerning the interpretation of Scripture and to place it alongside Luther's; for where the Spirit of the Lord is, there is freedom! (Pastor Ebert has shown us all herewith whose brainchild he is; but in this he must be praised above all others for stating the position of the General Synod as it is, namely: Everyone teaches what he wants, and everyone among them seeks to assert his opinion. Ebert would have told us even more about the General Synod if Kühl and Severinghaus had not disturbed him in his revelation).

Bangert er (local pastor, member of the synod of Illinois and other states). After the Lutheran Church has laid down in its confessions the only right understanding of the Holy Scriptures, how can there still be talk of freedom of doctrine in the same? Whoever does not believe the exposition and explanation of the holy Scriptures as we find them in our confessions is not a Lutheran, or he proves that we bring falsehoods!

Severinghaus, Kühl and Stark. We do not share the opinion just expressed by brother Ebert. (Ebert, however, did not recant of his own accord, nor was he induced to do so by the other Herms; thus it is and remains proven that the General Synod, of which he is an acknowledged member, is not a church of the unaltered Augsburg Confession, but only a Unirte Mischmaschkirche).

F. Korsmeier. (A member of the congregation in question.) The Evangelical Lutheran Church teaches that in the Lord's Supper we receive Christ's body and blood with our mouths, under bread and wine; does the entire General Synod also teach this?

Severinghaus. We did not come to talk about the doctrine of the Lord's Supper. (But isn't that part of the unaltered Augsburg Confession and Luther's Small Catechism?)

F. Korsmeier. I have here a book by Dr. Kurtz: *Why are you a Lutheran?* In this book the Lutheran doctrine of the Lord's Supper is decisively denied and rejected; and this is signed by about 30 preachers of the General Synod.

Severinghaus. Most of them are dead and the others are not auctorities.

Töwe. Is Dr. Harkey not an aucturity and does only what auctorities write apply to you? (Maybe we had auctorities before us and did not know, or none, and then what they said does not apply).

Severinghaus. Harkey doesn't believe that now; because he signed the Augsburg Confession. But where did you get the book?

Kors meier. From Pastor Brobst of Allentown.

Severinghaus and Kühl (together). It is unfair of Brobst to put such a book in your hands.

Cool. Many years ago, the doctrinal position stated in this book by Kurtz was that of the General Synod. If the General Synod had already been so Lutheran at that time, the

wesen, as now, I would have resigned and become either Methodist (that's what I think of him as now), Baptist, Episcopalian, or whatever else. General Synod has become much more Lutheran in the last eight years. (So eight years ago it was "Lutheran", now it is "more Lutheran"; accordingly, it will have one more trial to go through and then it will be "most Lutheran". I fear that in the last transformation the naked rationalism will appear, which is already shining through strongly; for such progress without revocation of the earlier heresies is nothing but appearance). And if not everything in the General Synod is as it should be concerning doctrine, we must not forget that Paul says that we should bear the weak in patience (Kühl calls men like Harkey, Morris, Conrad and Sprecher, the leaders of the General Synod, because they still cherish and spread false doctrines, weak in knowledge, who should be borne in patience. So the non-authorities want to carry the authorities in patience, or the weak want to carry the strong -), and the leaven of the pure doctrine in the General Synod will already leaven the whole dough.

Leaven. The apostle Paul says: A little leaven, i.e. a little false doctrine, leaveneth the whole dough; therefore purge out the old leaven, 1 Cor. 5 and Gal. 5. Such leaven of false doctrine is now, to your knowledge, in the General Synod, but which of you has ever raised his voice against it? No one, but with silence you have allowed the false doctrine to spread and thus made yourselves partakers of strange sins, as the apostle says.

Cool. The motto of the General Synod is Ephes. 4,1-3. and v. 13.15. and 16. - Think of a steep rock; on top of the rock is perfection. All church parties climb up the rock; some have climbed higher than others, but at last they will all come together at the top and all be perfect. (Sad reversal of the apostolic word and clear picture of unionism).

Plambeck. I suggest that we adjourn. This was done. - —

Not long ago, as Pastor Burfeind told me, this Pastor Kühl openly confessed to him that the General Synod was unright through and through. To this he replied: Kühl, that is honestly spoken by you; but now also be so honest that you no longer call yourselves "Lutheran"; but to this Kühl had given no answer. The same man now stood before us on the aforementioned fourteenth to prove that the General Synod was "Evangelical-Lutheran" in fact and truth. What are we to believe now? About two years ago the General Synod was, according to Pastor Kühl's statement, thoroughly united, and on the aforementioned fourteenth Kühl said that the General Synod had already been "Lutheran" for eight, and according to Pastor Severinghaus' statement for ten years. So much is certain that Kühl lied once, either to Burfeind or to us. We believe the latter. - —

As far as the three reports in the "Kirchenfreund" (the paper of the General Synod) are concerned, Pastor Ebert says in No. 17 of the same: "Pastor Severinghaus that in a masterly way in a weighty way that the General Synod has always faithfully held to the unchanged Augsburg Confession." This is deliberate falsehood; for Severinghaus said, "The General Synod has become more Lutheran for ten years." In the same number, an article by "C" states:

[149] "Pastor Severinghaus provided proof from the documents of the General Synod and testimonies of its most outstanding men that the same professes without reservation the unaltered Augsburg Confession, as well as Luther's Small Catechism." That this is also a gross lie is clear from the above. At the end of the same article it says: "The impression of this meeting on the congregation is a very favorable one and will strengthen the reputation of the General Synod within it even more." - This, too, is a lie; for the greater part of the congregation, which I now serve, has come to the conviction through the discussion that the General Synod has nothing in common with the Lutheran Church except the name. - —

In No. 23 of the "Kirchenfreund" there is an article by Pastor Severinghaus under the heading: "A sad perception." In this article it says: "I give my word of honor for it that the titles, such as: stupid boys, jacks, wolves, pay homage to Missourian nonsense, are not used by us." There must not be much to Mr. Severinghaus' word of honor, or he would not have given it away so easily. These expressions are in fact applied to us by the infamous Pastor Bond, as his letters testify, which are still in our hands.

It goes on to say: "Pastor Töwe, a faithful specimen of the Missourian way of fighting, interfered in the matter in an uncalled-for manner"; and further down: "Pastor Töwe certainly took enough liberty to be considered a representative of the Missourian cause." How can a preacher who wants to be evangelical Lutheran lie so stingingly! A preacher, as Severinghaus rightly says, is a herald of truth, an example to the congregation; but can this be said of a man who speaks blatant and deliberate lies, as Severinghaus does? He certainly only wants to deceive us when he calls himself a herald of truth. All who have heard him and read what he has written about this matter will, if they are sincere, recognize in him only a herald of lies who uses God's word only as a cover. Mr. Severinghaus will still remember that he gave freedom to speak not only to me at my request, but to all those present, because the representatives of the Synod of Illinois and other states were not present. That, too, is a lie, that Severinghaus considered me a representative of the cause, as he reports; for he expressly said on the day of the Colloquium: "Because the representatives from the Illinois Synod are not present, anyone can speak." - This, I think, will be enough for the reader to form a judgment. - —

M. Toewe.

(Submitted.)

In memory of the Holy Methodists.

At present one finds in Chicago newspapers! very frequently the advertisement where this or that Jewish congregation will hold its service "during the next holidays". Among these advertisements, one in particular has been standing out for weeks, it is that of "Congregation Bnaj Abraham", which "will hold its service in the Methodist Church No. 782 S. Halsted St." has the generous permission of the holy people of this church. So the holy Methodists give their church to the Jews, so that they can celebrate their high festivals, New Year's and the

The people who are able to celebrate the great Day of Atonement (also called "the long day") in their own way, thereby profaning the Holy Trinity and especially blaspheming, even cursing, the Lord Christ, the true Messiah and Savior, with His eternal work of atonement.

Only a few passages from Dr. Luther's writings may show that this judgment is not too harsh. This man of God also wrote powerfully against the Jews. We can see from Luther's words how the Jews are against the Lord Christ and his Christians. He writes, for example: "We can see this in the daily experience of the Jews. How stiff and obdurate they are from child to child, so poisonous and ugly can they speak of Christ that it is beyond all measure. For they consider what we believe and teach about Christ to be a vain curse and poison, and mean no other thing than that Christ was a bad man who was crucified with other bad men because of his wickedness. Therefore, when they call him, they shamefully call him Thola, that is, the hanged man." .. Then Luther says that "some are converted," but continues: "Where they are together, and their schools are, they stick to their curse and poison, so that they have to curse Christ, and take their poison for salvation, and curse for blessing. (Leipzig. V, 636. 637.) Furthermore, Luther writes in the interpretation of the first chapter of the Gospel of John: "But they (the Jews) are still to this day mad and foolish, still blaspheming the Virgin Mary, saying that she is a harlot, and that the Lord Christ is a harlot child, and murderer or avenger w." (IX, 427 ff.) Furthermore: "And I know for certain, if the worst Jews, who have crucified Christ, or were even worse, than those, who would still like to crucify him much more cruel; as it is said, of those, who in Hungern (Hungary) at Ofen recently (1521), together with the Turks, have crucified and carried away a cat, in mockery and derision of God our Lord Jesu Christo with many shameful blasphemous words . . wicked poisonous God- and cat-crucifiers." (I V, 326.) He further writes in his mighty "Writings Against Some Jewish and Turkish Errors": "Therefore know, dear Christian, and do not doubt that, next to the devil, you have no more bitter, poisonous and fierce enemy than a true Jew who earnestly wants to be a Jew. There may be among them those who believe what the cow or goose believes; but to all of them cling the blood and circumcision." (XXI, 577.) Further: "Just so" (namely, as they blaspheme and curse Christ's name) "do they also to us Christians, when they receive us, if we come to them, and pervert the word: be welcome to God, and say, Sched wil kom, that is, devil come, or, there comes the devil. Now because we do not understand the Ebräisch, they practice thus their fury secretly at us, that we think they speak friendly with us, so they curse us the hellish fire and all misfortune." (594.) Thus Luther p. 582 refers to "their Talmud and Rabinen," wherein they write: If they kill a Gentile (that is what they call us Christians), do not keep the ice, steal from him and rob him, that is not a sin, yes, a service of God. Luther writes further: "Because it is certain (through such long mighty preaching in all the world) that whoever dishonors the Son, dishonors the Father. And whoever does not have the Son cannot have the Father. (Joh. 5, 23; 1 Joh. 2, 23.) And the Jews nevertheless always blaspheme and curse for and on behalf of God the Father our Creator of all, precisely because they blaspheme and curse His Son Jesus of Nazareth, the Son of Mary (whom He has now proclaimed 1500 years in all the world, for His Son, with preaching and miraculous signs, against all devils and men's power and art, and still proclaims to the end of the world) blaspheme and curse, calling him Hebel Vorik, that is, not only a liar and false, but the lies and falsehood itself, worse than the devil himself; so we Cbrists are not to suffer such things to our ears, and freely to our noses, in public synagogues, books and gestures, daily practiced in our own country, houses and government, by any means; or must God the Father with his dear Son, who so dearly bought us with his holy blood, lose us with and for the Jews' sake, and be eternally lost; God be for that!" (p. 605.) Finally, in his "faithful counsel" Luther also says this, among other things: If one knowingly approves and tolerates, protects and shields the so-called worship of the Jews, "in which they lie to Christ and us, blaspheme, curse, spit upon and defile (as heard above), that would be just as much as if we did it ourselves, and much worse, as is well known. (S. 592.)

Now those Methodists, because they do not want to know anything about the truth of the Word of God, do even more: they give their church to the most horrible idolatry and blasphemy of Christ quite willingly and probably also boast of doing a good, liberal, praiseworthy work. In any case, the chief rabbi Beelzebub promises them rich rewards for the work that pleases him. How might he interpret the saying: "Do not make yourself partaker of other people's sins"? Certainly, as in paradise, "Yes, should God have said?" - You do not do it, you do not make the sin, you just let it happen - out of love. But we know that Luther, with divine right, curses love, which is maintained to the detriment of goodness, into the eternal abyss of hell. A. W.

(Submitted.)

Annual Report on our Deaf and Dumb Institution and Orphanage at Royal Oak, near Detroit, Mich.

It has been a little over a year since our institution was established. It has had a small beginning. We, the local Orphans and Deaf Support Society, bought a piece of land of about 23 acres in the little town of Royal Oak, about 12 miles from here, a year ago. On this land was a frame house which had already become somewhat dilapidated, but which could accommodate the family of Pastor Speckhard, our orphan father and teacher of the deaf and dumb, along with two deaf and dumb children and some orphans. At that time we did not yet know what God intended for our institution, namely whether he intended it primarily for deaf-mutes or primarily for orphans. If we had known at that time that it had already been decided to build an orphanage in Addison, we might never have decided to found an orphanage here. But then the wonderful project of founding an institution for the deaf and dumb would not have been carried out. The number of deaf-mutes soon increased in our institution and also some orphans were added, so that already in the previous winter we had

We had to create more space. In November, a frame building was started and during the winter it was made ready in such a way that the newly registered deaf-mutes and orphans could be accommodated. Of course, since the building had to be done in the winter, it cost a little more than it would have otherwise. Now the number of deaf-mutes has increased so much and the institute has also found such approval everywhere that it is obvious that the institution should become more of a deaf-mute institute than an orphanage. There are now 14 deaf-mute children in the institution and seven are registered, who would also like to enter immediately if only there were room. That would be 24 deaf-mute children in one year! As soon as our institution will be known even more outside the Synodal Conference, the number of students will undoubtedly increase significantly in a short time.

At Pentecost, a deaf-mute girl, whom Pastor Speckhardt had already taught privately for several years before our institution was established, was confirmed in the church at Royal Oak before an assembled congregation and many guests from the local congregations. During the examination, the confirmand showed that she had learned Luther's Small Catechism well, and she was able to give an account of her faith in a way that many a confirmand, who does not lack speech and hearing, is unable to do. She can read and fairly understand the Word of God in the Bible. She has also acquired other knowledge and skills useful for life.

There are now 11 orphans in the institution. They are all half-orphans. A deaf-mute boy is also an orphan.

Until now, Mr. Pastor Speckhardt has been a housefather at the institution, teacher of the deaf-mutes and the orphans, house administrator, pastor and school teacher of the congregation in Royal Oak. Likewise, Mrs. Pastor and her daughter, Miss Emma Speckhardt, have given themselves to the cause in a noble unselfish manner and with Christian love. Until now, they have presided over the entire household without any outside help. The Lord who said: As you did it to one of the least of these, you did it to me, and he will repay them in mercy. - A servant had to be hired for the sake of the land. The orchard, vegetable garden, meadow, etc., flourished under his hand through God's blessing.

So far, praise be to God, the institution is in good health. There have been no dangerous illnesses or accidents. Deaf-mutes and orphans live happily and peacefully together like brothers and sisters. Whoever visits the place gets the impression that the children feel at home. All the children feel at home there. The deaf-mutes in particular have such a love for their father Speckhardt, they enjoy being with him in the institution so much that homesickness is not even a thought. They realize without a doubt that they are learning something there that no one else can teach them and that is of the greatest importance to them for the rest of their lives. Parents who have deaf-mute children can therefore be assured that their children will be well cared for by Pastor Speckhardt when they hand them over to this institution. Once the children have been in the institution for a few days, they do not want to leave at any price, even if they were free to leave again.

However, it is now necessary to report on an important change that will take place this year. with God's help, is to be carried out with our institution. Experience has shown that it would be desirable if our institution would deal only with deaf-mutes. The other orphans can learn nothing from the deaf-mutes. On the contrary, the deaf-mutes learn many things from the other orphans that they should not learn. The orphans must also be taught quite differently from the deaf-mutes. It is therefore desirable that both institutions be completely separated from each other. Since the brothers of Northern Illinois are about to build a spacious orphanage in Addison and have kindly offered to take our orphans into their institution, we have decided, also on the advice and with the consent of other honored persons in our synod, to accept the offer with thanks and to take our orphans there as soon as the building in Addison will be completed and to hand them over to that institution. However, we will continue to do so, orphans into our institution, but then send them to Addison as often as the opportunity arises. If it turns out later that an orphanage will be needed here as well, we can always resume the good work here later.

But now we want to devote all our energy to the institution for the deaf and dumb. First, a helper is to be hired for Pastor Speckhardt, with whom the children will also learn some English. Furthermore, with God's help, the following should happen: It has become clear to all of us that this institution should be brought closer to the large German population of this country, so that it can become even more known outside of our Synodal Conference. After all, we are here with our institution to help poor deaf and dumb people, who are

They may be, and from whencesoever they come, to serve chiefly for their eternal salvation. Here, too, the following applies: Encourage them to come in, so that my house will be full. But this can only happen if our institution is moved either to or very close to a large city. Since an American, Mr. Norris, has offered us a piece of land, very close to Detroit, in Norris, a small flourishing town, six miles from here, on the Bay City Railroad, almost as a gift, we have decided to move the institution there. The piece of land Mr. Norris is giving us is a twenty-acre tract; there is on it a still serviceable dwelling house, a large barn, a orchard etc. Of course, there is now a mortgage on the land of about \$1000.00, which we have to take over, but which is already almost completely covered by subscriptions from residents of the town and the surrounding area, so that the piece of land is as good as a gift. We have accepted the gift with gratitude, after the surrounding communities have all given their consent to the

relocation of our institution to Norris. It is also much easier to supply the institution from there, the necessary buildings can be accomplished much more easily, etc., than twelve miles from here. In a short time, one can get there and back by rail, or even by horse, or even on foot, if one wants to use a tramway that is now under construction and runs quite a distance. Here in Norris, God willing, a building is to be erected this late year, if at all possible, in which there will be enough room at least for several years. The

Superintendent of the Bay City Railroad has also promised us, on the recommendation of Mr. Norris, that he will drive over all building material that we can bring over on the Bay City Railroad, with charge of expenses only. Mr. Norris has also promised to assist us in every other way possible. Although we have no capital on hand for a large building, we have nevertheless decided, urged on by necessity and trusting in God, to begin the building and to complete it this year, if possible, or at least to bring it under roof and to furnish a few rooms in it. In Royal Oak, if we wanted to stay over the winter, we would have to spend money for an emergency building, cellar, etc.

But to the Lord Jesus, to whom the matter belongs, all things are commanded. May the Lord our God promote the work of our hands among us. Yes, he wants to promote the work of our hands.

Detroit, Sept. 5, 1874.

J. A. Hügli.

To the ecclesiastical chronicle.

I. America.

The Lutheran Synod of Minnesota and St. held its 14th annual meeting at Red Wing, Minn., June 3-9. From its proceedings, which are before us, we see that it spent much of its time on doctrinal discussions. Theses on the doctrine of the "Christian community" were discussed. Her zeal for the introduction of orthodox hymnals and for parochial schools, as well as her fight against secret societies, is also highly commendable.

G.

German mother tongue. The Mennonites who are now immigrating from Russia, where their forefathers emigrated from Germany in the last century, speak German fluently in addition to Russian, to the astonishment of the Germans here. When the reporter of a newspaper expressed his astonishment at this, a man of about sixty said: "Surely we will not forget our mother tongue?" - Thus speaks a Mennonite, to whom his religion cannot make the German language particularly valuable, since the number of Mennonite writings in our language is a very small one; what a disgrace it is, therefore, for many local German Lutherans, who not only look on indifferently as their children lose their mother tongue, but, who even do everything that their children must lose it, by sending them, instead of German, to English schools!

W. [Walther]

II. foreign countries.

Methodists. At the annual conference of the Methodist Episcopal Church of Germany and Switzerland, held this summer in Schaffhausen, preached, among others, as the Intelligenzblatt of Schaffhausen reports, "our compatriot, Dr. M. J. Crämer, a native of Oberhallau, but already since his eleventh year in America, brother-in-law of the president of the North American Union and envoy to the Danish court." What great Hansens the Methodists have among their preachers! At least that is what they mean.

G.

Jesuitism. In Catholic newspapers, the Jesuit Kanzleiter makes the following promise: "If it can be clearly proven to me that" (the principle: 'the end justifies the means') "a Jesuit ever taught, preached or lived according to it, then I give my word of honor, as a man and a German, that I will immediately leave the order; for I do not want to be together with such scoundrels anymore."

[151] live. But if it cannot be proved to me, I call all those people who impute the abominable principle to the Jesuits scurrilous slanderers and vile liars". (Wanderer No. 357.) - This reminds of the offer made by Father Roh in Germany some years ago. He promised "a thousand florins to anyone who could prove before one of the law faculties of Heidelberg or Bonn that the sentence that a good end justifies a bad means is contained in the more than 30,000 Jesuit writers." People who know the Jesuits, know how seriously such offers are meant, know how the Jesuits laugh in their parlors when they can throw sand in the eyes of the simple. Already innumerable times such passages from their writings, which contain this principle, have been presented to them, but that is just the Jesuit way, that they always slip out like an eel and pretend to be lamblike. *) If they are serious about convincing the world that they do not cherish the mentioned principle, why has none of their clan yet delivered the proof that their deeds and writings virtually contradict this reprehensible principle? By the way, everyone will agree with the Jesuit that he calls those who cherish this principle, himself and his kind, **"scoundrels"**. It would also not be bad if a Jesuit provided the proof that Pope Clement XI V, who abolished the Jesuit Order "for all time", was infallible. G.

Saxony. From "The Pilgrim from Saxony" of August 23, we learn that in the Saxon regional church there is still festering among the faithful Lutherans because of the new formula of commitment put on screws. One of his readers writes to the "Pilgrim" that the distrust against the new formula of obligation of the clergy has not completely disappeared because of its apparent ambiguity (unfortunately, it is not only apparent). The question is whether those who have asked for the restoration of the old oath to the symbols would be reassured by the fact that they should adhere to the assurance of the high church regiment, according to which the confessional status of the Saxon state church should by no means be touched by the new vow formula. The greatest offence was caused by the words that everyone was obliged to teach "to the best of his knowledge and conscience". The "Pilgrim" tries to calm down those who are worried in their conscience about all this, but of course only by whitewashing the rotten story of the change of the obligation formula. This will not help much. To whom the truth is in the conscience, he does not humanize and criticize. W. [Walther]

Hanover. A certain Fabri has concocted a plan how the Hanoverian Lutheran Church can be integrated into the Prussian Church and still remain well Lutheran. Already, some preachers, who were expected to do better, have shown themselves inclined to go along with the plan, since in this way all hardships will be avoided at once. The excellent Pastor Lohmann, however, has seriously spoken out against it. He writes among other things: "We know the poisoning leaven of everything that is called union, and can not be under a regime, as it is the (Berlin) Oberkirchenrath,

*) We recall only a few such passages. The Jesuit B. Busembaum writes: "Unchaste words, the reading of unchaste things, the sight of filthy comedies, dishonest songs, gestures, letters, and gifts of love, if done out of curiosity or vain comfort, are not grave sins." (5lc-äullu tüooloAirw mor. 1653, p. 152.) Further, "If the end is lawful, so are the means." (p. 320.) "To whom the end is permitted, the means are also permitted." (p. 504.) The Jesuit L. Wagemann writes: "The end determines the morality of an action." (^nopsis tdsol. iuor.1762. Inclvx lit. I'.) The Jesuit Filliucius says: "The intention decides how the action is" (whether good or evil). (Hu^tionos T. tr. 25. 6. 3. p. 331.) And the Jesuit Hurtado writes: "The means are made honorable by the end." (vs 8udj.

4- ckitt'. 9.)

However, we cannot think of the existence of the Lutheran essence. We think that the last 50 years have provided enough of the most miserable evidence for this. But if we are frightened by the thought of the Free Church, we are certainly far from longing for it, for we know its infirmities." (Lohmann was formerly of Breslau.) "But rather may the Lutheran church take refuge in the clefts, or be a night hut in the pumpkin gardens, than be built into the maze palaces of the national church as material well to be used." - O you dear Lutherans in America, realize how well you have it here in this land of ecclesiastical freedom; thank God for it and pray for our brethren over there, whose distress of conscience grows daily. W. [Walther]

Ordinations and introductions.

On the 15th Sunday after Trinity, Candidate H. T. Strup, called by the congregation in Morrisama, N. Y., and at the same time traveling preacher for the state of New York and the New England states, was ordained in the midst of his congregation by me with the assistance of Mr. Past. Keyl. F. King.
Address: Usv. 8. 6. 8tsup,

3ä ^vo. "L 166tū 8tr., Llorrisauu, 8. O.

According to the notice received, Candidate H. W. Tie-meier, called as traveling preacher to Tama County, Iowa, was ordained by the undersigned on the 14th Sunday after Trinity, the 6th of September, at one of his preaching places, and installed in his office. C. F. Herrmann.

Address: Rov. 8. IV. Diolusitzi,

Dolocko, Duma Oo., lo^vu.

On behalf of the honorable Mr. President Schwan, Candidate R. Eirich was ordained and inducted by the undersigned on the 15th Sunday after Trinity. F. R. Tramm.

Address: 8sv. li. mriou,

DurosUs Statiou, ILnox Oo., Inä.

On the 14th Sunday after Trinity, September 6 of this year, the Candidate of Theology, Mr. Friedrich Streckfuß, was solemnly ordained and inducted into office by the undersigned in the midst of his congregation at Joun America, Carver County, Minnesota, by order of the Reverend Presidency of the Northern District.

W. Friedrich.

Address: Rsv. §r. 8troolckuss,

VounA ^raorioa, Ourvor Oo., Vlinn.

On the 13th Sunday after Trinity, August 30, the candidate for the sacred office of preacher, Mr. Moritz Claus, was ordained and inducted into his office by the undersigned in the midst of the Lutheran congregation of St. John's, near Shelbyville, Ill, in the Presidency of the Western District.

F. W. Schlechte.

Address: 8ov. IU. Olaus,
8li6lb^vill6, 8Ü6lb^ Oo., III.

Rev. G. Mochel of St. Paul's Lutheran congregation at Shelbyville, Ill, having received and accepted a call, the same was installed in his new office by the undersigned, by order of the President of the Honorable Synod of Illinois, etc., on the 14th Sunday after Trinity. I. Drögemüller.

Address: Usv. 8. Llooliol,
8ützlb^villo, 8ützlb^ Oo., III.

After Mr. Pastor Claus Seuel of the Lutheran congregations in the Towns of Herman and Theresa, Wis. had received and accepted a regular appointment, the same was installed in his new office on the 14th Sunday after Trinitatis by the undersigned, assisted by Mr. Pastor Rathjen. H. A. Allwardt.

Address: Rov. 0. 8ouol,
IUu^vlllo, docke; Oo., IVis.

By order of the Reverend President of the Northern District, Pastor I. Budenthal was installed in his new congregation at Leland by the undersigned on the 15th Sunday after Trinity. God bless his work!

C. L. Wuggazer.

Address: Itov. .1. luncksutkul,
Hlnncl, Doslonu^v Oo., IUloli.

Our calendar for 1875

appears within three weeks. It is significantly enlarged and contains a detailed calendar, an excellent selection of reading material, and accurate lists of preachers on 48 pages in large quarto format.

Price: 10 cents per copy, with postage 12 cts.

Orders for single copies will only be considered if the amount is sent in. M. L. Barthel.

To the message.

It is herewith brought to mind that Briese, which contains messages for the "Lutheran",

to the editor,

all others, however, which contain business, orders, cancellations, funds 2c. to

M. C. Barthel, Oor. oL Niami 8tr. L Inäluu are to be sent.

Anonymous submissions cannot be considered. The names of the senders must at least be known to the editors. D. Editor.

Display.

To all those traveling to the Synod via St. Louis, serve notice that they can get on the Toledo, Wabash and Western R. R. from here to Fort Wayne and back again for 413.00. The trip will take 12 hours. Departing Monday (October 12) evening 6Z o'clock from the Southern Hotel here. All who wish to take advantage of this opportunity are requested to notify Messrs. Leonhardt & Schuricht, Saxony Mills, no later than Monday morning. G.

All pastors, teachers, deputies and guests, or whoever else wishes and is able to travel to Fort Wayne at the time of the Synod of Delegates, are hereby offered a fare reduction to one-half, as follows:

From Cleveland to Fort Wayne and return via Crestline and Muncie 46.05. Register with Rev. P. Schwan, Cleveland, O.

From Cincinnati to Fort Wayne and return via Fort Wayne, Muncie and Cincinnati R. R. 45.25. Register with Rev. R. H. Biedermann, 552 Rare St., Cincinnati, O.

From East St. Louis to Fort Wayne and return via Indianapolis and St. Louis R. R. 411.70. Register with Professor A. Crämer, Concordia College, St. Louis, Mo.

From Indianapolis to Fort Wayne and return via Muncie 44.20. Register with Rev. Ch. Hochstetter, Indianapolis, Ind.

The aforementioned railroad always has a direct connection, there is no need to cross over anywhere, also it has been giving half-price tickets to St. Louis and Fort Wayne students for quite a few years.

H. C. F. Westrumb. Fort Wayne, Ind.

Ads.

Christmas liturgy for the youth on Christmas Eve.

Since the time is again approaching in which preachers and teachers begin to think about the preparations for the coming Christmas, the undersigned again call attention to the above "Liturgy". - In doing so, they recall Prof. Walther's recommendation in No. 1 of the "Lutheraner" of Oct. 1, 1872: "The undersigned cannot communicate this announcement without also testifying on his part that the liturgy offered herewith for the blessed Christmas feast, after a truly evangelical Christmas sermon, is the most wonderful Christmas gift that can be given to our dear congregations." - —

The catechesis accompanying the liturgy is found in the "Lutheran" of November 1, 1873.

Available from the undersigned at 20 cents a piece and 42.00 a dozen. C. Large,

653 ÄlicüiKun 8t., Lutlrcko, 8. V.
Paul Th. Bürger,

665 LliossiAnu 8t., Luüülo, 8th D.

It may perhaps be desirable to some of our pastors to learn that Mr. Louis Hiller, engraver, has served our church by making

Church seals

is willing to serve with his art. The price of the same is from 48.00 up. They are provided with a cute hand press, ready to use. The cheaper ones contain only the name of the municipality and the place, while the more expensive ones are decorated with a puffing symbol (cross and crown, Bible, church, etc.).

For more information, please contact him at the address: Mr. 8. O. Hiller,

I am willing to send a sample of our church seal, made by him, in exchange for a postcard.

86 8ussau 8tr. voi-Ic Oit^.
Chr. G. Hiller, Pastor in Pomeroy, O.

Eighteenth Synodal - Middle District Report.

The German Lutheran Synod of Missouri,
Ohio et al. States, Domini 1874.

It has already been reported in No. 17 of the "Lutheraner" what an interesting and important subject was discussed at the Synod of the Middle District, namely "The Law, the Advantages and Duties of the Free Church". It is therefore only necessary to announce that the report of this synod has now appeared. A wide distribution of it should be the concern of everyone. And whoever has a friend in Germany and wants to do him a real friendly service, send him this report. Price 15 cents, postage 2 cts. G.

For your consideration.

Anyone wishing to travel to Fort Wayne for the Synod of Delegates via Chicago and back for 46.00 (otherwise 410.30), please send the above sum to the undersigned by October 10.

A. Wagner,

58 W. 19th St., Chicago, Ill.

To the message.

The undersigned will, God willing, attend the next Synod of Delegates at Fort Wayne, Ind. to collect arrears and take orders.
M. C. Barthel.

Received in the Western District treasury:

To the synod treasury: From the Trinity. District in St. Louis, 460.80. By Past. Hofius in Colorado County, TeraS, 42.00. By Past. Sapper's parish in South St. Louis 47.80. By Immanuel's District in St. Louis 433.25. By Pak. Th. Gotsch in Du Page County, Ill, 41.00. Past. Sapper in South St. Louis 41.00. Past. Brandt's parish in Baden, St. Louis Co, Mo, 46.00. From Past. Streckfoot's congregation in Washington County, Ill, 415.40. Past. Pissel's congregation in Matteson, Ill, 412.20. teacher Fischer's in Chicago 41.00. Past. Nuoffer's congregation in Eagle Lake, Ill, 46.27. Past. Mießler's congregation in Palmyra, Mo., 45.25. Past. Traub's congregation in Crete, Ill, 48.10. Past. Schuricht's congregation at Wilberton, Ill, 412.90. Past. Ottmann's congregation in Collinsville, Ill, 414.70. Past. Holl's congregation in Columbia, Ill, 418.25. Past. Wille's parishes in Lafayette and Saline counties, Mo., 413.60. Past. Gräbner's commun. in St. Charles, Mo., 418.75.

On the Collegt-U "terhalts-Kasse: From Pastor Rirdel's congregation in Homewood, Ill, 426.25. Jak. Theis in CyprSs, Teras, 45.00.

To the Synodal Misson Fund: from N. N. at St. Ansgar, Iowa, 42.00. Mrs. Kämpe at Chicago, Ill, 41.25.

For inner mission: from Mrs. Wilder's children in St. Genevieve, Mo., 42.00. N. N. by Past. Cousin in Cole County, Mon., 41.00. From Immanuel's District in St. Louis 41.50.

For Past. Brunn's institution, Missionssest-Collecte in Past. Bilh's congregation in Lafayette County, Mo. at 421.75.

On the new seminary building in St. Louis: By Past. Hofius in Colorado County, Texas, 45.00. By Teacher Schulz of Past. Gräbner's congregation in St. Charles, Mo. sending, 422.00. By Past. Wagner's congregation in Chicago, 3rd broadcast, 439.00.

For the E m i g r a n t - M i s s i o n in Newlork: Bon der Kreuz-Gemeinde des Past. Brohm in St. Louis 445.00. From Past. Lohr's congregation in Clarinda, Iowa, 411.10, from himself 41.00. Past. Mangelsdorss congregation in Bloomington, Ill, 432.90. Past. Stephen's congregation at Echester, Ill, 47.15. Past. Pennekamp's congregation in Randolph County, Ill, 412.05. Past. Pissel's congregation in Matteson, Ill, 45.00. Past. Rau-schert's parish in Dalton, Ill, 48.00. Past. Hahn's congregation in Staunton, Ill, 413.10. Mission Feast Collecte in Past. Bilh's congregation in Lafayette County, Mo., 425.00. by Jak. Theis in Cypress, Teras, 45.00. past. Sapper's congregation in South St. Louis, 412.75.

On the Hermannsburg Mission: by F. L. White in Addison, Ill, 43.00.

On the Leipzig Mission: by F. L. White in Addison, Ill, 43.00.

For poor sick pastors: from Rev. Hieber's congregation at Matteson, Ill, 413.75.

For poor seminarians in Addison: from M. F. and A. Hock in Echester, Ill, proceeds from blackberries 42.00. Collected at Konrad Gross' silver wedding, by Past. Pennekamp in Randolph County, Ill, 41s.10.

For the Lhinesen Mission: mission feast collecte at Past. Biltz's church in Lafayette County, Mo., 420.00.

For t a u b s t u m m e n - A n s t a l t near Detroit: By Past. Hofius in Colorado County, Texas, 46.00. By N. N. through Past. Riedel in Homewood, Ill, 45.00.

For Rev. Ruhland's congregation: mission festival collecte in Past. Feustel's congregation in Esfingham, Ill, 426.00. From Past. Timrnstein's congregation in New Orleans 422.00.

For poor students: From the Wilberton Community Women's Association, Ill, 410.00.

To the orphanage in Addison: by Pastor Hofius in Colorado County, Texas, 46.00.

To the emigrant mission in Baltimore: Collecte of the congregation of the Past. "sauer in Mobile, Ala, 410.00. Missionssest-Lollecte.in Past. Bilß's congregation in Lafayette County, Mo., 420.00. by Past. Tirmenstrin in New Orleans, 41.00.

For teacher Hermann's widow: Bon Pastor Traub's congregation in Crete, Ill, 410.50.

For the needy in northwest I. Iowa: From D. Lührs in Addison, Ill, 42.00. From H. Heidonn there 41.00.

For the congregation in Omaha, Nebraska: from Past. Lange's congregation in Chicago 419.00.

For the unfortunate in Davenport: From Past. Sapper's congregation in South St. Louis 44.45.

E. Roschke, Kassirer.

Received in the Northern District treasury:

For the congregation in Philadelphia: From the congregation of the Past. Hattstädt in Monroe, Mich., 412.24.

On the emigrant mission in Baltimore: Missionsfest-Collecte in Mequon 4Ä1.00. From Past. Schumann's congregation in Freistadt 45.65. Past. Lifts congregation in Roseville 47.50.

For sick preachers and teachers: Thank offering from Mrs. N. N. in Milwaukee 43.00.

To the orphanage near Saint Louis: From the school children of St. Stephen's parish, Milwaukee 43.50.

For the new seminary building in St. Louis: From Rev. C. H. Sprengler's congregation 413.00. Bon N. N. 45.00.

Collecte of Trinity - Sheboygan congregation, 410.00. From Past. Torney's congregation in Ludington, Mich. 45.00. From Past. Hörnicke 42.00. whose congregation in Town Wilson 49.50. From N. N. there 45.00.

To widow's fund: from Past. W. Friedrich's congregation in Watertown, Minn. 43.00. Past. K. L. Moll's congregation in Detroit 48.90. Kindtauf-Collerte at Mr. Gärtner's in Jda 43.00. From the pastors r List 44.00, A. E. Winter 43.00, Börneke 45.00, Hudtloff 48.00, Jske 44.00. From teacher A. Ehmann 44.00.

To Leipzig Mission: Mission Festival - Collecte in Mequon 425.00.

For inner mission: Mission Festival Collecte in Mequon 425.00. Mission Festival Collecte of the 3 congregations in Watertown, Lebanon, and Concord, Wis. 450.00 Bon Past. Lemke's congregation in Manistee, Mich. 45.00 Mrs. Eske and Pauline Eske 41.00 each.

3ur synod treasury: From Past. List 41.00. Past. A. E. Winter 42.00. From Past. Schumann's congregation in Freistadt 46.51. Past. Börneke 42.00. Past. W. Friedrich's congregation in Waconia 46.00. Past. K. L. Moll's congregation in Detroit 419.10.

For the seminary in St. LouiS: Through Pastor Bremer in Oskosh, collected from the mission festival there, 415.00.

To the orphanage near Detroit: From John Birk in Milwaukee 42.00. Mrs. Schwarz in Montague, Mich. 41.00. Karl Fink in Mequon 42.00. Past. Wuggazer's congregation 43.04. From the congregation at ReedSVille, Wis. 42.00.

For the E m i g r a n t - M i s s i o n in Newlork: Kirchweih Collecte in Past. Partenfelder's congregation 414.00. Bon the upper Immanuel's congregation in Theresa and Herman, Wis. 411.70. From Past. Torney 93 cts. Whose congregation in Ludington 41.07. Missionary feast Collecte in Mequon 426.00. From Past. Schumann's congregation 46.00. Past. K. F. Schulze's congregation, from the collection bag, 410.00. By Past. Präger Kinotauf-Collerte at Mr. Kuphar's 42.00. Mission Festival-Collecte of the 3 congregations at Watertown, Lebanon, and Concord, Wis. 421.17. By Past. List 41.00. whose congregation, 48.00. I. Schroeder 41.00. past. Hattstadt's congregation at Monroe, Mich., 47.00. - Kirchweih Collecte at Frankenmnth 423.25. Collecte of St. Stephen's congregation at Milwaukee 413.50.

On the Hermannsburg Mission: From Past. I. Karrer's congregation at Hadley Hill 41.50. Kirchweih-Collecte at Whealland, Mich. 42.35. Of Past. Wuggazers Gem. 41.83.

For poor students in Addison: wedding collecte in Past. Werfelmann's congregation in Milwaukee 44.22. From Past. Schumann's parish in Freistadt 43.75. To Mr. C. Wetzet 42.00. From the collection bag of the congregation of the Rev. K. F. Schulze 412.87.

For poor students in St. Louis: Bon Karl Fink in Mequon 43.00. From the parish collection bag of the Rev. K. F. Schulze 412.88.

For G e o. Häsfner: Wedding Collecte by Past. Präger 43.00.

On the Chinese and Negro Mission: by P.ist. Rohrlack at Reedsburgh 45.00. Missionssest-Collecte of the 3 congregations at Watertown, Lebanon and Concord, Wis. 420.00.

Milwaukee, Sept. 11, 1874. c. Eißfeldt^a, Cassirer.

For poor students has been received: From Mr. Past. Hallerberg 45.00 for proseminarist Mertner. From the Women's Association in Lafayette, Ind. 12 shirts, 6 pairs of stockings. From Mrs. Lorcher there, 3 pairs of stockings. Through Mr. Past. W. Krebs from his congregation in La Rose 46.50 and from that in Varna 45.00. Bon Hrn. Lohrens from Lincoln, Ill. (Illinois Synod), 420.00 for Meeske. By Mr. Past. Hudtloff 45.00. By Mr. Past. Streckfuß 410.00, by the Sievers brothers 47.00, by Past. H. Grupe 42.00 and by Cl. Kerstner 41.1X) sür Besel. From the Young Women's Association at College Point, N. Y., 6 handkerchiefs, 6 bust shirts, 9 towels, 13 pillow cases, 7 sheets, 2 pairs of stockings. Through Mr. Past. Wunder from the women's association of his parish 411-00 for Ballrr. By Mr. Rev. Rathjen of the lower parish at Mayville, Wis. 47.51 for Mertens. By Mr. Past. Catenhuftn of Mrs. Goller 41.00. By Mr. Past. Ebert, collected from Mr. Fr. Hoffmann's wedding, 44.00. By Mr. Past. Ramelow's congregation 48.60 for Grafelmann. From individual members of the Long Grove congregation 415.00, and 45.00 for Proseminaristrn Mertner. By Albertine Beacher from Mrs. Pastor Hamann 410.00 for Polack. - —

I take the liberty of reminding you that, in addition to other expenses, this fund regularly has to pay the board and coal allowance for 23 pupils.

A. Crämer.

For the emigrant mission in Baltimore, I have since March 23, 1874, received the followingZNelder with thanks: Through Rev. E. Leemhuis of St. Paul's congregation in North-East, Pa., 45.54. By Daniel Schmalz in Dubuque, Iowa, 1.00. Mr. Noack in Baltimore 5.00. Past. SieverS' congregation in Frankenlust, Mich, 7.25. Past. Engelbrecht's congregation in Chicago 10.50. C. Bieth in Detroit by Past. Hügli 2.00. Jakob F. Strikter in Unionville, Mich, 5.00. Gottfried Kolk in Harsord County, Md, 1.00. By Past. Engelbrecht in Chicago, subsequently, 2.00. Past. C. Böse's congregation in Defiance, O., 7.70. N. N. in Ruffels Grove, Ill, 1.50. From Bible Society in Baltimore 30.00. From Schneiderwind by Past. Kothe in Mount Olive 1.00. From congregation in Maple Run, W. V., 8.25. From Gustav Adolf Dobler in Baltimore 2.00. Past. Tramm's congregation in Vmrrnnes, Ind. 7.00. Rev. I. Bergen's congregation 6.80. Bro. Jäkel in Havana, Minn., 5.00. Bro. Schiermann in Washington 3.00. A. Günther there 2.00. From Trinity congregation in Town Hermann by Tisza 7.45. By Kassirer Grahl in Fort Wayne 97.86. By Rev. H. Wyneken from the Women's Association in Cleveland 16.00. From the Bible Association in Baltimore 20.00. Bon Past. L. Lochner's Bethlrhems-

Congregation in Richmond, Va. 6.50. Past. Succop's congregation in Canada 18.80. Through Mr. Kassirer Birkner in New York 111.98. From the Bible Society in Baltimore 10.00. From Heinrich and Fräulein Hein through Past. Ernst in Canada 4.00. From Mr. Lauterbach 2.40. For passenger coupons through the agent Wm. Sallmann 33.58. From the Bible Society in Baltimore 20.00.

Baltimore, Sept. 1, 1874 ChaS. H. Herrlich.

First cash report of the Lutheran Orphans and Deaf and Dumb Association of Detroit, Mich.

1. revenue from May 9, 1873 to March 14, 1874.	
Mild gifts received in cash money	41759 .85
For food and education of deaf children	132.75
Products from the farm	12.05
Non-interest-bearing bonds for an indefinite period	444.50
Interest-bearing bonds for a fixed term	1050.00
Summa	43399.15
II Issues from June 11, 1873 to March 13, 1874.	
First payment on real property	41000 .00
Indefinite term bond	210.00
Salary to Mr. Past. Speckhard plus costs of removal	226.78
Travel expenses for collectors etc.	57.30
For food	443.28
For 2 cows, 1 cow and 4 sheep	91.50
For work on the farm	17.86
For eyelets, furniture and other household appliances	111.79
For the construction of a new house	1206.00
Sum	43364.51
III. debts owed by the institution.	
By mortgage on real property	42500.00
By borrowing for a definite period	1050.00
By borrowing for an indefinite period	234.00
Debt to the builders of the new building	322.66
Debt to various persons	115.92
Summa	44223.08

The above cash report is only up to March 14, 1874, since which time significant contributions have been received and debts paid, as will be shown in the next cash report.

C. Bey er, secretary.

Received for the Castle- Garden-Misfion:

From the congregation of the Rev. Schürmann 47.20. St. Pauls- congregation of the Rev. Frese in Washington County 46.36, from himself 64 CtS. From Rev. G. Loeber's congregation 410.00. By the congregation at College Point 47.50. By R. Muellich 50 CtS. John Trapp 43.00. By Past. Ernst in Canada 47.36. By Mrs. Brackmann 41.00. By Past. Johannes and his children 41.00. Mrs. Past. Lauritzen 41.00. by Past. H. Meyer 66 cents. Past. Kern's peace - congregation 41.75. Past. Kniefs congregation 45.80. Past. A. Henkel 41.00. Past. A. E. Winter and congregation 413.25. From a member of the congregation in Town Reedsburg 41.55. From H. Burdorf 42.00. Rev. H. I. Müller 50 Cts.

New York, Sept. 1, 1874. I. Birkner, Cassirer.

The Lutheran congregation at Omaha, Nebr. received love gifts for their church building from the congregations of the following pastors: Bro. Ottmann 425.00, E. A. Brauer 60.00, I. Achilles 5.00, T. I. Brohm 25.00, H. I. Schwensen 16.25, F. Kügele 7.50, W. Sandvoß 6.00, F. Storm 9.30, F. Schumann 20.40, H..F. Grupe 8.75, C. F. H. Meyer 6.50, F. W. Brüggemann 6.20, C. Böse 7.40, P. I. Baumgart 9.35, H. H. Holtermann 6.61, P. W. Engelbert 13.50, I. Bundenthal 7.00, Fr. Drever 5.00, C. Kretzmann (Hanover parish) 5.00, F. I. Biltz 10.00, F. Büchele (through Mr. Kassirer Eißfeldt) 9.00. Through Mr. Past. F. W. Hachenberger 1.00. By Mr. Pastor F. I. Th. Jungck 3.00.

Wishing God's dearest blessings on body and soul to the dear givers! . Hilgendorf.

For poor college students at Fort Wayne received 413.45 (for K. F.) from Rev. Bundenthal and his congregation; 414.75 from the Young Women's Association of my congregation; also from my congregation: from individual members 423.85, collected at W. Koch's wedding 45.40, at Rippe 46.05, at W. Tegtmeyer 45.70, H. Prange 45.35, at F. Martin 43.00.

Thanks to the donors!

At the same time I request the dear brethren in the Fort Wavne Conference, who have promised contributions for the maintenance of the "Brunnschen Zöglinge", to send their contributions as soon as possible. W. S. Stubnatzy.

For poor students received through Pastor Germann in Cottonwood Falls, Kansas, from Mr. Joseph Stack 50 CtS. Through Pastor Wagner in Chicago from the worthy women's association of his congregation 417.00, from the worthy young men's association 420.00.

C. F. W. Walther.

With heartfelt thanksgiving to God and kind givers, I acknowledge receipt of the following gifts of love to cover the church debt of my congregation in Elkhart, Ind: From Past. Hüge's congregation at Bremen, Marshall Co, Ind, 413.25. From Past. Niethammer's congregation in La Porte, Ind, 412.55. H. Dirmer, Pastor.

.changed addresses:

Rov. M. 8tu6lz)iin^t!l, >Vadast "nv (>0., Minn.

Rov. OInus, Lox 261, Mnoon (lit/, Muoon (>o., Mo.

8. blmil ilruoetinoi-, 825 ckollnri-on 8tr., Huincv, III.

M. lioinlinrckt, teacher, Minonlc,)Voo<Ikor<I 6o., III.

M>. Ko88, ourv ok M. 6th Onrtkol, 8t. Doulg, mo.

Should a Lutheran stay with his church and not let anything move him to fall away from it?

There are, my dear reader, people who are of the opinion that one must remain with the religion and church in which one was once born and with which one vowed to remain in one's confirmation. Whoever leaves his church and religion and goes over to another, one cannot think anything of him, he is a weathervane, he must be a person without character, a person without any firm principles.

But this is obviously an error. If this principle were right, then the pagan would have to remain a pagan, the Muhammadan would have to remain a Muhammadan, the Jew would have to remain a Jew, so the Protestants would have had to remain in the papacy four and a half hundred years ago; yes, Christ himself should not have come into the world to leave everyone with his religion. But who will claim this?

No, it is clear: that one has been born in a religion or church and that one has perhaps also promised to remain in it, that is by no means a reason that one must now also remain in the same!

Whoever is born poor, will he think that he is therefore obliged to remain poor? On the other hand, should he who was born in a false religion or church be obliged to remain in this false religion or church? Is not religion infinitely more important than all earthly goods? - And whoever has promised to sin, e.g. to commit murder, must, yes, may he keep his promise, and had it been sealed by an oath of his? has he not rather the sacred duty to break his promise made against God? On the other hand, should he who has vowed to remain with a false religion have to keep his promise? What greater sin can there be than to knowingly adhere to a false religion all one's life, thus knowingly serving God falsely and helping to falsify God's word? - —

No, my dear reader, whether one has to stay with a religion or church or leave it, that comes to

It depends on whether the religion and church in whose bosom one was born and to which one also solemnly vowed to remain, is the right or a wrong religion or church. If it is the right one, one must certainly remain with it, whether one was born in it or not; but if it is a false one, one must leave it as soon as one recognizes this, even if one had bound oneself to it with a thousand oaths.

But since every religion is a certain faith and a certain doctrine about God, about man's relationship to God and how man can come to God, and since every church is a community of people united by a certain common faith and by a certain common doctrine of faith, the question as to whether a person must leave his religion or church or remain with it depends above all on whether there is the right faith and the right doctrine in his religion and church, or whether the faith and the doctrine of the same are not right, not pure, but false. If it is certain that the church in which I was born has the right, pure, unadulterated doctrine of God and of the way to God, that is, of man's way to salvation, then of course, as dear as my salvation is to me and as holy as God's word and will is to me, I must remain with it and rather suffer everything than fall away from it; If, on the other hand, it is certain that my church does not have the right doctrine of God or of the way to God, that is, to salvation, but that its doctrine is falsified, then I must leave this church at God's disgrace and my salvation, and rather suffer poverty, contempt, mockery, disgrace, expulsion from house, court and fatherland, yes, rather suffer the most agonizing death than remain with such a false church. Or would it not be foolish to remain with a society with which one wants to wander to a distant country, if this society took a wrong path that cannot lead to the goal? But how much more foolish and even murderous would it be to stay with and wander away with a society that shows and goes a wrong way to heaven, namely a way that, instead of leading to heaven, leads away from it!

As the 31st of October is approaching, on which 357 years ago, in 1517, the first foundation stone of our visible Evangelical Lutheran Church was laid, we Lutherans are asking ourselves at this time: Should we stay with our church?

But after what has already been said, what will be the most important thing in answering this question? - For example, whether we were born, educated and confirmed in the Evangelical Lutheran Church? Without doubt not. No, if the Evangelical Lutheran Church had a false faith and a falsified doctrine, we would have to leave it, although we were born, baptized, educated and solemnly confirmed at its altars. Then we would celebrate the upcoming Reformation feast day in the most godly way by publicly and solemnly renouncing our church on this day and writing the farewell letter to it together. The only thing that matters here is whether our church has the right faith, the pure doctrine, the unadulterated Word of God, and, to speak even more clearly: whether our church teaches pure faith, right living, and dying confidently and blessedly. Yes, that is the only thing that matters here.

But, praise be to God in eternity, this most important, only decisive characteristic of the true church of Jesus Christ has our own Evangelical Lutheran Zion. Defiance be commanded to him who wants to deny this to our church! And that is why every Lutheran should stay with his church and not let himself be moved to fall away from it.

Well, dear reader, let me justify this to you with a few things.

That our Evangelical Lutheran Church first teaches pure faith is as certain and irrefutable as it is certain that the pure right faith is contained in the Holy Scriptures. For that which has given our Evangelical Lutheran Church its existence, and why other so-called Protestant churches have again separated themselves from it, is solely this: because our church has been led away from the clear book of Scripture.

The first step was the creation of a new, more comprehensive, and more comprehensive system.

As corrupt as the life of the priests and laity was in the Roman Church before the Reformation, Luther and the church named after him by no means separated from the Roman Church for this reason: The more corrupt a church is in life, if it still has the right doctrine, the more faithfully one must adhere to it and the more eagerly one must then only oppose the incoming stream of corruption. A church that has the right doctrine, but whose confessors live wickedly for the most part, our Lutheran church always saw as a good ship, but with partly bad manning, which one must not abandon, but whose manning one must try to improve. Therefore, Luther wrote in 1519, when he still thought that the Word of God alone was valid in the Roman church: "Although it is unfortunately the case in Rome that the best are doing well, there is no cause so great, nor can there be, that one should tear oneself away or separate from the same church, indeed, the worse it is, the more one should run to it and cling to it, because it does not get better by tearing it down or despising it. Nor should one leave God for the devil's sake, nor avoid the rest of the pious for the sake of the evil crowd. Indeed, for the sake of no sin or evil that may be thought of or named, let love be divided and spiritual unity be divided. For love is able to do all things, and nothing is too hard for unity; it is a bad love and unity that lets itself be divided by other people's sin. *)

Even the perverse constitution and the many troublesome ceremonies in the Roman church did not induce our church to separate from it. On the contrary, its principle in this matter has always been the one laid down in the 15th article of the Augsburg Constitution.

Augsburg Confession: "Of church, order made by men teach one to keep those, so without sin may be kept and serve to peace and good order in the churches."

Luther therefore did not want to separate from the Roman Church at all, indeed, he did not even intend to reform it. But why did the Reformation and the separation come about? - Luther found the Bible one day, and this was actually the day on which the Reformation was, so to speak, conceived, just as the day on which Luther first came out publicly and posted those 95 sentences against papal indulgences on the door of the castle church in Wittenberg was its birthday. From the hour Luther found the Bible, it was the sun that shone for him, the source from which he drew, the touchstone of doctrine according to which he tested, the weapon with which he fought, the castle he defended, the jewel for which he fought: in short, that around which the testimony, the work and the struggle of his entire life revolved. What agreed with his Bible he accepted and held fast, even if the whole world, all wise men and saints contradicted him; what at least did not contradict the Bible he tolerated; but what contradicted the Bible he rejected, and there he respected no objections of human reason and human heart, no wisdom and power of the world, no imperial power of the emperor, no ecclesiastical ban of the pope, no peace of the world and of the church, no favor of men, whether they be friends or enemies.

*) See Luther's works by Walch, XV, 848.

He stayed with the written word, he stayed with his Bible, and then he let God rule.

When Luther was asked in 1521 in Worms to recant what he had taught so far in opposition to the teachings of the Roman Church, he made the well-known statement before emperor and empire: "Unless I am overcome and convicted with testimonies of the Holy Scriptures or with public, clear and bright reasons and causes (for I do not believe either the pope or the conciliar alone, because it is evident and obvious that they have often erred and have been repugnant to themselves), and I am thus convinced with the sayings which are attracted and introduced by me, and my conscience is caught in God's Word, then I cannot and will not recant; because it is neither safe nor advisable to do anything against conscience. Here I stand, I cannot do otherwise, God help me! Amen." *) When a few days later, in an assembly of several princes and prelates, he was threatened with expulsion from the kingdom if he did not recant, he declared: "He would not refuse to give life, limb and blood, only that he would not be urged to recant God's word. After the emperor had finally told him, in addition to serious threats, that he would keep the once promised escort, but that he, Luther, would have to go home within twenty-one days, Luther thanked the emperor by adding: "For he would have desired nothing else in it, but that a reformation from the Holy Scriptures, for which he had asked so diligently, Otherwise, for the sake of the imperial majesty and the empire, he would gladly do and suffer anything, life and death, honor and disgrace, and reserve nothing for himself but the one word of God." †)

When Luther therefore let the first part of his church postilla, which he had worked out in Wartburg Castle, his hidden place of refuge, go out, he added the following words as a keystone: "Oh that God would want that my and all teachers' interpretations should perish and that every Christian himself should take the bare Scriptures and the pure Word of God before him! - In, in, dear Christians, and let my and all teachers' interpretations be only a scaffolding for the right building, so that we ourselves may grasp and taste the plain, pure Word of God and remain there; for God alone dwells there in Zion." ††) But that Luther was fully serious

about this, that he really also regarded his own writings as little, even nothing, compared to the holy Scriptures themselves, we see among other things from the fact that already in 1527 he gave the following answer to an inquiry about his books: "I do not have a register of my books myself, nor the books themselves: for I rather wish that the Bible be read purely instead of my things." ‡) Whoever could speak and act in such a way, must truly be irrefutably sure that his teaching contains no other than the Bible teaching, not human opinion, not his own favorite thoughts.

When it came to matters of faith, therefore, Luther gave precedence to reason, heart feeling, alleged decrees of the church, conciliar resolutions, traditions or so-called church traditions, new

*) S. Luther's Works XV, 2307. f.

**) Ibid. p. 2313.

†) Ibid. p. 2318. f.

‡) XI, 2538.‡) XXI, 1031

alleged revelations, angelic appearances and everything with feet, if it disputed against his dear Bible. "So it is to me," he writes, "that any saying makes the world too narrow for me." *) He had so little respect for the judgment of reason towards God's word that he wrote: "God lets eo (his word) be written in such a way that he makes reason a fool; for where He speaks most foolishly, there He is most wise." When the swarm spirit Carlstadt wanted to reform more thoroughly, as he thought, than Luther, and therefore wanted to give the Roman church with its sacrifice of the Mass a quite sensitive blow, that he wanted to make Christ a fool. When Carlstadt wanted to reform more thoroughly than Luther, as he thought, and therefore wanted to deal a rather sensitive blow to the Roman Church with its sacrifice of the Mass by completely denying Christ's presence in Holy Communion, Luther replied: "I saw well that I could have given the papacy the biggest puff with this.... But I am trapped, I cannot get out: the text is too powerful and does not want to be torn out of my mind with words." †)

Behold, dear reader, our Luther was caught in these bonds of the Word and on this rock he also founded himself; and on this same rock also stands the Evangelical Lutheran Church named after him. In the name of the same, the princely confessors of our basic confession, the Augsburg Confession, testify in the preface to it that it is: "The confession of our pastors, preachers and their teachings, also of our faith, what and in what manner they preach, teach, hold and teach on the basis of divine holy scripture. The last confession of our church, however, which, as is well known, all fanatics and false Lutherans hate above all others, because it exposes their mischievousness, the dear Concordia Formula of 1577, this confession begins immediately with the words: "We believe, teach and confess that the only rule and guide by which all doctrines and teachers are to be judged and evaluated are the prophetic and apostolic writings of the Old and New Testaments; as it is written: Your word is a lamp to my feet and a light to my path, Ps. 119, and St. Paul, If an angel come down from heaven, and preach otherwise, let him be accursed, Gal. 1. But other writings of the old or new teachers, as they have names, are not to be held equal to the holy Scriptures, but all of them, in particular, are to be subjected to them, and not to be received otherwise or further than as witnesses, according to the time of the apostles, and in what place such doctrine of the prophets and apostles has been received." The symbolic books of our church, to which it confesses with mouth and heart and to whose doctrinal content it sacredly binds all its ministers, therefore do not contain the human opinions of the so-called Lutherans, but nothing but the confession of the written word of God, as it reads, and a solemn unanimous protest against all those who depart from the clear wording of the holy Bible book.

"The Bible, nothing but the Bible and the whole Bible", this is the supreme principle which our church has established, not a mere figurehead, as other so-called Protestant or evangelical churches carry it before them only in appearance, but in fact and truth. Christ says: "This is my body"; the Zwinglian and Calvinist

*) XX, 682.

**) III, 235.

†) X V, 2448. f.

[But the Reformed, as well as the Methodist and Baptist, say: No! it means only Your body! but the Lutheran church says: Yes, it is Your body, Lord Jesus! "Thou hast spoken it, therefore it is true; Thou art almighty, therefore no thing is impossible with Thee." The Word of God says: "According to His mercy God makes us blessed through the bath of regeneration and renewal of the Holy Spirit"; but the Reformed, Methodist and Baptist say: No! Baptism is not a bath of regeneration, but only a sign of rebirth; but the Lutheran Church says: Yes, Lord Jesus! Your word is the truth: You give us birth again, as You said, through water and the Spirit. Christ says to His servants: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23); but the Reformed, the Methodist, the Baptist, the Uniate Protestant, they all say: No! we never believe that, no man can forgive sin; but the Lutheran church says: Yes, Lord Jesus! Thou hast said that what Thine own are bound on earth shall be bound in heaven, and what they loose on earth shall be loosed in heaven; and this we believe, whatever heart and reason and all the world may object to it; for whether all men are liars, Thou speakest, yea, Thou art the truth. The Word of God says: "God wants all men to be helped and to come to the knowledge of the truth"; but the Calvinist cries: "No! God has redeemed only the elect, he wants to call only them, bring only them to faith, make only them blessed; but the Lutheran church says: Yes, Lord Jesus! You are true; we therefore believe Your words that God so loved the whole world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Christ says of the little children: "But whosoever shall offend these least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea"; but the Baptist or Anabaptist says: No! Infants cannot believe; therefore to baptize them is an abomination; but the Lutheran Church says, "Yes, Lord Jesus, we hold true what You say, that even infants can believe, therefore we bring them to You in holy baptism, who say, "Let the infants come to me, and do not hinder them, for such is the kingdom of God." God's Word says: "Not that I have already grasped it or am already perfect"(Phil. 3, 12.); but the Methodist says to this: No! A Christian can certainly already become perfect on Erven, attain perfect love and perfect sanctification; but the Lutheran Church says: Yes, HER JEsu! what Your servant Paul wrote through Your Holy Spirit is true; no Christian attains perfection here, yes. whoever says that he has no more sin, deceives himself, as St. John writes, and the truth is not in him. (1 John 1:8) God's word says: "A little leaven leavens the whole dough", Gal. 5:9; but the unirt evangelical says: "No! A little leaven of false doctrine does no harm; but the Lutheran church says: "Yes, Lord Jesus! Your word remains true, even a little leaven of false doctrine leavens the whole dough; "how do straw and wheat rhyme together?" (Jer. 23, 28) The Word of God says: "He who does not deal in works, but believes in Him who justifies the wicked.

his faith is counted as righteousness"; but the pope says to this: No! Works also belong to becoming righteous and blessed; but the Lutheran Church says: Yes, O God! Your word is true; by faith alone, by grace alone, for the sake of Your Son Jesus Christ alone You make us blessed; "there is salvation in no other, nor is there any other name given to men, wherein we shall be saved"; this we believe and give You thanks, praise and glory for it for all eternity.

See, dear reader, as certainly as the holy scripture teaches pure faith, so certainly does our Evangelical Lutheran Church, for its entire doctrinal confession is nothing but a faithful yes and amen to the entire written word of God from the first book of Moses to the last chapter of the Revelation of St. John. Therefore, we must remain with this church, we must remain with the Bible, we must remain with the Word of God, we must remain with Jesus Christ, we must remain with the Triune God, who has revealed his beatific truth to us in the written Word. Thinking of his church, every Lutheran must therefore exclaim with the believers of the Old Covenant: "If I forget you, Jerusalem, let my right hand be forgotten. Let my tongue stick to the roof of my mouth, where I do not remember you, where I do not let Jerusalem be my highest joy." Ps. 137, 5. 3. Woe to those who forsake this their mother! They have thereby forsaken the faith "once given to the saints." Jud. 3. - Lord, sanctify and keep us in Your truth, Your word is truth, Amen!

(To be continued.)

The persecutions under Charles Emmanuel II, Duke of Savoy, namely in 1655.

In 1650, under Pope Innocent X, a propaganda was established in Turin, as it had been in Rome in 1622, an institution "for the propagation of the faith (Roman, of course) and for the extermination of heretics," by which the pope meant those who held fast to God's word and therefore did not want to know about the abominations of the Antichrist. This propaganda consisted of two divisions, one of which included the men, the other the women. "These were, says the Waldensian historian Brez, the most terrible batteries ever directed against our poor ancestors; these two societies were the fruitful source of all the artifices employed to seduce them." Above all, propaganda sought through its missionaries to sow discord among the Waldensians, to set congregations against congregations, parishioners against the clergy. Under the hypocritical appearance of benevolence, the monks and priests tried to win hearts, especially to bring about marriages beneficial to the Roman Church. To those who promised to go to mass, they provided great external benefits, to the poor they offered rich support, to the sick careful care. However, all these tricks had very little success, and only a few dead members died in the congregations. Then it was decided again to use the still somewhat better proven means of the cruelest persecution, which had at least brought many so-called "heretics" to justice.

The persecutions of 1653 and 1654 will not be recounted in detail, but we must dwell a little longer on the persecutions of 1655. We will not recount in detail the serious persecutions of 1653 and 1654, but we must dwell a little longer on the one of 1655. On January 25 of that year, Andreas Gastaldo, Auditor of the Chamber of Accounts and General Conservator of the Holy Faith, issued an order in the name of the Duke "that the Waldensians of Lucerna, St. Jean, Bubiana, Fenil, Campillon, Briqueras and St. Second should leave these places within three days and go to the areas of Lobi, Villar, Angrogna, Noras and Bonnet, where the practice of their religion is tolerated. Anyone who had not obeyed this order within the stipulated period was to be punished incontrovertibly with the loss of his property and life, if he did not within the next twenty days credibly show that he had either converted to the Roman faith or sold his property to Catholics." In the greatest haste the unfortunate inhabitants, with their sick, old and children on their backs, had to flee over the mountains covered with snow and ice. Many sank in the snow, others lost their belongings in the heavily swollen forest streams. But this was only a small beginning of the misfortune. On April 24, when the sun rose from the dense fog, a signal was given at Castelas, on a hill near La Tour. Suddenly about 15,000 soldiers, under the command of the Marquis of Pianesse, rushed upon the poor Waldensians with the cry, "Beat the poodle dogs to death!" Now a bloodbath took place, which hardly has its equal in cruelty and animal savagery. The inventive fanaticism of the soldiers and their leaders devised ever more hideous tortures. Children were impaled in the arms of their wailing parents, hurled against walls and rocks, torn to pieces and dragged away. The sick and old were burned in their homes, girls and women were violated, put alive on stakes, and thus placed along the military roads for a horrible spectacle, or powder was poured into their bodies and then set on fire. Men were hacked alive, or hung up by the most sensitive parts of the body; some had one limb after another torn from their bodies, or had their skin removed while they were still alive. Pregnant women were cut open, the fruit was put on the tip of the lance and carried ahead of the procession. Those who were seized on the mountains were tied together in bundles and thrown down into the abyss. Some were blown apart with powder stuffed into their mouths and ears, others were thrown into glowing ovens or slowly burned over a small fire. In the village of Taillaret, 150 women and children had their heads cut off and played skittles with them. "Here stood, so the old Waldensian writer Johann Leger tells, a poor father, and had to watch that the fruit of his loins was smashed on the rocks, or torn from each other by the legs, the entrails dragged around in blood and dust, the torn limbs thrown into the air. There the man had to be a spectator when his faithful sweetheart was violated, but the daughter had to be present when the body of her father was cut to pieces.

*) The pen falls out of my hand,
and my tears wet the paper instead of the ink,

*) Some things are omitted from this report because they are too terrible to be retold.

and I am not able to continue recording the works of these children of darkness, who are even blacker than the prince of darkness.

The

The echo of the unspeakable whimpering, howling and screaming of those who were martyred on mountains and in valleys, first in the most cruel way, then killed in the slowest way, was so ghastly, horrible and strong that one should have believed that the rocks and stones would have let themselves be moved by the fearful pleading and breast-beating of so many innocent lambs and sheep, since, however, these murderers were completely insensitive". - These were the means that the Antichrist used in Rome "to spread the faith".

On the part of the Romans, Leger, who told this, was accused of untrustworthiness. But how absolutely groundless this accusation is, is evident from Leger's own account of how he came to his news. "As soon as the peace was concluded, I went myself from one place to another, and called the people together in all places after the church service, and had all those who were able to relate with certainty something of these terrible events, interrogated by two public and sworn scribes, and had their judicial statements put down on paper in the most exact manner possible

what I have seen with my own eyes, leave the least doubt in the minds of my readers? But among them I count so many impaled bodies of completely exposed women and virgins, which were still to be seen along the public roads and highways, so many pieces of torn and now and then thrown, tender children, the rocks covered with blood and brains and whitewashed walls, so many a tree to which a human body was tied with its breast cut out, without heart or entrails, the human skins stretched out on the iron bars of the castle windows at Lucerna, in a word a thousand and one thousand sights before which human nature must be horrified!"

We will now, from the many testimonies of eyewitnesses, give some more information about the suffering and death of individual martyrs.

Sara Rostagnol, a worker in the vineyards of Lucerna, an old woman of 60 years, was caught at Eyrat. The soldiers ordered her to pray, saying "Jesus, Mary"; but she said only Jesus, invoking the word of the Scriptures: "There is no other name given to men in which we shall be saved. (Acts 4:12). Then one of them took the sickle she had in her hand from the raw band and tore open her abdomen up to the navel with it. As the poor woman was wrestling with death in excruciating pain, another soldier came and cut off her head. Martha Constantina of St. Jean, wife of Jakob Barral, suffered even more horribly. On her they practiced what only the unclean spirit of hell can conceive, finally her belly was slit open and her breasts torn off. The latter were fried in a pan by the soldiers at Mocel in Piedmont and given to other soldiers to eat.

A servant of Jakob Michelin of Bobi was captured on May 8. The barbarians stabbed him innumerable times in the soles of his feet, hands and ears, cut out other limbs, and tanned the wound with lighted candles, so that the unfortunate man could not to bleed to death too quickly. Then they tore off his nails with pliers in order to force him to deny his faith by all these unheard-of kinds of tortures. But since he remained steadfast, he was tied with one foot to a mule and dragged around the alley until he was already on his last legs. Now they tied his head so tightly with a rope that his eyes and brain popped out, and then threw the corpse into the water.

Peter Simon of Angrogna, a man of 85, had escaped with Johann Leger, but was seized as he fled. The executioners tied his head tightly between his legs and rolled him like a ball down a high rock. From one rock he fell onto the next, until at last he was caught by one thigh on a branch. In this miserable condition he was seen three days later still alive; but nobody could free him, since the vertical rock face could not be climbed.

Jakob Prin, churchwarden at Villar, and his brother David, both of whom Leger describes as peace-loving men, were torn from their beds in the village of Baudene, led to Lucerna, and there thrown into the most abominable prisons of the Marquis of Angrogna. Their skin was cut off from the armpit to the elbow, into straps, but in such a way that they remained attached to the flesh. The same was done with the skin from the elbow to the hand, from the hip to the knee, and from the knee to the foot. They were left in this agony until they gave up the ghost. A Catholic bailiff, Anton Mallenier, wanted to refresh them with a drink of water; but the marquis had him miserably struck down with rods for this show of compassion against the heretical brood.

Johann Blanchon, a youth of 25 from Villar, who had already escaped once, was seized again and led to Lucerna. He was tied to a mule in an infernal way, and when the connection broke, one of his feet was pierced, a rope was pulled through, and he was dragged through the streets. When he raised his head several times in pain and screamed loudly, they threw stones and bricks at his head and finally cut off his head.

Jacob Michelin, one of the first leaders of the church at Bobi, soon followed his servant, of whom we have told before, in martyrdom. Both his hands were tied in a hideous way, and so the wretch was hung on the doorpost. In this agonizing situation, his tormentors constantly urged him to renounce his heresies and to accept the mass. But since they saw that he remained steadfast in

his faith, they led him to Turin to prison, where he languished under unspeakable torture for several months until his blessed departure. We must conceal some things here, because they were so shameless that shamefulness does not permit us to describe them.

Jacob Ronc, a God-fearing schoolmaster in the community of Roras, was first stripped completely naked. Then the brutes tore all the nails from his hands and feet, stabbed him with a dagger more than 100 holes through his hands, feet and ears, and shouted at him with each stab that he should pray to Jesus Mary. When he did not, they tied a rope around his body and dragged him all over Lucerna. A soldier walked beside him, and

The bailiff repeatedly cut off a piece of his flesh, but on the other side walked a bailiff who beat him constantly, shouting: "How about it, you poodle dog, will you go to mass soon? As long as Jakob Ronc could still talk, he shouted, "I'd rather die than go to mass!" Finally, the head of the faithful martyr was cut off.

John Paillas, a poor peasant from la Tour, was to be hanged near a monastery by the express order of the Marquis of Pianesse. The monks promised him freedom and a brilliant life if he recanted. When he refused such offers, they threatened him and held up to him the misery in which his wife and his 11 children would fall after his death. The farmer said: "The beautiful crown that I will soon receive in heaven is worth more to me than all that you have promised. But as for my wife and children, I ask no other mercy for them than that they may all die and follow in my footsteps! Immediately the faithful confessor was hanged. Paul Element, elder and deacon of the church of la Tour, was led to his corpse. With this one, too, threats and promises were in vain; he replied, "Lift yourself away from me, Satan, with your promises; I do not fear your threats!" Thereupon he was lifted up to his brother in faith. His last words were, "Well, I return my spirit to my faithful Creator!"

Daniel Rambaut was supposed to pray to Mary after a long, consuming imprisonment. But he had all his fingers cut off, one by one, without opening his mouth to such idolatry. After both hands were cut off, a shot in the chest ended his earthly life.

After such atrocities, the Turin court issued a manifesto in which it laid all the blame on the Waldensians, calling them rebels and bandits. But from the illumination of this manifesto, given by Leger in his Waldensian History, it is clear and irrefutable that the Thalassians were treated so inhumanely without any guilt. Later, however, the Waldenses finally took up arms out of desperation, which was certainly wrong and which the first Christians did not do; but we must admire their steadfastness and their Christian love, which they showed even against their enemies. Impervious to the choicest torments, as to the most enticing promises, they held steadfastly to their faith. More than once, when asked to renounce their heresy, they gave the answer that the inhabitants of Roras had the Marquis of Pianesse give: "We prefer death a hundred thousand times to the mass, since we have never been convinced that Christ and his apostles celebrated the same. Even if, after our dwellings have been turned into ash heaps, they should carry out the threat of cutting down our trees, our heavenly Father will continue to take care of us!" Similarly, the answer of Captain Janavel to the same Marquis is: "There is no torture so cruel, nor death so terrible, that they could drive me to renounce my religion. All your threats only make me firmer in my faith. If the Marquis wants to condemn my wife and daughters to death by fire, let him know that he only has the power to burn the bodies; the souls belong to God!" The non-Catholic churches of Europe heard

[157] with horror of these terrible persecutions which had fallen upon the Piedmontese Christians, and sought to put an end to the suffering. The Protestant cantons of Switzerland, the kings of Sweden and Denmark, the generals, the princes of the Rhine and Brandenburg, the landgrave of Hesse, Duke Eberhard of Württemberg, but especially Oliver Cromwell, England's protector, warmly supported the Waldensians. Thus, on April 18, 1655, a peace was granted to the persecuted communities at Pignerol, which, however, could not guarantee them undisturbed peace in the future. And indeed, the persecutions soon began again, which we do not want to report in detail. In the last years of the reign of Karl Emanuel, however, who died in 1685, the Waldensians enjoyed almost undisturbed peace, and could, in the memory of heavy suffering, strengthen themselves in the word of God to new strength and faithfulness for the service of the Lord.

Chinese Mission in St. Louis.

Wherever we look in this country, we see that everywhere the harvest is great and the workers are few. New crowds of immigrants are arriving daily across the Atlantic Ocean to settle among us. The result is that Lutheran congregations are gathering everywhere, demanding pastors and teachers, and you know, dear readers, that this year hardly half of them could be satisfied.

But besides the migration of peoples, which flows into our country from the east, we see from the other side on the shores of the Pacific Ocean a stream of foreign people pouring into this country, the people of the Chinese, who have lived closed for so long and therefore have peculiar customs and traditions, a great people of 365 million, who in certain aspects of education are hardly inferior to us, a pagan people, who fulfill the commandment: You shall honor your father and your mother, far more punctually than many so-called Christian nations. This people breaks into our land like a river whose floodgates are open, and the other peoples who have settled here stand and marvel. Some treat them with hostility as invaders who bring nothing good, others welcome them warmly into this land where there is still room enough for all who come over. Shall we, while this is happening before our eyes, be cold and indifferent spectators, as if this did not concern us at all? Of course we cannot do that. But may we, in view of the great distress among our fellow countrymen, which we see before our eyes every day, split our small and insufficient forces even more by sending messengers to the heathen? Doesn't that mean taking the children's bread and throwing it to the dogs?

Truly, you cannot do much for my dear Chinese. I realize this, as painful as it is for me; but with the Cananaean woman, I ask you for some crumbs for the poor heathens of the land of Sinim.

The writer of this, who has been given the high and holy calling of preaching the gospel to the Chinese, is himself a kind of crumb from the table of the children of God, an old dried-up crust of bread, turned to the little dogs as inedible, as the following will show.

I was prepared at the expense of my compatriots in Hesse for the missionary service in China in the Dresden Mission House and several German universities and was sent to that country in 1849. My task was to support the Gützlaff mission, which I was responsible for until 1852, the year in which I left China, physically broken down and with completely shattered health. I was also spiritually depressed by various sorrows and tribulations. I believed I could regain my health through rural employment and chose a piece of congress land in the interior of Missouri, which I had purchased for a small sum. I lived here for a long time, but neither was my health particularly strengthened, nor did my spiritual life prosper in that solitude, far from the blessings of church fellowship. Mainly because of my poor children, this condition became more and more unbearable to me. I sought ecclesiastical fellowship, and since I, who had been educated at great expense for the service of the church, no longer wanted to stand idle in the marketplace, I made an effort to become a teacher at some Lutheran parochial school. I had often taught in public and private schools in this country and believed I was capable of doing so. Some members of the Missouri Synod, to whom I had communicated this desire by letter, but who did not know me well enough personally, asked me to come to them in St. Louis for this purpose. On the way to the railroad I was attacked by a heavy rain. As a result, my physical weakness appeared in its worst form. When I appeared in St. Louis in this condition and made my request, people everywhere shook their heads apprehensively. They doubted that I would meet the requirements as a school teacher because of my sickness. They also spoke of the Chinese. Even though I had left my field of work in China, lack of love for the Chinese was not the cause. My love for this people had become even greater where possible; but to work among them again as a missionary, my wishes had not risen so high. When now - as I believed, in jest - the proposal was made to me: We want to send you to the Chinese again; then the words of joyful surprise slipped out of my mouth: Oh, then I believe, where possible, to become young again, like an eagle!

St. Louis has a Chinese population of 200 to 300 souls. I had already learned that Chinese live here from a newspaper that had fallen into my hands shortly before my departure, and since then I had been burning with eagerness to get to know the local Chinese better. I sought them out as soon as possible. I entered their house and spoke to them in their native language, of which a few words were still in my memory. The more I interacted with them and heard their singing language again, the more the slumbering sounds of their language awoke in my memory. They awakened an echo in my heart, similar to that which the precious sounds of the mother tongue evoke in someone who has returned home from a long journey. But the busy Chinese were too busy for me to stay long with the individuals. I went from one Chinese apartment to another, and everywhere they were surprised and amazed that a stranger could talk to them in their native language. In a bookstore I found a New Testament in Chinese translation, which I bought for 60 cents, and I was able to read it.

While studying it, half of the characters, if not more, soon appeared to me as old acquaintances, especially when I compared a German or English Testament with it. One of my Chinese friends showed me a New Testament in his native language and invited me to read it with him the next Sunday. The Chinese language, with its tones that rise and fall and its characteristically accented particles that signify the various emotions, has a wonderful effect on anyone who is not completely devoid of a feeling for music and tones; But to hear the great deeds of God proclaimed in this language is something that cannot be described, and for me, since I have so long missed this delicious pleasure and longed for it with homesick longing, it was truly intoxicating, and with tears of joy in my eyes I listened to this lecture.

At the same time that I began to work among the Chinese, some Americans also began to turn their attention to the Chinese. They invited them to their Sunday schools, and since they, as a polite people, willingly accepted this invitation, I also went along, so as not to lose sight of them, knowing well that it would not last long; for as eager and practical as those Americans are, that they have often served me as a model, they have too little understanding of the Chinese character, and for this reason alone such Sunday schools soon ceased. It cannot be denied that in individual cases the same have left behind traces of spiritual blessing, as will become clear from the following.

Since the Chinese like to learn English, and this moves them to come to the Sunday schools, I also do English with them, and because they attend the classes with much desire and eagerness, they make good progress. This is the main way to gain entrance with them.

I had some Chinese books in my apartment in the countryside, which I fetched for my language studies, and I mostly devoted my free time to this study. Without a teacher and without a suitable lexicon, it was often difficult enough.

Since I lived not far from a cooperage where a large number of Chinese worked, I visited them most often. For several weeks I went to see them almost every evening and on Sundays, until the short nights and the great heat during the day exhausted them so much in their miserable wooden dwelling that they longed for rest in the evening; for they worked diligently during the day. And since their foreman no longer liked my evening visits, I could only visit them on Sundays for a while. At present I am again welcome in the evening, and as often as possible I will visit them again in the evening. I am also invited by other Chinese for the evening.

It cannot be expected from a pagan, superstitious people like the Chinese that they would receive the word of God, in whatever form it comes to them, entirely without opposition. When I began my regular visits among them, they violently opposed the reading of the Scriptures in every possible way. They blasphemed the word of God in their ignorance and did not want to read or hear it read, and I had to accustom them to it very gradually and with all kinds of opposition. Nevertheless, they are in many ways like children, and the other day when I gave them my Chinese

When I saw the New Testament in a new and beautiful binding, everyone wanted to read it, study it and read it aloud. Many who used to tell me that they could not read well enough to understand all the characters in the New Testament were now able to read it perfectly well and crowded in. The earlier, often vehemently expressed opposition had completely disappeared, and many who used to eagerly oppose me now seem to enjoy my visits, and some seem to be fond of me.

That the gospel is already beginning to make an impression on individuals, I conclude from the following. In one of the Sunday schools mentioned above, a beautiful song in English was sung sweetly by the school children after the Chinese had spelled and read it for a while. The song is called:

Jesus from his throne on high Came into this world to die; That I might from sin be free, Bled and died upon the tree. Yes, Jesus loves me, The Bible tells me so.

As soon as I came to them after the day on which they had attended Sunday school, several of them, even those who had not attended school, asked me to write down the song for them, to translate it, to explain it and to practice it, which of course I did gladly and with pleasure.

I did so willingly, since it is such a beautiful song and presented many of the most important truths to them in an appealing form. On three Sundays, where I spent a large part of the day among them, they hardly let me do anything else with them. They always wanted to read, practice and sing these words anew, and I believe that this song verse will still form their main study for several Sundays and, what is most pleasing, they drive me much more than I drive them.

I had received some Bible verses from American missionary friends for my Chinese students, printed in English with large letters each on a special large piece of paper. They were published for Sunday schools and might be well suited for ordinary Sunday school students, but they seemed less suitable for pagans who know nothing about God. Therefore, I wrote suitable passages in Chinese script with large letters on a sheet of paper instead and started with John 3:16. I wrote down this saying with great care as neatly and beautifully as I could. It reads in Chinese in the dialect that most people speak and understand.

Sheong dei ji dshug sang dshi do sse shei. pi sin dshi dshae min kim lun. ji dag wing sang, ki oi shei dshi dsse.

When I have sufficiently practiced and memorized this saying with them, I will fix it in a suitable place in their homes, where pagan sayings have been posted up to now as ornaments and incantations, so that it will help to paint Christ before their eyes and displace those pagan sayings.

When one undertakes something, one probably rightly asks: What prospects of success are there? I answer confidently, there is as much prospect as a Christian can wish for.

We have in the word of God the definite command to preach the gospel to all nations, and to this command are attached the most delicious promises. Behold, I am with you always, even to the end of the age. And again: Let the word not return empty, but shall succeed in what it is sent to do. Is this not enough for us? Is God a man, that he lies? No, the word of the Lord is true, and what He promises, He certainly keeps.

It is our duty to believe His words and follow His commandments, to proclaim Christ crucified to the Gentiles, and if we are found faithful, God will also send His early and late rain in due season and give His spiritual prosperity to the sowing of His Word.

But now faith comes from preaching, and preaching comes from the Word of God. It is true that I am not yet able to give formal sermons, and I must limit myself to reading and explaining the Scriptures to them and letting them memorize the most important passages. But I hope by God's grace to gain control of the language the longer, the more, in order to be able to preach the word of the cross to them with the joyful opening of my mouth. May God grant His gracious prosperity for the glory of His glorious name.

Carl Vogel.

(Submitted.)

Isa. 55, 10.11.

In this year's "Immanuel," Volksblatt für lutherische Gemeinden, published by pastors of the Immanuel Synod, No. 10, page 114, it is said: "However, I do not think I can assert this possibility alone, but that it may also happen in reality that a faithful bishop or pastor of a congregation that has died, larger or smaller, may have spoken the Word of God for many years and faithfully tended the baptismal font and altar, and yet, as they say, everything has remained mausetovt."

According to this, a faithful pastor may preach, baptize, and serve the Lord's Supper in one place for years, and yet everything may remain spiritually dead. This is truly a hopeless doctrine, which contradicts the promise that God will never give the means of grace without all fruit, and it is especially bleak for us poor short-sighted preachers, who admittedly cannot see whether God's Word has transformed a man inwardly in his heart; for this is what matters first and foremost and finally in the question of whether someone has become spiritually alive or not; outward appearances cannot decide here. We may well believe it, and according to love we also believe it, that if a man outwardly proves himself in godliness, confesses the true faith, and adheres to Word and Sacrament, that he is then also inwardly won to the Lord; but it is still not undoubtedly certain. If we had no better prospect than the above, we would have to despair in our laborious work. But, thanks be to Gort, that another promise has come to us about this subject. I base myself here on Isa. 55:10, 11, where it says: "For as the snow and the rain fall from heaven, and return not thither; but wet the earth, and make it fruitful, and increase it, that it may give seed to sow, and bread to eat: so shall the word that proceedeth out of my mouth be, it shall not return unto me void; but it shall do that it pleaseth me, and shall prosper when I send it." I remind you of the words of the Apology, where it refers to

p. 159 thus reads: "For the ministry of preaching is instituted and commanded by God, and has glorious promise of God", and where it then cites Isa. 55. as proof of what has been said.

Here are some testimonies of the power and effect of the means of grace on people for comfort and instruction.

The Apology says that where there is Word and Sacrament, there is certainly the Church, there are Christians. So on p. 110 of the Berlin edition. After it was said here that the Christian church stands primarily in communion of the eternal goods in the heart, it says further: "And this same church also has outward signs by which it is known, namely, where God's word is pure, where the sacraments are administered according to the same, there is certainly the church, there are the Christians.

Luther says in his writing Conciliis and Churches, where baptism is, there must be a holy Christian people. "For it is," he says, "a holy bath of the new birth through the Holy Spirit (Titus 3:5), in which we bathe and are washed by the Holy Spirit from sins and death, as in the innocent, holy blood of the Lamb of God. Where you see such signs, know that certainly the church or the holy Christian people must be there. 25,361. The same says in his letter to the Elector of Saxony and Landgrave of Hesse, to Is. 55, 11" where God's word is, there are also God's children, otherwise God's word is in vain. "Therefore there must still be among us some true, pious, holy children of God and true Christians, however few there are; otherwise God's word would have to be among us in vain, which is **impossible**. Therefore it must also be certain that the Holy Spirit is with us, who teaches and keeps his word pure, and endows us with right Christian faith and adorns us with other more gifts." 26, 248.

He also says, with reference to Isa. 55:11, that we do not fight in vain against our enemies with the word of God. He says: "We do not fight against our enemies in vain, we do not defend the word of truth against sects in vain, we do not comfort the fainthearted by the word of patience in vain, but the word is powerful, for it is God's word that does not depart without fruit, as Isaiah Cap. 55, 11. speaks." V, 507.

The Weimar Bible also testifies to the powerful effect of the divine Word on the hearts of men, for it says of the passage of the prophet Isaiah quoted: "Though it bring not forth fruit in all, yet it shall always be powerful in the hearts of some."

Luther says that with God's word it has for and for the condition that it is never preached without fruit. "Just as rain never goes away without fruit, especially when the fields are dry; so it is with God's Word for and for the condition that it is never preached without fruit." VI, 2911.

Luther says in his writing about the corner mass and the consecration of priests that whoever doubts the effect of the gospel may just as well doubt that it is God's word. "This is and must be our foundation and certain rock, where the gospel is preached rightly and purely, there must be a holy, Christian church, and whoever doubts this, let him doubt even more the gospel, whether it is God's word." 31,374.

Luther also distinguishes in his interpretation of the Song of Moses (Deut. 32, 2.) God's word from

[159] People statutes and says that that does not go off without improvement. "He compares God's word" - namely Moses - "to rain and dew. For where it is preached purely, it is not like a human statute, without profit and fruit, which Peter" (2 Ep. 2:17.) "calls clouds without rain, but works and creates something great." And soon after: "where the same rain of divine word falls, it does not go without improvement and fruit." 52,403.404.

In sum, if this is so, as we have just heard here from more than one good man's mouth, that where God's word and sacrament are, there is also church and Christians, and at baptism a Christian people, otherwise God's word is in vain in the battle against the enemy and in the comfort of the fainthearted, that God's word is never preached without fruit, and that whoever doubts its power may just as well doubt that the gospel is God's word, that it is not to be put on the same level with human statutes - if this is so, how can a Lutheran preacher say that there is no doubt? A faithful bishop or pastor may have spoken the word of God to a dead congregation for many years and faithfully cared for the baptismal font and altar, yet it may happen in reality that everything remains in spiritual death? This is not Lutheran or biblical. I also do not understand how a magazine for Lutheran congregations can take up such a thing without any comment. Is this the confession of the Immanuel Synod about the effect and power of the means of grace?

F. R. Tramm.

To the ecclesiastical chronicle. I. America.

A delightful lamentation. The radical editor of the "American Lutheran", Rev. P. Anstädt, writes the following in the September 26 number of his paper: "The Missouri and Buffalo Synods have gradually instilled their views into the other German and English Lutheran Synods of this country. The old Mother Synod of Pennsylvania has been entirely transformed in this respect. We might name preachers not very old who remember the time when that synod was the most confessionless body in the church; now it has adopted as its faith all the confessions in the whole book of Concord, and in some of its churches vies with the ritualists in their liturgical alternate chant, their engaging ceremonies, and their ostentatious priestly garments. And it is with saddened hearts that we see the same process going on in our beloved General Synod; slowly, it is true, but, we fear, surely. Note the various initial steps. First, the doctrinal basis is changed to make it more acceptable to those who accept the Augsburg Confession unreservedly and unconditionally; then the form of public worship is changed to adapt it to the tastes and desires of those dear brethren who are no longer satisfied with our, as they say, 'bald Puritan worship form,' and we get a Book of Worship in place of a hymnal. ... Will the pastors in the General Synod submit to this spiritual tyranny? Yes, we suspect the vast majority will allow themselves to be led like sheep to the slaughter. Some will submit to any change that may be demanded of them, out of sheer indifference; others, fearful of opposition, will not submit.

will succumb out of cowardice and, as it is, submit; the others, who value their principles more than their bread and butter, will probably be forced out and forced to seek a home elsewhere. - We call this a pleasing lamentation; not because we would be so cruel as to rejoice over the evidently deep heartache of the venerable Herr Anstädt, but because he laments over a matter about which he should rejoice quite heartily with all right-minded Lutherans, provided that he still wants to be a Lutheran. W. [Walther]

Methodism. The Methodist Conference of Michigan and Iowa has recommended woman suffrage. The Woman's Suffrage Association of Missouri, which held a meeting here September 24, therefore invoked it on that occasion, and declared the Methodist recommendation of this hoax a gratifying proof that the matter of woman's suffrage receives the approval of the wise and good." - Where, after all, will the Methodist sect finally arrive? Be warned against her, dear Lutheran Christian! It has a good appearance, but its spirit is not the holy one.
W. [Walther]

II. abroad.

Scandalous. In the "Evangelische Kirchenchronik" (Protestant Church Chronicle) of June we read: "Two 14-year-old boys in Dresden were arrested on Sunday Palmarum over a theft in a store. It seems that in certain churches in Dresden the confirmation is practiced among other things to confirm the children in their wickedness, that is, to confirm them. With such a practice, it is of course no wonder that the fanatical sects ridicule the glorious order of confirmation, since fanatics usually reject the right use of it for the sake of abuse and thus, as they say, throw out the baby with the bathwater. But woe to the pastor who desecrates the beautiful ecclesiastical act in such a way, as has recently happened in Dresden according to the above report. W. [Walther]"

The Prussian military authorities allowed **an atheist** to use the formula instead of the conventional oath when taking the oath of allegiance: I swear this on honor and conscience. - Certainly strange! How can someone swear on his conscience who does not believe in God? Such a person has killed his conscience, which preaches God to him over and over again! W. [Walther]

A quick-witted pastor. Under this heading, Dr. Munkel reported in his Neues Zeitblatt of August 28: "The Royal Bavarian Court of Appeal in Bamberg sentenced the pastor Bauer of Meinaschaff to three days in jail because it was proven that he had violated paragraph 166 of the Imperial Penal Code by rudely slapping eight adult women during the church service."

From the latest Hermannsburg Mission Report we share the following: Before I move on to the financial situation, I would like to tell you, my dear friends, about the state of our mission in the heathen countries. You see, things have progressed well in Africa and Asia, and the Lord has faithfully protected and preserved our mission, especially in the dangers threatened by the new Zulu King Cetwavo. Our missionaries have followed my strict instructions punctually and remained at their posts, and the Lord has blessed this faithfulness. The king of Zulu has now become an English vassal and has thus submitted to the English. The English made it his duty not to harm the missionaries; he was to govern the people according to law and justice, and was not allowed to give everyone a trial without further ado.

make. Hopefully, this will put an end to the gruesome bloodshed and our brothers can continue to work undisturbed. But they say almost unanimously: If the people had already been hard-hearted and stubborn before, they have now become even more hard-hearted and stubborn. - I am not at all surprised, because since the Zulu must now regard the English as their overlords, they will, for the time being, prove to be even more restrained against them and against the missionaries than they have done up to now, in order to keep what they still have as special. But I have no doubt that in time their restraint toward the missionaries will give way, and that they will convince themselves that the gospel will give them a thousand times more than what they now think they must hold with double earnestness. The Zulu people are a heavy missionary soil, and the heavy soil is much harder to work than the light sandy soil; but when the latter is first worked with sour toil, it also yields much more than the sandy soil. - This is also the case in Zululand. There the soil of the hearts is quite hard, but the preaching of the Word of God has already rumbled, and it is to be hoped that the seed of the divine Word will soon sprout and produce much fruit. Admittedly, the missionaries have been given a blood-sucking job there. If one works in a station for more than a decade and not a single soul is converted, one's courage might sink, but the Lord will surely give harvest in his time. Our missionaries are already able to ask individual churches to contribute to the missionary's salary. They have also founded a catechist seminar, where natives will be trained to help as catechists in the missionary service. May the Lord bestow His blessing on them! - When all the reports come in, it will be clear that the number of baptized in Africa has increased by about 3-400 souls in the last year. The number of stations in Africa amounts to some forty. - In India, with God's help, all missionaries are now ready to preach. But now the dear Provost Mylius writes that he must have stone churches, and they cost a lot of money. There are now already eight stations and one preaching place. - As for our dear Candaze (the mission ship), we will have to miss it from now on. One of the oldest and most faithful friends of our mission, dear Brother Nagel, and our dear Captain Plaas, who are both present here, unanimously declare that it is quite impossible to keep the Candaze any longer. The ship had suffered so much on her injured voyage that she had become completely useless as a mission ship and could only serve as a coaster. If one wanted to use the Candaze as a missionary ship for a longer period of time, then a repair of perhaps 10 to 12,000 Thlr. would be necessary, and no one could guarantee that the ship would again become capable for missionary service. It was therefore decided to sell the Candaze. If the ship is sold, we will use the money as capital for the purchase of another ship, if the Lord wants it. - After filing the bill, Pastor Harms continues as follows: So you see, my dears, how great things the Lord has done for us in the past year. He has not only paid our debts, but has also given us such a very significant surplus. He has given us such a large income this year as has never been achieved in any other year. Must we not agree with the words of Scripture: "He said, 'I will not leave you nor forsake you. Must we not say: "The Lord has done this"? At the same time we can openly tell everyone

160

We see the face and can say: We have not begged, we have only complained of our need to the Lord. - Yes, the Lord has helped above pleading and understanding. -You must not forget, dear ones: Our missionary work must not go backward, but forward; for there are still so many Gentiles, and the time until the last day is very short. We must not say: Now that the Lord has helped us so far ahead, we can take it easy with the missionary work; - no! Keep in mind that since the mission in Australia cannot proceed because of the great lack of water, we hope to start a mission in New Zealand. We have already taken the necessary steps, and I have no doubt that with God's help it will get off the ground. New Zealand is the large double island south of Australia. There are still many heathens living there who know nothing of the Lord Christ. - Furthermore, we have been making inquiries for years as to how we can best reach the Gallas and Madagascar, so that we know where to send our disciples in the old mission house.

Ordinations and introductions.

On the 10th Sunday after Trinity, August 9, Mr. Johann Löschen, Candidate of the Sacred Preaching Office, was ordained and installed in his office by the undersigned in his two congregations in Iowa County and Keokuk County, Iowa, by order of Mr. Praeses Bünger. I. F. Döschner.

Address: Rov. 3öürr I^oosodon,

Victor, Iowa 60th, Iowa.

On the 6th Sunday after Trinity, Rev. I. Catenhusen, by order of the Honorable President of the Western District, was installed by me in his new office in his congregation at Prairie City, Bates County, Missouri. E. A. Sieving.

Address: Uov. 3. Oatonduson,

Vrairio 6it^, Uatos Oo., Älo.

Church dedications.

On August 23, the little Zion Lutheran congregation at Independence, Kansas, dedicated their newly built little church, a frame-- building, 24 feet wide and 36 feet long, to the service of the Triune God, Rev. Wesche of Humboldt preaching in the morning and the undersigned in the afternoon.

F. Karth, Pastor.

On the 14th Sunday after Trinity, the new church built by the congregation of Stuyvesant, N. Y., a branch of the Rev. I. C. Renz, was consecrated. The church is 40 feet long, 24 feet wide, and adorned with a little tower. P. Eirich.

The new church of the undersigned congregation was consecrated on the first Sunday after Trinity, September 20. It is a beautiful frame building, 60 feet long, 32 feet wide, with a 65 foot high tower. Pastors Hochstetter and Kunz preached in German, Prof. Dieterich in English.

Herm. Kühn.

On the 17th Sunday after Trinity, the newly built church of St. Paul Lutheran Parish in Webster City, Iowa, was dedicated to the service of the Triune God.

I. F. Döschner.

On the 17th Sunday after Trinity, Trinity Lutheran Church was dedicated in Driftwood Township, Jackson County, Ind. The church is a frame building 50 feet long and 30 feet wide with a steeple 62 feet high, in which a bell will also soon be sounded. Th. F. Hahn.

Mission Festivals.

On September 13, the congregations of Pastors Böse, Dulih, Hieber and Krafft celebrated a mission festival within the congregation of the undersigned. In the morning Mr. Pastor Dulitz preached, in the afternoon Mr. Prof. Dieterich in English, The Collecte amounted to \$114.60.

Defiance, Ohio.

G. M. Zucker.

On September 20, the Leavenworth and Farley congregations within the undersigned's congregation celebrated their first mission festival. Pastors M. Meyer and W. Zschoche preached the sermons. The collection for inner and outer mission amounted to -\$40.00.

Farley, Missouri.

C. L. Janzow.

On the 13th Sunday after Trinity, August 30, the congregation in Aurora, Ind., celebrated its first mission festival, which was also attended by a number of guests from neighboring congregations. The Collecte for Inner and Outer Discord brought \$75.64.

G. Runkel.

Announcement.

Mr. Pastor Fr. Lochner has declined the call made to him to Addison. Accordingly, the electoral college has to elect one of the other candidates (see "Lutheran" No. 15). Members of the electoral college are asked to send in their votes immediately.

uis, October 9, 1874. Th. Brohm, d. Z. Secretary of the Electoral College.

American Calendar for German Lutherans for the Year 1875, published on behalf of the German Lutheran Synod of Missouri, Ohio and other states. St. Louis, Mo.

This calendar has just left the press and is ready for shipment. Significantly enlarged (48 pages in large quarto format), it contains not only richer and more varied, but also an equally edifying and interesting reading material, as never before. The dear editor of the same, Mr. Director Lindemann, has, we would like to say, surpassed himself. Therefore, all our preachers, teachers and parishioners should spread this calendar most eagerly, not because it is ours, but because with it they bring a great treasure into the house in which it finds entrance.

As already noted, notwithstanding the greater strength of this vintage, the price of a copy has been set at no more than 10 Cts. (with postage 12 Cts.). Per

dozen this calendar will be delivered for \$1.00 with postage included.

Orders for single copies can only be considered if the amount is sent in. Please contact our agent, Mr. M. C. Barthel. W. [Walther]

Musical.

Festive Chants. A Collection of Ecclesiastical Choral Songs for Soprano, Alto, Tenor, and Bass, with Original Contributions by C. F. Baum, Organist in Buffalo. St. Louis, Mo., 1874.

This new (the 3rd) booklet of songs has just been published. It contains five of them: 1. advent song by Händel, 2. song for the beginning of the church year by Baum, 3. christmas cantata by the same, 4. glory be to God in the highest, by F. Silcher, and 5. new year song, by Baum.

The booklet is available from the publisher, Mr. L. Volkening, No. 22 South 5th St., St. Louis, Mo. The price of this issue is 20 cents, per dozen \$1.80.

W. [Walther]

Conference - Displays.

The New York Pastoral Conference will meet from November 3 to 5 at the home of Pastor König. Those who intend to attend should register in advance.

A. Biewend, Secretary.

The Western Kansas Specialconference will meet, s. G. w., from October 29 to November 3, at the home of Rev. Lueker in Aroma, Dickinson County, Kansas.

P. F. Germann, Secretary.

The Baltimore Districts Conference will meet, s. G. w., from the 10th to the 12th of November at the home of Mr. Pastor Hanser in Baltimore. Items of discussion are: 1) theses on the connection of the doctrine of justification with the other articles of Christian doctrine; 2) theses on tradition ; 3) a catechesis.

F. Dreyer.

The mixed pastoral conference of Dodge and Washington counties, Wisconsin, will meet, s. G. w., at the home of Rev. E. Mayerhoff, in West Bend, from the 19th to the 21st of October. - Items for discussion are: 1) an exegesis on Matth. 12, 31. 32. and 2) theses against unevangelical practice.

C. L. Berner.

The Second Conference District of the Mixed Lutheran Pastoral Conference of Minnesota will hold its meetings at the home of Pastor A. Sippe in Potsdam, Olmsted County, Minnesota, on the first and second of November. - The main subject of discussion is: "Dir rechte Gestalt u.s.w." by Prof. L. F. W. Walther.

All who wish to be picked up in Rochester on November 9 are requested to report to the Dabwr looi eight days in advance.

G. Schaaf, Secretary.

Free the Lutheran Orphanage at St. Louis received since April 7: From the Sewing Society through Mrs. Pastor Lehmann, 4 sheets, 6 towels, 7 shirts, 8 aprons, 6 pillow cases, 2 underpants, 3 handkerchiefs, 2 pairs of socks. From Charleston, Ill: 12 aprons, 7 dresses, 3 upskirts, 12

Pr. stockings, 4 weed covers, 1 cap, 2 Pr. shoes, 2 sheets, 1 quilt, 2 vests, 3 Pr. gloves, 4 shirts, 2 underpants, 26 handkerchiefs. From H. Knolle 50 boys' hats. From G. Bosse several pieces of stuff. From H. Fricke 2 pairs of shoes. From Mr. Waltke 3 boxes of soap. From G. Mertz 1 pot of sauerkraut. By Past. Graf 4 pr. stockings, 3 dresses, 1 pair of pants, 1 vest. From the women's club in Past. Gräbner's parish 7 dresses, 6 aprons, 14 shirts, 3 pants, 2 bodices, 1 petticoat, 1 pair of socks. From the sewing club of the Immanuel's District in St. Louis 24 pr. stockings. From F. Gusoski various tinware. From G. Ude 42 yards of muslin. From Heinicke & L. Berg 2 boxes of tableware. From the sewing club in Mr. Pastor Schaller's congregation 7 shirts, 4 dresses, 3 aprons, 1 bed sheet. From Mrs. Hager 25 yards of calico. From Mr. Niebrügge 2 sacks of apples. From Mrs. Langert 2 dresses, 2 petticoats, 3 shirts, 1 pair of stockings. From Pastor Schöneberg 8 shirts, 1 pair of stockings. From Mr. Papendorf 2 Bushel Pfiffiche, 1 Bush. Potatoes. From the sewing club of the Collinsville congregation 17 shirts, 12 handkerchiefs.

Sincerely thanking the generous donors on behalf of our dear orphans F. W. Ude, orphan father.

With heartfelt thanks to God and the kind donors, the undersigned certifies the receipt of the following gifts for the acquisition of relief supplies for science education:

From Mr. Birkner in New York 410.00. From St. Louis by Messrs. C. F. G. Meyer, H. Kalbfleisch, F. Bohle, E. F. W. Meyer, F. A. Uhlich each 412.50. From Grand Rapids, Mich. by Prof. A. Crull 410.00. From Mr. C. Spielmann in Baltimore \$10.00. Mr. E. Stutz in Washington 45.00. By high school student E. Mense in San Francisco collected 465.00 gold. Collected by high school students Fischer and Ruperti in NettWork: by Messrs. Ahrens, Hauschild, Hauseld, Thaule, Mangels, Koke and Lirow 45.00 each, by Messrs. Steiger and Nutzhorn 42.00 each, by Hm. Knoche 41.00, Mr. Rode 420.00, Mr. Möller 410.00, Mr. Fischer 425.00, Mr. Koch 410.00. From the community in Frankenmuth, Mich. 42.66.

Fort Wayne, Sept. 16, 1874, H. Dümmling.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of September 1874:

1st Contributors:

From Prof. Walther, Teacher Erck and former Pastor W. Kvib 44.00 each, Teacher Heider 42.00.

2. gifts:

From the community in Pevely, Jeffersvn Co, Mo, collectirt 02.75.

St.' Louis, Sept. 30, 1874, Oskar Gotsch.

1. for the church building of the congregation in Stevens Point, Wisconsin, received since the month of March of this year: from the congregation of Mr. Past. Engelbert in Racine, Wis. 419.70. Reformation festcollecte of the congregation of Mr. Past. Hoffman" at Plymouth, 48.01. Reformation Festival Collect from his congregation at Sheboygan Falls, 44.55.

2. for the church building of the congregation in Hortonville, Wisconsin, received from Mr. Kassirer Eißfeldt 46.75. from Pastor D. 41.00. Heartfelt thanks and God's blessing to the kind donors! Oskosh, Wis. Sept. 21, 1874, I. L. Daib.

For poor students received through Rev. Chr. Bock in Jeffersvn County, Mo. collected at Mr. W. Heiligtat's wedding, 43.75. Through Rev. Kleist in Washington, Mo. from the worthy women's club of his congregation, 48.00.

C. F. W. Walther.

With heartfelt thanks, I certify that I have received the following gifts of love for our church building: From the congregation of Mr. Pastor Schlechte in Strasburg, Ill, 47.30. From the congregation of Mr. Past. Süß in Melvin, Ill, 42.00. From the congregation of Mr. Past. Storm at Pleasant Ridge, Ill, 412.10. Of the congregation of Mr. Past. Stephan in Echester, Ill., 49.45.

Independence, Kansas.

F. Karth, Rev.

To have received through Mr. Pastor Biltz as part of a mission festival collection 415.00 for the repayment of the debts of my congregation in West Point, certifies with thanks A. W- Frese.

For poor students received from Mrs. Nothdurft from Mr. Pastor Jungk's congregation 6 pairs of woolen blankets.

Correction.

In the receipt list of the "Lutheran" of September 15, the name of Mr. Pastor Stock is missing, who paid his contribution to the Preacher's and Teacher's Widow's and Orphan's Coffee for the year 1874 with 44.00.

Furthermore it is to be read there: From the congregation of Mr. Pastor Fritze 45.50, instead of 45.00.

I. G. Kunz.

Changed addresses:

Rov. 6. dotii'm "nu, Douox, Llaooornl) Oo., Hlioü.

Rov. D. t'. OvriHÄim, Oox 499- Dopslcu, Luusus.

kov. .1. L4. Loopplin, OIoun, Oo., Ivä.

O. ^ldsrs, 994 Lurnsiäo 8tr., Odioa^o, III.

Lärn. Teacher, Box 204. ^VkstDoint, OuminZ Oo., Xsd.

For this a supplement, "dßl

Should a Lutheran stay with his church and not let anything move him to fall away from it?

(Continued.)

But, my dear Lutheran reader, a Lutheran should stay with his church and not be moved to fall away from it only because it teaches pure faith, but also because it teaches right living.

It is precisely the life of many Lutherans, however, for the sake of which many, seduced by enthusiastic sects, now think they have to leave the Lutheran church. "Look at Germany," they call out to us, "what does it look like there in your most populous and respected Lutheran congregations? There are drunkards, there are cursers, there are miserly people, there are Sabbath violators, there are fornicators, there are adulterers, there are all kinds of sins and vices that run free and open, and no discipline of the church intervenes against them! And how many there are among you who profess the pure doctrine with a full mouth, but show little or nothing of a pure life! We many among you, who are reckoned among the best, engage in the same dishonest practices in your trade, participate in the same vanities, seek the same places of pleasure, hunt after riches in the same way, in short, live just as the manifest children of this world do! We do not even want to think of the gross annoyances that are not uncommon among you. - And you want to be the only right, pure church and have the only right, true religion?" - —

But, my dear reader, all those who hold this against us obviously do not know what they are saying and doing. For if it were really true that a church and religion should be judged by the way in which those who outwardly profess it live, then we would certainly have to leave our church as a false church; for we certainly cannot deny that great corruption has penetrated it in many places. But, I ask you, dear reader, if that principle were true, should we then also only

want to be and remain Christians? Do not many pagans live in a more decent way than millions of those who profess Christianity and call themselves Christians? - Yes," they say, "should Christianity be false because many so-called Christians live unchristian lives? Such so-called Christians are not Christians at all, but un-Christians under a Christian name." - Well, it is just the same with the Lutheran church and religion. Those so-called Lutherans who live godless lives are not Lutherans either, but rather enemies and disgraces of the Lutheran church under the Lutheran name. A true, a real Lutheran is also always a true godly Christian.

What, then, is the decisive factor when one asks which church is the right one, to which one should therefore adhere, with which one must remain, and from which one must not fall away at any price? Obviously, not on the life and conduct and works of those who profess it outwardly; but on what kind of life it prescribes itself, what kind of conduct and works it demands from its members, in short, on whether a church teaches to live rightly.

But if we also apply this standard to our dear Evangelical Lutheran Church and examine it according to it, we Lutherans truly have no cause to be ashamed of it, but rather cause to joyfully boast of it, indeed, we can boldly assert: as the daylight surpasses the cloudy night and as the clear spring water surpasses the water of turbid rivers, so also in this respect the teaching of our Lutheran Church surpasses that of all other ecclesiastical communities.

The first sentence with which Luther began the reformation of the church was this: "Since our Master and Lord, Jesus Christ, says: Repent, he wants the whole life of a believer on earth to be a constant or unceasing repentance." *) The whole Reformation of Luther was built on this holy foundation stone. It began with the reformation of the heart. The Lutheran church teaches that the

*) See Luther's Works XVIII, 255.

But it also teaches the following with Luther: "Faith is a divine work in us, which transforms us and makes us new from God and kills the old Adam, makes us completely different people in heart, courage, mind and all powers, and brings the Holy Spirit with it. Oh, there is a living, busy, active, mighty thing about faith, that it is impossible that it should not work good without ceasing. Neither does it ask whether good works are to be done, but before it is asked, it has done them, and is always doing them. So that it is impossible to separate works from faith, yes, as impossible as burning and shining can be separated from fire." †) It is true that our Lutheran church also teaches that man is saved by grace alone, freely and in vain, without all merit of works; but at the same time it teaches: "It is true that God is always ready to show mercy to the sinner, but he who sins by grace, continues in his evil mind, and does not spare his own soul, will be rewarded with disgrace. Our Church teaches that in Holy Baptism we were washed of our sins, born again by the Holy Spirit and renewed: but she also teaches that when a man is baptized, "the old Adam must be drowned in him by daily repentance and penance, and die with all his sins and evil lusts, and again there must come forth daily a new man, living for God forever in righteousness and purity," and that therefore he who after baptism lets sin have dominion over him again loses the grace of regeneration, and that therefore it is said of him again: "Unless one is born again, he cannot see the kingdom of God." (Jn. 3:3) Our church teaches that through holy absolution all confessors are forgiven of their sins "as powerfully and as surely in heaven as if our dear Lord Christ himself had done it with them"; but she also teaches that only he who receives this forgiveness with a contrite and believing heart will be granted it. Finally, our church teaches that Holy Communion does not mean

†) Preface to St. Paul's Letter to the Romans. Luther's W. XIV, 114. f.

162

It teaches that the Lord's grace is not only a sign of grace, but also a powerful means of grace, through which the communicant is given the true body and blood of his Savior as a certain pledge of his share in the redemption that has taken place and the forgiveness of all his sins; but it also teaches: "Such great grace and mercy is sought by a heart in great labor. If thou art well, stay thou therefrom, lest thou receive evil reward."

But there are three main things by which our church reveals itself as the true church of the Lord before all other churches, also in the doctrine of the Christian life and good works. First, our church not only says: You must also live a Christian life; but it also lays the right foundation for this and shows the right way. She declares that it is not enough for a true Christian life to do only outwardly good works, for she does not teach pagan morals or moral teachings; she does not say: if you want to become better, do better works; but the other way around: first become a better man, then you will also do better works; she does not teach: good works make a good Christian, but vice versa: a good Christian does good works; it does not teach: if the tree is to become good, it must bear good fruit, but vice versa: first the tree itself must become good before it can bear good fruit. But it shows this way in short words: Man, if you want to live a Christian life, first take God's word before you, and only learn from it that you are a poor, lost, powerless sinner and that you cannot live a Christian life by your own efforts; but if, on realizing this, you fall into complete despair of yourself, yes, into fear and terror over the multitude and greatness of your sins, then this is indeed a gracious effect of the Holy Spirit, which you must not resist and which you must not suppress in yourself; But at the same time you must consider the grace and forgiveness of God offered in the Gospel to all sinners, which is in Christ's atonement, ponder it in your heart, and firmly grasp and appropriate it to yourself in faith; if you do this, behold! then, without any effort on your part, you will receive a new heart, which, out of love for the merciful God and out of gratitude for the grace you have experienced, will gladly do what pleases God. Behold, dear reader, this is what our Church teaches, this golden foundation she lays for a truly Christian life, and this certain way she shows to attain it. It does not merely say, "Do good works," but teaches how one must and can first become a different person, who then does the good works of his own accord, because he cannot do otherwise.

Therefore Luther wrote: "Therefore the two sayings are true: Good, pious works never make a good, pious man; but a good, pious man makes good, pious works. Evil works never make an evil man, but an evil man makes evil works. So that the person must always be good and pious before all good works, and good works follow and proceed from the pious and good person. Just as Christ said Matth. 7,18: An evil tree does not bear good fruit. A good tree bears no evil fruit.' Now it is evident that the fruit does not bear the tree; neither do the trees grow on the fruit; but again, the trees bear the fruit, and the fruit grows on the trees. As then the trees must be sooner than the fruit; and the fruit doth not make the trees.

neither good nor evil, but the trees make the fruit: so man must first be pious or evil in person before he does good or evil works; and his works do not make him good or evil, but he does good or evil works. Likewise we see in all crafts. A good or evil house does not make a good or evil carpenter; but a good or evil carpenter makes an evil or good house. No work makes a master, according to which the work is; but as the master is, so is his work. So are the works of man: according as he is in faith or unbelief, so are his works good or evil. And not again according to what his works are, according to that he is devout or believing." Therefore, the Lutheran Church does not exhort the ungodly and false Christians to good works, but rather declares all their works, no matter how glorious, to be damnable sins and calls out to them: First repent, first convert, first become other people, then you will also do good works! And thus our church first of all renounces the papist church and its wretched doctrine of outward works, penances and atonements.

The second thing by which our church reveals itself as the true church, even in the doctrine of a Christian life, is that it shows what alone are right works pleasing to God. It rejects all self-chosen good works and worship and all self-conceived spirituality and humility, and declares that the first requirement of a good work is that God has commanded it. It therefore teaches: if you want to do good works, do those which are commanded in the holy ten commandments and are summarized and required in the commandment of love of God and neighbor; everything else is completely in vain and wasted effort, whether this was thought out by men or Moses commanded it only to the Jews. For thus it is written, "In vain do they serve me, teaching such doctrines as are nothing but the commandments of men." (Matt. 15:9.) Further, "Let no man therefore make you conscience of meat, or of drink, or of certain feasts, or of new moons, or of sabbaths: which is the shadow of things to come, but the body itself is in Christ. Let no man shift his aim, who walketh after his own choice in the humility and spirituality of angels.... Who say, Thou shalt not touch this, thou shalt not taste that, thou shalt not touch that: which are all things consumed in hands, and are the commandments and doctrines of men: which have an appearance of wisdom, through spirituality and humility chosen of their own accord." (Col. 2:16-18, 21-23.) Further, "All the creatures of God are good, and nothing is abominable, which is received with thanksgiving. For it is sanctified by the word of God and prayer." (1 Tim. 4:4, 5.) Finally, "That which is said, Thou shalt not commit adultery, 2c. and such other

commandment as is more, is contained in this word, Thou shalt love thy neighbor as thyself." (Rom. 13:9.)

Luther therefore writes: "Before the Gospel came (through the Reformation), it was preached that good works were those which we ourselves devised and mentioned out of our own devotion, as if one went to St. Jacob's, the other to a

*) See Luther's magnificent writing "Von der Freiheit eines Christenmenschen" from 1520. XIX, 1225. f.

The latter gave the monks into the monastery and had many masses said; the latter put up little wax lights, fasted on water and bread, and prayed so many rosaries 2c. But now that the gospel has come, let us preach that good works are not what we choose on our own initiative, but what God has commanded; that is, when each one does what God has commanded him to do in his position here on earth. A servant does good works when he fears God, believes in Christ, and enters into the obedience of his master. First he is righteous before God through faith in Christ, then he walks in faith, leads a godly life, keeps himself moderate and chaste, serves his neighbor, mucks out the stable, feeds the horses 2c. When he enters into such works, he does better works than any Carthusian It does not seem that they are great, excellent works, when he rides in the field, leads in the mill 2c., but because God's command and order is there, so such works, however small they seem, can not be and be called other than vain good works and services of God. So also a maid does good works, if she does her work in faith, and does what she is called a wife; if she keeps the house, washes dishes in the kitchen, and cooks 2c. Although such works do not seem like the works of a Carthusian, who has a shell around him and opens people's mouths, they are much better and more delicious works in the sight of God than a Carthusian who wears a hard shirt, keeps his early hours, gets up at night and sings for five hours, and does not eat meat 2c. For though these are bright and shining works in the sight of the world, yet they have no commandment and commandment of God; how then can they be good works that please God? If one consults reason, the works of a servant, a maid, a master, a wife, a mayor, and a judge are common, small works compared to a Carthusian who watches, fasts, prays, and does not eat meat; But if one takes God's word into consideration, the works of all Carthusians and monks, if they are all melted into one heap, are not as good as the works of one poor servant girl, who is placed in God's kingdom through baptism, believes in Christ, and waits in faith for the blessed hope." *) Luther further writes the following: "The most serious thing is that the Anabaptists do not teach the right fruits that the gospel teaches and demands according to faith, but rather what they dream up and think up; they say nothing about how anyone should lead his profession rightly and faithfully and remain in it, but rather just the opposite. These are the ravening wolves in sheep's clothing, which always destroy Christianity. Until now the wolves in sheep's clothing were called monks, now they are Anabaptists as new monks; in former times they were Cainites, Ishmaelites, Esauites, Pelagians. For this false faith has prevailed from the beginning of the world, and even if these Anabaptists were to leave, others would still come. Summa, monasticism must remain as long as the world stands, although with other new names and works. For all those who go about doing something special about the faith and the common classes are and remain monks, even if they do not lead the same way, dress or manner. One can well beware of these (the papist monks), who wear caps.

*) See Luther's "Sermon on our blessed hope" of 1531. IX, 615. ff.

[But beware of the new monks, who do not wear caps, but nevertheless put on other, especially creatures, pretend great devotion and holiness, with sour eyes, gray skirts and hard life; say, one must not wear velvet nor silk, red or colorful clothes, just as those monks also taught. So that there is still the same monasticism, without any other garments. *)

By this doctrine of good works, therefore, our Church renounces not only the doctrine of the papists, but at the same time that of all fanatical sects.

But there is a third thing by which our dear Lutheran church also reveals itself as the true one in the doctrine of the Christian life, and that is the doctrine of what the perfection of a Christian life consists in. What is the true perfection of our church?— She says: "No matter how well you have arranged your affairs and how far you have come in overcoming your sinful tendencies and in the practice of all Christian virtues, all this is lost and reprehensible before God if you do not give God the glory, if you do not ascribe everything to Him alone, and if you do not say with the apostle with all your heart and in deepest humility: "Not that I have already apprehended it, or am already perfect"; but I pursue after it, whether I may also apprehend it, after I am apprehended by Christ JEsu." (Phil. 3:12.) Or as it is said in that hymn: "The ground where I am founded is Christ and his blood; which makes me find the eternal true good: in me and my life there is nothing on this earth"; that which Christ hath given me is worthy of love." You must realize that even your best works are still tainted with sin, that in you, that is, in your flesh, nothing good dwells, and that even in the most godly life you must groan with David: "If You will, O Lord, impute sin, O Lord, who shall stand? Do not go into judgment with Your servant, for before You no living man is righteous." (Ps. 130, 3. 143, 3.) In short, in the recognition of his own imperfection and the sole perfection of the righteousness of grace, which is in Christ JEsu, the Lutheran alone seeks and finds his perfection.

Therefore Luther writes beautifully: "Whoever has begun to be a Christian is still obliged to do this, that he thinks he is not yet a Christian, but he still tries to bring it about that he becomes a Christian, so that he can boast with Paul Phil. 3, 12. 15. 16: I am not, but I seek to be; not that I have already attained to it, or am already perfect 2c. And as much as we are perfect, let us abide by this rule/ For a Christian is in the making, not in the being. For it is said to him: -Beat, seek, knockJ it is not said: you have it already, you have found it, you have already entered; but: ask, seek, knock! Whoever is a Christian by this means is not a Christian, that is, whoever lets himself think that he has already become a Christian, since he is only supposed to become a Christian, is nothing.... Woe to him who is already renewed, that is, who imagines that he is already renewed; he has undoubtedly not yet begun to be renewed, and has never yet tasted what it is to be a Christian. For he who

*) See Luther's interpretation of the Sermon on the Mount. VII, 920. ff.

has begun to be a Christian, he does not consider himself to be a Christian, but he very much desires to become a Christian; and the more he grows and increases, the more he seeks to become one, and the less he considers himself to be one." *) —

This is how our church teaches and thus finally renounces the teaching of those fanatical sects, such as the Methodists and their kind, who by their false doctrine of perfection corrupt all, even the best works of their most zealous members with the poison of arrogance and thus turn them into pure sins before God or drive their members into a lost self-righteous self-will.

O how faithfully, therefore, should we Lutherans remain with our church and let nothing move us to fall away from her! For although she now has so many disobedient children who only disgrace her with their evil lives, she herself is a faithful mother who, like no other church, teaches her children the straight path of a truly Christian life without bleak and dangerous aberrations.

(Conclusion follows.)

(Submitted.)

The **religious point of view of the "Weltbote"** may be made a little clearer by the following floral reading from three numbers of this paper, as it, unfortunately, seems to be to some Christians who consider themselves good Lutherans, also to not a few members of our synod.

In the issue of May 27th, page 3, column 1, the "Weltbote" has "an Iowa farmer" in an article "about the temperance movement" write among other things the following and serve it up to its readers as the right wisdom: "Every man, the one more and the other less, is from the will inclined to intemperance. As soon as these tendencies rise in his will to the mind, he must fight against them. ... I have often met people who were very intemperate in the enjoyment of spiritual drinks. When I asked one of them, "My dear friend, why do you do this? Don't you know that you are ruining yourself physically and spiritually, putting your family to the beggar's bar, and setting a bad example to those around you? Now he began to cry. ... I now tried to give him the right light about the spiritual man, namely that the will constitutes the basic being of life, therefore has its seat more in the emotional life and the light of the intellect is the manifestation of this life, that the intellect must be equipped with correct religious knowledge. When then gradually his will was transformed, so that instead of being filled with evil desires and lusts before, it was now filled with good feelings and inclinations, then also his mind would become brighter and brighter and he himself would finally, entering into a connection with it, return to the right order and moderation. From now on, the man began to drink moderately and has remained so until now. The natural sensual, which was hitherto on top and is the lowest of the sensual pleasure stimulus of the will, has now turned downward and is controlled by the (?) spiritual men, so that it does not again step out of its banks and cause ruin." - Truly, a strange mixture of senseless pompous phrases! How many of the readers of the

*) See Luther's "Notes on the Evangelist Matthaum" from 1538. VII, 324. f.

"World messengers" are probably capable of thinking the least of it? And, of course, what is worst of all, what a strange and utterly misleading presentation of conversion, contrary to the Bible, the confessional and edifying writings of our Lutheran Church, and the experience of every truly converted person! I would like to see a man who could say that he would have become "a truly spiritual man," as it is said afterwards, on the path indicated by the "Messenger of the World" through such ideas and admonitions! This is pure Pelagianism. Is not the pure doctrine of the divine word of man's conversion thus brazenly trampled under foot and man driven completely into self-righteousness?

In the number of June 3 of this year, page 1, columns, it says: "At the beginning of May, the Pres- bytery of Chicago held a heresy court, lasting several weeks, against the Presbyterian clergyman, Professor Swing. He had committed the crime of having and expressing his own opinion on certain theological doctrines of faith. One of the Presbyterian clergymen, Prof. Patton, fell into a holy indignation that the great Professor Swing allowed himself to express views contrary to the Calvinistic doctrines of faith, or concerning (?) the divine nature of Christ, or the doctrine of predestination, or election by grace, did not move strictly in the orthodox track." In the following, Prof. Swing is called "a worthy clergyman," whereas Professor Patton is called a "zealot." - So this the "Messenger of the World" calls a "heretic's judgment," and with derisive and mocking words puts it down as something unchristian and zealous, that is, as excessive, nonsensical zeal, when a church community takes forward a man who is employed by it, to preach the doctrines adopted by it and in force in it, and who then "permits himself to express views contrary to the doctrines of faith" of that community, and that in the most important points, as stated above by the "Messenger of the World" himself. One would think that every reasonable, fair-thinking pagan must and will judge in this way: If someone lets himself be employed by a church community to instruct its members in the doctrine that is valid and accepted as the only correct one in that community, then he is obligated as a legal person, as soon as he can no longer do what he is employed to do out of full conviction and with a good conscience, to resign from this community and, above all, to resign from his office in his previous community, unless the latter is willing out of conviction to resign with him from the community in question. If he does not do so, he is a shameful, conscienceless hypocrite and, if he even publicly preaches the opposite of what he has committed himself to preach, a dishonorable deceiver. And the community has not only the right, but also the sacred duty, to examine him and, if he persists in his convictions or conduct, to depose him, especially if the matter concerns such important doctrines as that of Christ's person, and the like. But just as every religious community has the right before men to see that the truth which it recognizes as divine and biblical is also preached exclusively among its members, so it is also the sacred duty of every member of such a community, and especially of preachers and other public teachers, to direct their attention to this with all seriousness and diligence. Thus, we think, already judges the

unenlightened natural reason. But the "Weltbote", this paper supposedly published "according to Christian principles", passes an exactly opposite judgment, speaks there of "zealots", unchristian, unintelligent zealots, where a fair-thinking heathen would speak of justice, conscientiousness and duty! The "Weltbote" thereby only strengthens indifferentism. Mr. Patton holds the Presbyterian doctrine to be the pure one; he is mistaken in it, but he is zealous for what he believes to be true. And this, according to **his** "Christian principles," the "Messenger of the World" calls untimely zeal and heresy!

Finally, in the number of July 22, a Mecklenburg resident in Michigan, J. W. J. Hauer, who lives in Michigan, wants to put his fellow countryman, "Herr Hofprediger Nische zu Schwinkendorf," in his place because of the latter's doctrine of "servitude" as it is said to exist over there in Mecklenburg. To the admittedly, if his words are correctly stated, somewhat strange and here and there quite unapprovable utterances of Pastor Nische, whose basic view of slavery and "servitude", however, seems to be the biblical and Lutheran one, Mr. Hauer counters and accordingly the "Weltbote", adding not a word of disapproval, preaches the following to its readers: "God will carry out his counsel with the world of men, so that in the end, when all hostile powers will be defeated, 'faithfulness and love will meet each other, and justice and peace will kiss each other,' and so on. etc. Then, and you will have to admit this, there will be no more bondage! or is it not yet time for the Lord's house to be built? shall the tabernacle of God never be erected among men? do we want to be among those who say: The Lord will not come for a long time, and therefore we will rule and reign without all justice and equity? Make no mistake, God's judgment has already been passed, the rod has been broken. God will only recognize those as his own who do what he commands and whom he has really sent. The latter will certainly not practice such an offense against their fellow men. Many preachers of the southern states here in our war of rebellion also took up the cause of slavery, but I will hope that they have become reasonable, for they have all become disgraced with their owl hooting, for God has judged! Although they also wanted to prove with the Bible that slavery is not against God's commandment. Nothing is easier than to put a wrong sense into some expressions of the Bible; but the right sense, which lies in it, always comes out right through the testimony of the Spirit of God in the conscience; no further error is possible.

In these words there is, first, chiliasm in a very crude way; second, the false, unbiblical and un-Lutheran doctrine that slavery and "servitude" - these themselves, not the injustice very often connected with them - are against God's word and the testimony of God's Spirit in the heart and conscience; third, the equally false, un-Lutheran opinion that the outcome of a matter, e.g. of a war, is at the same time a sure proof of the right or wrong of the same. For thus it is concluded: because the southern slave states were defeated in the war, God himself judged, i.e., clearly showed that slavery and servitude were in and of themselves sinful and displeasing to him. Precisely according to the same principle, whenever two people or states are in any kind of conflict, one could, and would have to

Wise men who are in disagreement and quarrel with each other say that he is in the right who has the upper hand here on earth, before men, with worldly weapons and other means; "for God has judged"! In short, the whole story is nothing but a lot of fancy and delusion. So, I fear, it is meant only in the sense of the enthusiasts, e.g. in Luther's time, when it is said here and earlier that the meaning of God's word always comes out correctly "through the testimony of the Spirit of God in the conscience". For this has always been the way of the enthusiasts, to cry out: "Gaischt! Gaischt!" and to depart from the clear wording of the holy scripture.

Well, what do you say to this, my dear reader, who is at the same time a reader and thus necessarily a supporter of the "Weltbote"? Do you think it is right to hold and support a paper that brings its readers such completely un-Lutheran, enthusiastic teachings? Do you think you are so firm and sure in your orthodoxy that it can do you no harm to take into your house every week a guest who tells you that such fundamentally wrong things are right? Do you think it is right to lead yourself into temptation in such a way, while you hopefully pray several times a day: "Lead us not into temptation! And how can you justify that by holding such a tempting leaf you also tempt your children and other members of your household who get hold of it? Do not be mistaken: a newspaper that comes into the house every week as a welcome, yes, probably mostly, even if at first only because of the news, as a longed-for messenger, usually gradually acquires a certain reputation in the same, a certain influence on the views and opinions of those who read it regularly. And as the spirit and the attitude of such a paper is, so is necessarily also the influence it exerts. A paper of a rapturous, non-Lutheran direction, as the "Weltbote" is according to the above examples, can also only exert a rapturous, non-Lutheran influence.

Of course, it is not easy to find and name a political newspaper that is thoroughly recommendable and satisfies everyone in every respect. But a Christian citizen will and must want and prefer a political newspaper that at least does not promote false Christianity as the right one or fight against the right one. And there are now, praise God, several of these.

The Arch Shepherd JESus Christ seeks that which has gone astray.

On March 19, 1873, some members of the St. Petri congregation belonging to the synod addressed a letter to the then pastor of this congregation, J. Pallmer, who had passed away in peace, in which they negotiated the establishment of their own congregation. Since the too great distance of these members from the church was recognized by pastor and congregation as a valid reason for this wish, these members were offered the prospect of a peaceful release for the formation of an independent, orthodox congregation. However, the same could not be given, because a member of St. Paul's congregation in Serbin, known as a quarrelsome one, after a split with the congregation, put himself at the head of a movement,

which aimed at the foundation of a congregation, to which movement the aforementioned members of the St. Peter's congregation joined. Teinert completely dominated this movement. When he did not receive a pastor for his congregation despite various letters from our synod, he turned to the Teras Synod, which then also gladly - did not first investigate the matter, because it only heard a part of it, nor did it demand that these members of our two congregations be dismissed from their former congregations, but - took over the office of the two local pastors, proclaimed the death of dear Pallmer as a judgment of God, consecrated the new Kreuzkirche and filled the position with Zapf, who was licensed by it. The Kreuzgemeinde demanded that he join the Missouri Synod, which he finally refused to do. Several months ago, God took him away by death. In spite of the congregation's demand for the Missouri Synod, Teinert again turned to the Teras Synod, from which various pastors preached in the Cross Church, including the licensed Mr. Jesse, who was an independent teacher about 10 miles from Austin until recently (there Pastor Lieb owns a farm near Brenham, from which the following may be explained), but was quickly licensed by the Teras Synod when Pastor Prost had baptized, preached and confirmed there. This Mr. Jesse was now called by the Kreuzgemeinde, since Teinert just ruled; however, despite Teinert's opposition, connection to the Missouri Synod was also demanded of him. Teinert, however, declared on August 22 of this year that he could not do so because he had to prove loyalty to the Teras Synod and both synods had the same doctrinal basis. (I wonder if Mr. Jesse does not know that the "Heidelberg Catechism" may also be used for teaching in the Teras Synod, as Pastor Rudi did here in Serbin? In addition, the love of the Teras Synod for chiliasm is certainly known to him. Also, it is certainly not Lutheran that there is a seventh heaven in which splendid trees grow whose bark tastes so sweet, tender and lovely that if there were only one heaven (blessedness), the blessed would get bored with time, which is why God must create more and more new heavens from time to time - which nonsense was preached by a pastor of the Texas Synod in the Bethlehem Church at Indeperwence. Why did the pastors of the Terassynod spread the booklet "666", if according to the Lutheran confession they consider the pope to be the Antichrist? Why do they spread so many un-Lutheran, enthusiastic books?)

Through this, the Kreuz congregation came to a decision, broke Teinert's bridle, who resigned, and negotiated with Schreiber this. They took the necessary steps for a settlement with the two congregations at Serbin and asked Schreiber for temporary provision of Word and Sacrament, which was granted, since there were no reasons against it. In a few days an appeal will now be made by the Kreuz congregation.

Let us now consider what stood in the way of the cry of conscience of these members: "It is wrong to leave a right-believing synod without a reason and to exclude oneself from a synod that is Lutheran in name only," namely Teinert, a master of the art of persuasion, then the concession of the Texas Synod, the offer of Mr. Jesse made on August 22, "that he would faithfully adhere to the confessional writings and to a Lutheran agendum," the broken connection with the local Lutheran synods, and the fact that the synods had been closed.

[165] If you look at the two synodal congregations, you have to admire the faithfulness of the highly praised Lord, who goes after those who have followed the deceiver astray and leads them back to the right path, of which He Himself says: "If you abide in My words, you are My true disciples, and you will know the truth, and the truth will set you free.

To the Lord be praise and glory for time and eternity. Amen. A. D. Greif.

The following is now the revocation of the Kreuzgemeinde:

Serbin, Lee Co, Texas, on Sept. 9, 1874.

We, the members of the Evangelical Lutheran Cross congregation at Rabbs Creek near Serbin, Lee Co, Texas, regret the step we allowed ourselves to be persuaded to take by Karl Teinert, namely, that we departed from the orthodox Missouri Synod and joined the Teras Synod, which is Lutheran in name but Uniate in essence, insofar as we had called or accepted a pastor of this synod. Petri- und St. Paulus-Gemeinde zu Serbin for forgiveness, declare our serious decision that we want to rejoin the venerable Missouri Synod, and instruct Pastor A. D. Greif zu Serbin that he negotiate with the venerable Missouri Synod in our place for the purpose that we are provided with a pastor by the same.

On behalf of the Evangelical Lutheran Church of the Holy Cross.

August Forester.

George Krakosky.

I. G. Neitsch.

Matheus Domaschka.

The First Delegal Assembly of the German Evangelical Lutheran Synod of Missouri, Ohio, et al. states.

held its meetings from the 14th to the 23rd of October in Fort Wayne, Indiana. And, thank the Lord, it was a richly blessed meeting. Our delegates were able to return home with a message of joy to those who sent them. While it may seem to some that the message of raising over \$81,000 *) is not a message of joy, it is no different. After all, the approval of a part of this sum was necessary in order to be **able to**, as it was said in the convocation of the synod, **"reap and store the riches of blessing that have been poured out on us.** A farmer **is** not sad when he has to add to his barn, but happy; how should we not rather be happy and praise and give thanks for the wonderful grace of the Lord our God! "The LORD is still among us, the LORD will be gracious to our Synod still further!" This was the impression that everyone took home from this meeting. And the faithful God, who has helped until now, will continue to help and make hearts joyful and willing to give and lend to Him.

The matter of our institutions in St. Louis was discussed first, and thoroughly; the synod spent three full days on it. On Thursday, the question was first discussed: Should the organic connection of the two institutions, the so-called theoretical and the so-called practical, which has existed up to now, be abolished? On Friday morning, this question was answered in the affirmative, and the other question was discussed: Should the practical institution also be locally

*) This sum includes the debts to be paid.

be separated from the theoretical one? Toward the end of the proceedings on Friday afternoon, two committees were appointed, one to compile the reasons against local separation and another to present them to the Synod. These detailed committee reports, which the delegates could take home in printed form and which will also be attached to the soon to be published synodal report, were read out on Monday. Since other matters were discussed on Saturday, the synod members had the opportunity on Saturday and Sunday to think about the matter further and to discuss it in circles of friends. After the reading of the two committee reports on Monday morning, the discussion was opened again. After the question of where to move the practical institution if it were separated from the theoretical one was taken up on Monday afternoon and it was decided that Springfield, Ill. would be the place for this case, the local separation of the two institutions, i.e. the transfer of the practical institution to Springfield, was decided on Tuesday morning with a large majority. The purchase of the college building in Springfield was ordered, a second professorship for the practical institution was established, and since the building can hold all of its students, the construction of teacher's apartments was decided upon. The period of study was set at three years. The proseminary also remains in Springfield and the teacher who has been provisionally employed up to now is to continue as a collaborator.

Our school in Fort Wayne has 250 students and is in a flourishing condition. In order to remedy the shortage of teachers, the Board of Supervisors had appointed our professor employed at the Watertown institution, Mr. W. Stelhorn, to Fort Wayne on a temporary basis. Synod approved this procedure and declared the temporary appointment to be a permanent one. The stipulations of our Synod and that of Wisconsin, concerning the involvement of both Synods in their teaching institutions, therefore required a change. The delegates of the Wisconsin Synod, who were present and had received authority from the Synod, agreed to repeal these stipulations, since it had not been possible for their Synod to hire a professor in St. Louis, and it was still difficult for them to do so. - The construction of four professors' apartments was considered necessary. Two of the professors live in houses for which the Synod has to pay the rent, another apartment used so far was declared unsuitable, and the construction of a fourth will make it possible to postpone the construction of the wing for a while, since the rooms in the institution used so far by the director as an apartment can be given to a number of high school students. - The Synod decided that a piece of the college land, which was cut off from the rest by the construction of a road, about six building lots, should be sold with the condition that no saloons or other similar houses be built on it. - The Board of Supervisors was instructed to see to it that instruction in singing was given in the college without, however, causing undue expense to the Synod. - Those students who are not engaged in the immediate service of the church shall henceforth pay tuition in addition to board and lodging: those who reside in the institution shall pay \$100 and board and lodging; those whose parents are residents of the city and who reside with them shall pay \$40 and one-half board and lodging; those who come from out of town shall pay \$40 and one-half board and lodging.

The children who live in the city have to pay 60 dollars and half the board. In the case of impecunious but talented boys, the supervisory authority may grant a reduction. All gifts of love and bequests intended for theology students shall go to them alone. Those who drop out shall pay in arrears, if they can.

Since everything is overcrowded in the school teachers' seminary at Addison, Ill. and, for example, a room intended for eight seminarians is occupied by eighteen, the construction of the southern wing was absolutely necessary and it was therefore ordered. Also, the vacant teaching position was filled by the synod and a new professorship was established. The purchase of ten acres of land was confirmed. Five more acres with a house on them were offered to the synod for purchase by the Orphanage Society in Addison. The Synod instructed the Aufsichtsbehörde to buy the house with only two acres, but to its great joy received the remaining three acres as a gift from a dear delegate. This house is to be occupied for the time being by the seminarians and later used as a hospital. - On the occasion of a request from Mr. Prof. Loy, President of the Synod of Ohio, it was recalled that an earlier decision had been made that seminarians coming from other Synods should be placed on an equal footing with ours.

A program shall be published annually by all (4) institutions.

The mission among the Indians was again stimulated. Pastor Sievers is to try to establish a school among the loyal Indians through a suitable person and to look for a man who could be employed as a missionary. The care of this mission has been particularly urged upon the Northern District, as well as the care of a mission among the Negroes upon the Western District. The synod promised to support the missionary work among the Chinese that had begun in St. Louis.

The delegates to the synodal conference were instructed to vote for the admission of two synods if they wished to be admitted, namely the Lutheran Concordia Synod of Virginia and the Synod of English Lutherans of Missouri, since both synods were known to be orthodox.

The Western and Northern Districts of our Synod being too large in extent, two new districts have been formed. One, the Illinois District, was branched off from the western; the other, the northwestern, is to include the states of Wisconsin and Minnesota. The northern is to include Michigan and Canada.

Of the many matters discussed, we may mention only the provision that no school teacher is to be elected as a deputy, the decision that no district synods shall be held in the year in which the delegates meet, the change in the mode of election, the incorporation of the synod, the report of the board of directors of our printing office, the publication of German and English reading books, the matter of the emigrant mission in New York and Baltimore, the deaf and dumb institution near Detroit, Mich. The reader will find further details, as well as more detailed reasons for the decisions made by the Synod, in the Synodal Report, which will soon be published.

May the Lord our God be kind to us and promote the work of our hands with us; yes, may he promote the work of our hands.

G.

To the ecclesiastical chronicle.

I. America.

Rifle clubs. These are often considered innocent even by Christians, and to participate in them and their festivities, which take place almost every Sunday, is something some people do not conscience about. Wives and children are taken along. But how one who really wants to be a Christian has to judge them according to God's Word, the only touchstone, can be seen by even the simplest person from a speech recently given by an outstanding marksman, the usual "festival speaker," at a Chicago marksmen's festival that lasted three days. In it, he placed "the shooting, gymnastics and (secular) singing clubs" - on an equal footing with one another as "a necessity" that "alone provide a breast defense, a dam against the excesses of Puritanism." But what he really hates about Puritanism can be seen in the immediately following, terrible words: "Our God is not a God of vengeance and wrath, but a God of reconciliation and joy. We do not look to heaven with one eye, while the other - shells - belongs to lust." Now God himself teaches in his words, in the Old as well as in the New Testament in almost innumerable places, that he is truly a "God of vengeance and wrath" to all unbelievers. St. Paul says in 2 Thess. 1, 8. of Christ that he "will be revealed from heaven with flames of fire to give vengeance on those who do not know God and on those who are not obedient to the gospel of our Lord Jesus Christ. And Christ Himself says John 5:36: "He that believeth not the Son shall not see life, but the wrath of God abideth upon him." (Cf. Ps. 5:5; Ps. 7:12-14.) To be sure, for the blessed comfort of all poor sinners, God is a God of reconciliation, but only in Christ. This God, however, is not another, but the same who in vengeance and wrath punished our sin for our reconciliation in Christ. Of this God, then, that "celebratory speaker" and his peers want to know just as little. His words are therefore an impudent rejection of the true God. Who, therefore, wants to be a Christian and continue to participate in these associations and their festivities, making himself guilty of the sin of denying his God and Savior through silence and participation? Who wants to go to the marksmen's park, especially on Sundays, and take part by seeing, hearing or participating in the head- and heart-conquering shooting, frivolous talking, drinking, dancing, etc.? Who wants to be a Christian and does not think here also of "the birds of the air" that eat up the seed of God's word, even of the "devil, who takes away the word from their heart, so that they may not believe and be saved"? (Luc. 8:5, 12.) Who could do all this and at the same time or before pray with earnestness, "Lead us not into temptation?" —A . W.

The Heathen Mission is bearing fruit after all. About ten years ago, a young Japanese man, then nineteen years old, came from Manila to Boston on a Boston ship. Risking his life, he left his homeland to seek a Christian education here. He became acquainted with Christianity through a portion of the Bible translated into Chinese by an American missionary. He was so longing to hear more about Christ that he decided to flee to America, poor and friendless though he was. An American sea captain helped him to escape, another took him on as a ship's boy and brought him here. Here he soon found good friends who helped him to become a Christian. He is preparing for the preaching ministry. When the Japanese delegation came to this country recently, they brought him the pardon of his emperor. From him alone has the Japanese government received the information on which its entire present educational system is based. On September 24, after completing his studies, he was ordained as a Christian preacher in one of the Congregationalist churches here and returned to Japan at the beginning of October to work as a missionary among his own countrymen. Ad. Bd.

This is what is missing. A certain Norton, formerly a Methodist preacher in London, but now a zealous Muhammadan, has recently come to our country to act as a Muhammadan missionary. He has gone to Chicago to begin his work there. He is thinking that when Muhammadanism will be understood by our people, many will convert to it. Now this satanic religion already has 200,000,000 followers. But it will hardly make much headway in our country. Ad. Vol.

II. foreign countries.

The Methodists in the Kingdom of Saxony. As the fanatical Methodists do it here, so they do it in Germany, also in Saxony. As far as the latter country is concerned, the "Pilgrim from Saxony" of September 13 complains bitterly about the sectarian activities of the Methodists there. Among other things, he writes the following: "If I survey in my mind the areas in which they began their activity, I must say that they mostly turned to those places where God's Word had been preached purely and loudly long before their arrival, and where, even if perhaps still in small circles, there was an awakened church life. The old Methodists, who, as history proves, were not concerned with the spread of a particular sect, but with the spread of the divine word and the salvation of souls, in Whitfield's and Wesley's time penetrated the masses of the degenerate dechristianized coal workers of England. Today's Methodists, however, make things more comfortable for themselves. As a rule, they choose already tilled and sown soil to continue the spiritual sowing work on it, without asking for the "God-ordered"! sowers before them. It was not a lack of God's Word, not unconverted people that drew them to this or that region, but rather, as a rule, a small group of already awakened people, into which they pushed themselves, prompted by one or the other of them, who probably had no idea what he was doing. However, we must say more. *) If one examines the small congregations and their members, which the Methodists have gathered here and there, then one will find few in them who have only come to knowledge in the Methodist community. Most of them have already come to faith in the now much weakened national church, often through a sermon of their former pastor, who is now suddenly supposed to be a man without the anointing of the Holy Spirit. Only very rarely is one found who previously walked in the national church as an enemy of the cross of JEsu or in manifest sins. Here we come to the second injustice that the Methodists are guilty of

and that Christlieb also publicly criticizes, namely that they try to draw the awakened Christians to themselves. I consider it questionable to name names and to bring up individual facts as evidence; however, I can assure you from my own experience and my own eye impression that the Methodist missionaries formally make house calls in the homes of the awakened and the serious Christians in a congregation and that they are not hindered in their pastoral endeavors by the very fact that they have just been called to the church.

*) I do not name specific communities and persons on purpose, but I am able to do so and can prove my statements by facts.

They do not allow themselves to be misled by the seemingly local priest, but stick to their claim that they have to win souls for the Savior. On the other hand, I do not know of any example from my parish, where they are also doing something, that they have turned to unbelievers and have come into the house of a church or sacrament despiser. . . . Do the Methodists not know the words that the greatest of all missionaries, Paul, wrote, Rom. 15, 20: 'I took special care to preach the gospel where Christ's name was not known, lest I should build on a strange foundation?' - The "pilgrim" may know that the Methodists are quite familiar with these and such words given by the Holy Spirit; but what does a Methodist ask of God's Word if it does not agree with his swarm spirit? The Bible of a right and true Methodist is his heart.

W. [Walther]

A sign of the times. Many readers will know from earlier notes in the "Lutheran" that not far from the city of Lemgo in the Principality of Lippe-Detmold there is an Evangelical Lutheran rural parish that was in the fortunate position of being independent of the state. At a time when the Gospel was expensive in the country, a number of faithful country people had left the reformed regional church and, firmly convinced that the Evangelical Lutheran Church was the church of the pure Word and the unadulterated sacraments, had gathered to form a true-believing congregation. In spite of many internal and external struggles, the community, under God's visible blessing, built itself on the foundation of its most holy faith, established a community school, also independent of the state, and appointed to it a "God-fearing" teacher who had left the reformed community and who, a man of rare joy of faith and knowledge of sound doctrine, contributed the most to the prosperous development of the community. In an extremely lovely area, a small church, visible from afar, was built on a mountain with unheard-of efforts on the part of the community, along with a pretty parsonage, and a former reformed candidate was elected pastor of the community. Although standing in the parochial relationship to one of the Lutheran congregations in Lemgo, to whose pastor it was assigned by the state, the Eikhof congregation was in fact free, in that the Lemgo pastor gladly gave up his rights and allowed its pastor, who was thus his assistant preacher in the eyes of the church authorities, complete freedom of action. Unfortunately, however, the congregation, which soon shone far and wide as a city on a mountain, did not have a sufficiently awakened sense of pure doctrine - and that was its undoing. Their pastor was an inveterate chiliast and finally revealed himself a few years ago as an abominable false teacher who, among other things, denied the eternal deity of the Lord Christ. The story of his miserable apostasy is sad beyond measure. A witness of the truth, often harshly persecuted by the Reformed because of his confession, now became a bitter enemy of the same, and he, whom the Reformed preachers had feared and detested before, was now welcomed by them as a dear brother and immediately appointed to a vacant pastorate. Unfortunately, the Eikhof congregation is heavily to blame for leaving their former pastor in his carnal chiliasm without disciplining him for it, and it is as if the zealous God is punishing them with ever greater blindness because of it. After a long wait and bitter experiences, which she had to make in the meantime, she finally got a pastor in the person of a supposedly Lutheran candidate from the Prussian church; but under his leadership she took a fatal step, which must fill all Lutherans with melancholy. With the heaviest financial sacrifices - about 15,000 Thalers - she sold herself to the state. Is this not

[167] quite frightening? Although the Lutheran church in Lippe has always been severely oppressed and suppressed by the Reformed, and although the Eikhof congregation has always been a thorn in the side of the Reformed Consistory, it nevertheless throws itself into the arms of its mortal enemies and with this step does nothing less than pronounce a death sentence on itself as a Lutheran congregation. Now, when the national churches everywhere want to crack and burst, to hang on to the state from the most pleasant conditions for German congregations, that is more than foolishness, that is obvious sacrilege. The fruits will never fail to come. Gal. 6, 7. K.

Brazil. In the German colony of San Leopoldo, a certain Johann Georg Maurer, a carpenter by profession, but for some years a miracle doctor, pretended to be a prophet at the beginning of May in the settlement "Leoner Hof". His wife suddenly declared that she was Jesus Christ, the only begotten Son of God. She appointed her husband as an apostle John, two brothers she named Peter and James, also a Judas Iscariot!). Maurer claimed to receive divine revelations, made his listeners see the Holy Spirit and everything miraculous, and indulged in the most insane extravagances. Both Protestants and Catholics were admitted to the sect, who had to commit themselves, among other things, not to visit churches nor to send their children to school. The more sensible part of the Leonese court finally found it necessary to petition the delegate of the police in San Leopoldo and ask for the suppression of the sect. In fact, the temporary arrest of the prophet, his wife and several "apostles" took place soon after. Since one feared the outbreak of unrest, a strong detachment of military was commanded to the Leon court, but the arrests proceeded in order. Maurer and his fellow arrestees passed several interrogations and their charges were such that the examining magistrate had doubts about their sanity. Maurer's wife was temporarily placed in the Santa Casa da Misericordia, where she was observed by doctors. However, they are now all free again, since no criminal offense could be proven against them. (Ev. Chronik.) Later, as the newspapers report, they were exterminated with fire and sword as an assassin-like gang that had fallen into religious madness.

The confirmation of a prince, which took place last September 1 in Sanssouci, the second capital of Prussia, is strange in some respects. It was the eldest son of the Crown Prince, who will probably one day become heir to the throne, who was confirmed in his sixteenth year and certainly not without intention on the said day, the day of Sedan. His father, the crown prince, did not want a court preacher to teach his son, but chose the even younger preacher Persius, because he is "more liberal", i.e. probably - rather unbelieving. He must have taught the prince the "religion of love" quite strongly, because the prince said in his "confession of faith" at the confirmation that he "primarily wants to fulfill the commandment of love. In his vow he "promised" then also to want to promote beside the "realm of love" that of the poor "truth 2c." - certainly in a very free direction, which can also be concluded from the fact that the column arches of the church bore in wreaths "the symbolic letters of Christianity": "A. O. and Chr." i. e. But next to it hung in a wreath the "hexagonal star, the symbol of Freemasonry," which, as a correspondent from Berlin wrote, "struck everyone"; "to which, however, one could give "no accidental interpretation," because both the Emperor himself and the Crown Prince were Freemasons. As it seems, the latter is the one to whom the

Freemasonry as much as Christianity, if not more; and how much the Emperor himself regards the Masonic Order is clear from the fact that he initiated his son, the Crown Prince, into it with a speech and obliged him to be and remain a Freemason. A. W.

Union. The "Allgemeine evang.-lutherische Kirchenzeitung" reports: In Pola, a harbor town in Istria, a so-called Lutheran congregation has come into being "in a strange way"; Reformed and Lutherans are equal members, with separate doctrine and separate communion, but only one pastor, who serves both according to their ways, and with common worship. (A united pastor at a congregation consisting of Lutherans and Reformed!) The constitution of the congregation has been confirmed by both church councils. The present pastor wants to be Lutheran, but also serves the Reformed. - To the "Allgemeine evang.-lutherische Kirchenzeitung" this is something "strange"; in America such ecclesiastical commodity is nothing less than a curiosity. Here there are enough Lutherans who, out of avarice and indifference, join together with Reformed Christians to form a congregation, and vice versa, and then there are enough vagrants who, for a modest wage, gladly serve such a mishmash congregation and offer each member, whether Lutheran, Reformed, or Rationalist, whatever he or she desires.
W. [Walther]

Germany. We read the following in the Nördlingen "Freimund" of September 3: "The German Empire no longer wants to be a Christian, but a religionless state. Christianity is only respected as a private belief of a very large part of the population, but no longer as a public belief of the German people. Christians and non-Christians now have quite equal rights in civil and civic respects. This has already been established by imperial legislation. The Prussian civil status legislation has as a prerequisite that the German Empire has thrown off the Christian character and has declared itself to be without religion. Unfortunately, we have come so far in Germany. In a short time the Prussian civil status legislation will also be introduced in the other German states. The bond which hitherto existed between the state and the church will thereby not only be greatly loosened, but downright severed."

Palatinate. A general practitioner in the Palatinate was acquitted of the charge of blasphemy by the district court in Kaiserslautern for being totally drunk. The defense stated that on this occasion (on a Sunday) the pastor and the teachers were also totally drunk. The blasphemy itself was such that the judge did not allow it to be read out and declared: he had not experienced such a thing in court until his old days, to see people who were supposed to set a good example in such swampy states of meanness. (Allg. Ev.-Luth. Kz.)

A Jesuit knavery took place during the execution of the Prussian Captain Schmidt, who had been captured by the Carlists. The reporter of the N. P. Z. writes about it: "In the evening three priests came to his cell, with the assurance that if he accepted the Catholic religion, he would be saved - he did so - he then received communion and, accompanied by the priests, was brought before the court-martial again; there he reported this change of his faith and pronounced the promise of the priests. It is hardly believable, and yet true, that the judges now answered: Now you can confidently go to your death. Everyone will feel that the whole thing was a set-up, but that a clergyman could carry out such an outrageous cruelty, I could not have believed until now.

(Mecklenburgisches Kirchenblatt, September 23.)

Spain. Catholic students in Granada bought a number of his writings from a Protestant colporteur, tore them up and kicked them into the mud in front of the people. The people, however, fell upon the students and beat them, shouting: Down with the Carlists! Long live the republic! - These students certainly deserved this chastisement well enough, but the beating of one's religious opponents is as little Protestant as it is Catholic to buy good books in order to publicly tear them up and trample them underfoot. W. [Walther]

Saxony - Weimar. Pastor Rieth in Weimar, who had founded a small congregation from the state church and had also received state permission to do so, was recently sentenced to a fine of two thalers or two days in jail because he put on the so-called priest's skirt at the baptism of a child in his congregation. This is indeed a tyranny that seems more ridiculous than outrageous. W. [Walther]

Berlin. The court-martial in Berlin sentenced an eighteen-year-old boy, who took part in the war as a regimental boy and killed his father after returning home, to two months in prison (!!). As mitigating reasons it was assumed that he was not yet fully eighteen years old, had received a bad example from his parents, who were in constant quarrel, and had become wild through the impressions received on the battlefields. This indeed testifies to appalling conditions in Germany as well.

Duchy of Saxony-Weimar. A conference of clergymen in Eisenach has issued a protest against the provisions of the new school law that the state should also supervise religious education and that clergymen can only be elected to chair the school board. The former is an encroachment of the state on the rights of the church, the latter is not compatible with the dignity of the clergy.

(Kreuzztg.)

Book Display.

Just published:

Proceedings of the Third Assembly of the Evangelical Lutheran Synodal Conference of North America

. at Pittsburgh, Pa. from July 15 to 21, 1874.

This report contains the continuation of the important discussions of the theses on church fellowship, as well as on parochial boundaries, then some guiding principles concerning the so-called opposition congregations, decisions of the Synodal Conference concerning an invitation to a colloquium on the part of the General Council, concerning Chinese mission, concerning the Concordia Synod and the English Lutherans in Missouri 2c. To be had from our agent, Mr. M. C. Barthel in St. Louis, Mo. price 15 Cts. postage 2 Cts.

Proceedings of the Eighteenth Annual Meeting of the Eastern District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St., Held in the Year of Our Lord 1874 at Pittsburgh, Pa.

In this synodal report the reader will find exceedingly important negotiations, namely about the doctrine of Christian freedom in relation to mean things. The synod gave special consideration to fairs, pic-nics, secular clubs (singing, gymnastics and shooting clubs), lotteries, dancing, visiting drinking and gambling houses 2c. Whoever wants to come to clarity and decisiveness in these important questions, should study this Synodal Report. May the words of instruction, admonition and warning be heeded by many.

The report contains 79 pages and costs 25 cents with postage. It is available from our agent, Mr. M. C. Barthel, Oornor ok LiÄUii 8tr. <L luckisna ^,vo., 8t. I-ouis, Hlo.

Our calendar for 1875

is in stock with the masters:

George Brumder, 306 ^Vator 8t., Milwaukee.
Hewes and Brauns, 133 8th IVatsr 8tr, Chicago.
Siemon & Bro, Fort Wayne, Ind.
C. Heydenreich, Oshkosh, Wis.
H. Reif, 126 (Iratiot 8tr., Detroit, Mich.
I. Birkner, 102 William 8tr, New York City.

Display.

Christmas liturgy for the youth on Christmas Eve.

Since the time is approaching in which preachers and teachers begin to think about the preparations for the coming Christmas, the undersigned again call attention to the above "Liturgy". - In doing so, they recall Prof. Walther's recommendation in No. 1 of the "Lutheraner" of Oct. 1, 1872: "The undersigned cannot communicate this announcement without also testifying on his part that the liturgy offered herewith for the blessed Christmas feast, after a truly evangelical Christmas sermon, is the most wonderful Christmas gift that can be given to our dear congregations." - —

The catechesis accompanying the liturgy is found in the "Lutheran" of November 1, 1873.

Available from the undersigned at 20 cents a piece and 42.00 a dozen. E. Great,

653 UiaKiAan St., Luckalo, 5th.

Paul Th. Bürger,

665 Äliolišau St., Luckalo, 55.

Conference - Display.

The members concerned of the venerable Synods of Wisconsin and Missouri are hereby reminded that, s. G. w., on the coming 10th and 11th of November, the appointed congregational conference will be held in the Evangelical Lutheran Immanuel congregation of the undersigned. The brethren are asked to report in time.
G. Kühle, Secretary.

Entered into Ver Kaffe of the Western District:

To the synod treasury: From Past. Bartling's congregation in Chicago, 413.90. One-eighth of the Missionsfest-Collecte of the congregations in Chicago, 425.00. Harvest Festival-Collecte of the congregation of Past. Schmidt in Schaumburg, Ill., 437.30. Of Past. Hahn's congregation in Staunton, Ill., 48.65. Past. Toewe's congregation in Arenzville, Ill., 47.50, by himself 41.00. Past. Streckfuß's congregation in Washington County, Ill., 48.50. Past. Kleist's community in Washington, Mo., 47.50. Past. Polack's congregation in Cape Girardeau, Mo., 45.Ä. Of Trinity District in St. Louis, 430.70. Of Past. Stephen's congregation in Echester, Ill., 45.70. Past. John's congregation in Pekin, Ill., 416.05. Past. Hunzikr's congregation in Dissen, Mo., 44.35. Of Immanuel district in St. Louis, 421.15. Of Past. Achenbach's congregation in Venedy, Ill., 416.M. Past. Holtermann's Gem. in Jeffersvn County, Mo., 44.50, by himself 42.00. Past. R. Koehler in Union Hill, Ill., 41.00.

To the Synodal Mission Fund: one. Eighth of the Chicago congregations' Mission Festival Collecte 425.00.

For inner mission: From Jos. Schlack in Cotton- wood Falls, Kansas, 50 Cts. Past. Kleist's Washington congregation, Mo., 45.20.

For Past. Brunn's institution: Kindtauf-Collecte by Past. Lohr in Clarinda, Iowa, 42.00, by himself 42.00. One-eighth of the Mission Festival Collect from Chicago churches 425.00. Mission Festival Collect in Baden, Mo. 475.00.

To the Chinese Mission: A part of the Mission Festival Collecte in Baden, Mo., 450.00.

For the Emigrant Mission in New Io "rk: One-eighth of the Mission Festival Collecte of Congregations In Chicago 425.00. From Past. Heid's congregation in Peoria, Ill., 410.07. Past. Reisinger's congregation in Danville, Ill., 415.00. A part of the Mission Feast Collecte in Baden, Mo., 425.00. Harvest Feast Collecte in Past. Lehmann's congregation in St. Louis County, Mo., 458.50.

For the congregation in Memphis: From Pastor Heinemann's congregation in Neu-Gehlenbrck, Ill., 418.50. Pastor Grupe's congregation in Eisleben, Mo, 47.55.

For Past. Ruhlands Gemeinde: Ein Theil der Missionsfest-Collecte in Baden, Mo., 420.66.

For poor students: At C. Barthel's Wedding in Echester, Ill, collected 48.35.

On the seminar in Addison: From Past. Bergen's congregation in Jacksonville, Ill, 410.15.

For the congregation in Quincy, Ill: From Past. Hunzikr's congregation in Dissen, Mo., 46.00, from himself 41.00.

For the congregation in Independence, Kans.: From Past. Heinemann's congregation in Neu - Gehlenbeck, Ill, 415.35. E.. Roschke, Kassirer.

Received in the coffee of the middle district:

To the synod treasury: From Past. Evers in Bingen, Ind, 42.00. whose congregation there 425.00. teacher Nolting in Dudletown 41.00. teacher Baumgärt there 41.00. teacher Maurer in Bingen 41.00. Rev. Kunz in Julietta 42.00. whose congregation 47.57. Past. Schäfer in New Boston 42.00. Pastor Wichmann in Farmers Rrtreat 41.50. Whose congregation 4-14.27. Past. Hild in Mishawaka 41.00. Past. Zschoche in White Oaks 42.00. Rev. Karrer's congregation in Bielefeld 412.95. pastor Sauer in Dudletown 41.00. past. Wunderlich 41.00. pastor Rupprecht in North Dover 41.00. whose congregation 427.25. past. Husmann in Euclid 42.00. whose congregation 410.00. Rev. Fleischmann in Kendallville 42.00. Past. Sallmann in Newport 41.00. whose parish 414.00. Past. Brackhage 41.50. from whose congregation by N. Zelt P5.00. from Rev. Mertz in Brownstown 41.00. teacher Arnold in Cleveland 41.00. Rev. Jäbker in Adams County 41.00. whose congregation 468.00. teacher Hesse in Cleveland 4-1.00. Rev. Runkel in Aurora 42.00. teacher Messerli in Lafayette 41.00. past. Mees' parish in Columbus D54.25. teacher Zismrr in Cleveland 41.00. teacher Schefft in Newport 41-00. past. Wyneken, Sr. in Cleveland 4-1.00. Past. Wyneken.Jr. there 4-1.00. Rev. Steinbach in Fairfield 42.00. Of some members from his congregation.

-33.50. Past. Weyrl in Darmstadt -1.00. Rev. Brüggemann there -1.00. L. Küster in Evansville as a thank offering -10.00. Mrs. G. Bippers there -5.00. Mrs. Spindler there -2.00. Friedrich Kahre there -2.00. Past. Saupert -2.00. teacher Zitzlaff in. Evansville -2.00. Past. Lange in Valparaiso -1.00. Past. Stock's congregation at Fort Wayne -12.00. Past. Zagel's congregation near Fort Wayne -8.18. Past. Schwan Sr. at Cleveland -1.00. Past. Jor' parish at Logansport -7.15. Rev. Wyneken's parish at Cleveland -271.30. Rev. Horst's in Wittenberg -1.50. Whose congregation -4.50. Past. Bode's congreg. at Fort Wayne -28.0V. Past. Jor' Gem. at Logansport -6.20. Past. Sitzmann's congreg. at Terre Haute -11.00. Past. Sau- perts congreg. at Evansville -23.45.

To the building fund; From Past. Bundenthal in Marion Township -5.0V. Ph. Dudenhöfer there -3.00. Past. Evers' congregation in Bingen -78.00. Past. Jüngel's congregation in Jones- ville -20.50. Past. Zschoche in White Oaks -1.00. Past. Hild in Mishawaka -3.00. Wittwe Conrad in Logansport -10.00. H. Pauk, H. Renn, K. Baade, Mrs. Rrhwald, F. Engelfrird, H. Brookmeyer in Logansport -5.0V. each. W. Pauk, M. Körner, I. Kruse there -2.0V each. H. Koopmann there -1.0V. Mrs. Husendörfer at Evansville -5.00. Chr. Meyerding there -1.00. A. Kniese there -1.25. Kindtaus-Collecte at Ch. Beck there -2.00. Of Past. Stock's parish near Fort Wayne -75.00. I. Höhne in Logansport -2.00. Mrs. Gustafel in Delphi -3.00.

On the emigrant mission in Baltimore: From Past. Heintz' congregation in Crown Point -5.19.

For college students in Fort Wayne: From N. in Napoleon -5.00. I. H. Leopold in Cleveland -10.00. I. H. Heiel there -5.00.

For the deaf and dumb in Royal Oak: Bon G. Meyer in Marion Township -1.V0. Ch. Müller there 25 cents. N. N. as thanksgiving offering for divine preservation -2.00. High cit. collecte at F. Ahrends in Avilla -8.55. Desgl. at W. Gallmeyer in Bingen -13.00. From C. G. there -10.00. Past. Steinbach's parish in Fairfield -9.01. C. W. in G. O. -10.00. Past. Dulitz's Zion congregation in Hanover -4.35. Of Past. Nützel's congregation in Columbus -10.18.

To the seminary household in St. Louis: From Past. Dulitz's congregation in Lüneburg -3.10. Whose Zions congregation in Hanover -4.55. Whose St. Paul's congregation there -1.95. Whose congregation in Flat Rock -3.25. Whose congregation in Napoleon -3.80.

To the orphanage at St. Louis: From C. G. in Bingen -20.00. Mrs. Starch in New Boston -2.00. Mrs. Wolf there 50 Cts.

For inner mission: From Past. Steinbach in Fair- field -1.00.

To the widow's fund: From L. G. in Bingen -20.00. Past. Evers there as regular contribution -4.00. Teacher. Zis- mer in Cleveland -1.00. Past. Stegers Gem. in Huntington -7.08.

For the emigrants - Mission tnNewYork: From Past. Bode's congregation at Fort Wayne -15.00. Hochzrits- Collecte at F. Nieter -7.80. From Past. Jüngel's congregation at Jonesville -14.05. School Festival- Collecte Mishawaka -8.00. From Past. Zschoche at White Oaks -2.00. Wedding Collecte at H. Franke's -4.50. From N. N. at North Dover -1.00. Pastor Mertz's congregation at Brownstown -8.20. N. at Napoleon -5.00. Missionary Hours-Collecte at Valparaiso -3.00. Wedding

Collecte at E. Kruse's at Fort Wayne -10.85. From Past. Krafft's St. Jacobus parish -3.50. Past. Maak's congregation at Sugar Grove -6.00. A portion of the Mission Festival Collect at Past. Bode's congregation -30.00. From Past. Heintz's congregation in Crown Point -9.00.

On Churchbuilding in Philadelphia: From Past. Evers' congregation in Bingen -11.00. Past. Wichmann's congregation in Farmers Retreat -9.70.

To the Hospital in St. Louis: From Mr. Hauenstein in Huntington -3.00.

For the heathen mission: Part of the mission festival collection in Past. Bode's congregation -66.50. Half of the mission festival collection in Past. Runkel's congregation -36.00.

To the Chinese-Mission: From Past. Stetnbach in Fairfield -1.00.

For seminarians in Addison: from Past. Weyel's Trinity parish -17.45 (of which -7.00 from a donor). Whose St. Peter's parish -3.55. Mrs. Sch. in Valparaiso -2.00. Past. Weyels Emanuels parish -11.50.

To the orphanage in Addison: From Mr. Hauenstein in Huntington. -4.00. Past. Evers' congregation in Bingen -20.00. I. Fink in Crown Point -2.00. Past. Wichmann's congregation at Farmers Retreat -14.00. Kindtaus-Collecte at Th. Heikler 55 Cts. From Past. Wunderlich -4.00. Past. Schumms congregation in Willshire -10.00. Wedding Collecte at A. Hartmann's in Fairfield -8.47. From C. W. in G. O. -10.00. Past. Krafft's St. Michael's parish -3.60. Past. Niethammer's parish at La Porte -17.00. Past. Zagel's congregation at Fort Wayne -14.01.

To the orphanage in Boston: Hochzrits-Collecte at I. Franz in Aurora -6.00. Desgl. at F. Fathauer in Cleveland -5.40. From Mrs. Deuble there -2.00.

For the Hermannsburg Mission: From Pastor Steinbach in Fairfield -1.00.

On the Leipzig Mission: By Past. Steinbach' in Fairfield -1.00. N. in Napoleon -4.00. Mr. Haurstein in Huntington -3.00.

To the Bible Society at Fort Wayne: From Past. Bode's congregation near Fort Wayne -7.40.

For Past. Brunn's institution: From Past. Steinbach in Fairfield -1.00. B. Umbach in Darmstadt -2.00. Gratitude offering from Bro. Korff in Warrenton -1.00. A part of the mission festival collection in Past. Bode's congregation near Fort Wayne -30.00.

Fort Wayne, Sept. 30, 1874, C. Grahl, Kasstrer.

To have received through Mr. Kasstrer Eißfeldt -150.00 and through Mr. Pastor Friedrich -9.40 from the treasury for inner mission, certifies
H. Vetter, travel preacher.

In support of the Wisconsin sophomore

received since the month of March this year: From Past. C. Markworth's congregation in Caledonia -3.70, from himself 1.30. By the- sr.ben of members of his St. John's congregation in Winchester 6.50. Wedding Collecte with Mr. Traugott Milbrath in Pastor Keller's congregation 6.25. Kindtauf - Collecte with Past. C. Markworth 5.60. From the worthy women's association in the parish of the undersigned 15.00. From and by Mr. Past. Dicke, at the wedding of Hm. Past. Stute, 10.25. From the congregation of Mr. Past. C. Markworth in Caledonia 5.61. From Ferd. Latzig in Oshkosh 1.00. Past. D. 63 Cts. Collected at the wedding of Mr. Karl Eggers in the parish of the undersigned, 6.70.

In wishing the dear donors a heartfelt "Ver- gelt's Gott!", the undersigned cannot refrain from asking to provide for this fund also in the future, and as soon as possible, since it is empty.

Oshkosh, Wis, Sept. 21, 1874, I. L. Daib.

With heartfelt thanks, the undersigned certifies that he has received the following: From E. Brüggemann -10.00, H. Brüggemann 5.00, from Past. Reichhardt 75 Cts. By Past. Joh. Große for W. Steffen from the Virgins' Association in Härlein 7.00, from the Women's Association of his parish for F. Otte 12.00, from the Young Men's Association and from the Virgins' Association 6.00 each for W. Leverenz. From the women's association in Past. W. Bartling's parish for T. Kohn 26.66, from the Jungfrauen- and Jünglingsverein each 9.00, for Max Albrecht from the Jungfrauenverein 9.00. From Past. Kügele's parish 6.60. From the Women's Association in Past. Hügli- Gemeinde for E. Reichenbach 5.00. From the Women's Association in Past. Niethammers Gemeinde ftr Brust 10.00. From Pittsburg: from Past. Beyer 5.00, from his congregation 7.00, from the Women's Association 14.00 for H. Theiß. From the Young Men's Association and the Young Women's Association in Past. Nützel's congregation for C. Günther 8.00. From Past. Wagner's congregation 8.00 and from Mr. Zuttermeister 2.00 for Looks. By Pastor C. Groß, collected at Mr. T. Hinze's wedding, for W. and M. Holls 5.00. From the Women's Association in Past. Sturken's congregation for Dorsch 20.00. By Past. Liebe's parish for F. Penne- kamp 8.10, to Mr. Rickelmann's wedding collected 5.00, on W. Walter's wedding 2.50 for the same. From the women's club at Defiance, O., 5 bust shirts, 8 handkerchiefs. From the Virginians' Association of Trinity Parish in Buffalo, 4 pairs of stockings, 4 sheets. From Mrs. Freund in St. Louis, a homeopathic pharmacy with book. From Mr. Schmidt in Washington, D. C., 6 pairs of shoes, 3 pairs of boots. From Messrs. Wettermann L Meyer in St. Louis, a large barrel of china, also from Messrs. C. Eißfeldt & L Br., to the college house.

May the Lord be a rich recompense to all benefactors!

Fort Wayne, Concordia College, Oct. 7, 1874.

O. Hanser.

For the orphanage in Addison

have received the following gifts of love since August 29:

By Past. F. W. Kanning from the congregation in Manfield, Iowa -8.00. By Aug. Thiele in Chicago (in Past. Lange's congregation) -25.00. By Past. Döderlein there from the congregation -59.50, from I. Thurn -1.00. By Past. T. I. Große there from the congregation -103.00 and Christenlehr - Collecten -15.00. By Past. Wunder there from the congregation -184.95, Christenlehr-Collecten -10.30. By Past. Bartling there: from Joh. Ristow u. H. Schmidt each -3.00, K. Eisholz, C. Kemnitz, K. Schröder, Fr. Bening each -2.00, Ferd. Schulz, Joach. Man, Wittwe Bernahl, L. Hedrich, Ch.' Schmidt, Frau Dröge, Fräulein Louise Schütte each -1.00, G. Man, Elise Meyerbach each 50 Cts, Christenlehr-Tolleten -19.76. From Past. Lehmann there -5.00. From the Chicago congregations one-half of the Mission Festival Collect -100.00. By Teacher S. Garbisch at Elk Grove, Ill, from his school children -3.65. By Past. R. Koehler of the congregation at Union Hill, Ill, -6.81. By Rev. E. Riede! in Homewood, Ill, by Mrs. Rathe -10.00. By W. Kirchhofs in Dunton, Ill, -10.00. By Teacher Mi- litzer there by Past. Röder's children -2.15, a pupil -2.00, from Latweren 30 cts, from O. Nolte, F. Brockmann, Mrs. Past. Röder, H. Wicke, Chr. Wilke, Fr. Claustng each -2.00. By Past. Dreyer in Accident, Md. thank offering by Mrs. En- gelhardt -4.00. By Kassirer Birkner in New York -4.40 and -2.50. By Past. I. H. Sieker in St. Paul, Minn, by Rev. N. Volkert and congregation -8.00 and by N. N. -2.00. By Rev. Wehrs in Lake Zurich, Ill, by congregation -13.87 and by Mrs. Teyler -10.00. By Past. Wagner in Chicago by N. N. -1.00, by the congregation -50.00. By Past. C. Wunsch communion collecte of his congregation at Dwight, Ill, -12.50. By Past. W. Krebs of the Drceinigkeits - Gemeinde at La Rose, Ill., -9.35, of St. Pauls Gemeinde at Vama, Ill., -3.75. By F. Knies of the Gemeinde at Rodenberg, Ill., monthly Collecte 50 Cts. By Past. H. Schmidt of Ch. Rrrse in Palatine, Ill., -2.00, Fr. Friedrichs there -1.00, N. N. in Schaumburg, Ill., -1.10. By teacher Drewler in Cläre- mont, Minn, 50 cts. Dr. H. Dümmling in Fort Wayne -2.00. From Ohio Synod -2.00. From Addison, Ill: by Wittwe Fienr -1.00, Ch. Bauke u. H. Schütte each -2.00, H. Buchholz -24.00; by H. Oehlerking from Ch. Práthow -1.00, Joachim Thiemann -2.00.

The Lord bless the dear givers!

Addison, Ill, Oct. 5, 1874, H. Bartling.

Death notice.

Pastor F. Horn passed away blessedly in the Lord on September 22 after long suffering at his brother's home in Germany.

Printing Office of the Synod of Missouri, Ohio ". a. State".

Should a Lutheran stay with his church and not let anything move him to fall away from it?

(Conclusion.)

There is one more thing, beloved reader, which urges a Lutheran to stay with his church and not to let anything move him to apostasy from it; and that is: because it finally also teaches to die safely and blessedly. - —

The ultimate reason - no one can deny - why God sent His only begotten Son into the world, gave Him the Gospel, His Word and His holy sacraments, and established a church of believers on earth is: so that we poor people, when our short, miserable and laborious lifetime is over, can finally die confidently and blessedly. A church that does not show this or somehow hinders and impedes this through its teachings cannot therefore be the right church of God on earth. What good is it if a church exhorts to sanctification, no matter how urgently, practices such strict discipline, has such beautiful ordinances, educates its members to pure patterns of honorable conduct, gives such sweet consolation for all the hardships of this life: what good is all this if a church finally, in the greatest need, in the hour of death, leaves man in the lurch with its teachings? Whether one can die confidently and blessedly in a church is therefore really the test by which one can recognize whether it is true or false.

Obviously, the most important thing for a confident and blessed death is to be sure of one's blessedness. But which church is it that gives this certainty through its teachings?

Is it the papist Roman church? - Oh, this church gives so little certainty that it even rejects and condemns it as heresy if one claims that every Christian should be certain of his blessedness; it therefore praises man's doubt about his state of grace with God and about his blessedness as something good, and teaches, moreover, that there is a purgatory in which not the ungodly (for these would go to hell), but just the pious immediately after their death before their

The first point is written in the main book of creeds of the papist Roman Church in the decisions of the Tridentine Council. As far as the first point is concerned, in the main confession of faith of the papist Roman Church, in the decisions of the Tridentine Council, it is written, among other things, as follows: "As no pious person should doubt the mercy of God, the merit of Christ, and the power and efficacy of the Sacraments, so everyone, looking at himself and his own weakness and ineptitude, can be in fear and apprehension about his grace, since no one is able to know with a certainty of faith, which can contain nothing false, that he has obtained God's grace." *) According to the papists, the pious Christian cannot and should not doubt God's mercy, Christ's merit and the power of the sacraments in general, but he should doubt whether he himself has God's grace, whether he himself is partaker of Christ's merit, whether the sacraments have had their salutary effect on him! But does this not amount to mockery of poor sinners? Does it not mean that what is given with one hand is taken away with the other? For what is it but that sinners should doubt not God's grace at all, but their own grace? And even more: as the papists always, when they find an error, at the same time curse the opposing truth, so they do it also here. After these words, in the above-mentioned book of confessions, follows the following so-called canon: "If anyone says that it is necessary for every man to believe that his sins are forgiven him, in order to obtain the forgiveness of sins, certainly and without any misgivings because of his weakness and clumsiness, let him be accursed! **) Is that

*) *Sicut nemo pius de Dei misericordia, de Christi merito, deque sacramentorum virtute et efficacia dubitare debet: sic quilibet, dum se ipsum suamque propriam infirmitatem et indispositionem respicit, de sua gratia formidare et timere potest; cum nullus scire valeat certitudine fidei, cui non potest subesse falsum, se gratiam Dei esse consecutum.*" (Concil. Trident. canones et decreta. Sess. VI, cap. 9.)

**) *"Si quis dixerit, omni homini ad remissionem peccatorum assequendam necessarium esse, ut credat certo et absque ulla haesitatione propriae infirmitatis et indispositionis, peccata sibi esse remissa: anathema sit!"* (L. c. Can. 13)

not appalling? - Certainly with full justification Luther writes in his writing against Duke Henry of Brunswick: "If otherwise the papists would have won in all matters, they are nevertheless lost in this main point, since they teach that one must doubt God's grace. Because they teach this piece, that they stand on their works and doubt, as they can nothing else, it is certain that they must be the devil's church." (XVII, 1681.) As for the other punctum, purgatory, the Tridentine or Roman Catechism writes: "There is an exceedingly gruesome and exceedingly dark dungeon, where the souls of the damned are tormented at the same time as the unclean spirits by an eternal and inextinguishable fire, which is also called Gehenna, the abyss, and in its true meaning hell. In addition, there is also a purgatory, where the souls of the pious, after being tormented for a certain time, are purified, so that the entrance to the eternal fatherland can be opened for them, into which nothing defiled enters." *) But one must not think that according to the doctrine of the papists the torments of purgatory are only light, and therefore one should not be very afraid of them; oh no! On the contrary, all those who are recognized by them as orthodox teachers, e.g. the Jesuit Canisius in his widespread Catechism, which is regarded as a symbol, say of purgatory, among other things, the following: "That fire will be heavier than anything that a man can suffer in his life. Can the papist-Roman church be the true church of the Savior? - This is quite impossible. First of all, it invites the poor man un

*) *Est terrimus et obscurissimus carcer, ubi perpetuo et inextinguibili igne damnatorum animae simul cum immundis spiritibus torquentur, qui etiam gehenna, abyssus et propria significatione infernus vocatur. Praeterea est purgatorius ignis, quo piorum animae ad definitum tempus cruciatae expiantur, ut eis in aeternam patriam ingressus patere possit, in quam nihil coinquinatum ingreditur.*" (Catechismus Romanus. P. I, c. 6- q. 3)

**) *Gravior ille erit ignis, quam quicquid potest homo pati in vita sua-*" (Catechism. cathol. Canisii. Leodii, 1682.

9- 19) Although these are Augustine's words, Canisius makes them his own.

When the poor man has done everything he could, it tells him that no one could be sure of his state of grace and his blessedness in this life (this would have to be revealed to him directly by God, as it was to Peter and Paul); and when the poor man nevertheless wants to save himself from despair with at least a certain hope that perhaps he will be blessed after all, the papist Roman church finally tells him: Even if he belongs to the "pious" and therefore does not go to hell, as soon as he dies, his soul will go to purgatory and there suffer a greater torment and agony, which is "more severe than anything a man can suffer in his life," because there he must be cleansed by fire from every remaining stain of sin, for which he has not already done perfectly enough here! - Truly, the papist-Roman church may call itself the benevolent mother of all believers, but it is rather a cruel tyrant of souls and murderer of souls, and its pope nothing other than the devil's torturer and executioner. - —

On the other hand, do the serious and strict Calvinists, to whom a class of Presbyterians and Baptists belong, teach to die confidently and blessedly? - Alas, not even they. Their frightening doctrine of an unconditional predestination has rather prevented many thousands from dying blessedly. For example, the Presbyterian Book of Faith states: "According to the counsel of God, some men and angels are predestined to eternal life and others are predestined to eternal death for the revelation of His glory.... Neither is any other redeemed through Christ, powerfully called, justified, brought to childhood, sanctified and made blessed, except the elect alone. It has pleased God, according to the inscrutable counsel of his will, by virtue of which he grants and withholds grace as he pleases, to pass by the rest of men, at the price of his sovereign power over his creatures, and to decree them to dishonor and wrath because of their sins, at the price of his glorious righteousness." *) But is not this, dear reader, a frightful doctrine? Who can calmly and confidently lie down on his deathbed with this doctrine? The Presbyterians, of course, say that the elect can do so, since they are "assured of their eternal election by the certainty of their strong calling"; **) but what kind of a slippery reason is that, if in the distress of death one only chooses to lie down on the deathbed for the sake of an eternal election?

*) *By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. ... Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.* ¹¹ (*The constitution of the Presbyterian Church in the United States of America: containing the Confession of faith, etc.*) Philadelphia: 1840. p. 23. 25. 26)

**) *From the certainty of their effectual vocation be assured of their eternal election.*" (21. a. £). 27)

How easy is it for a person to doubt whether his calling really was a "powerful calling"? For how easily can a man be in doubt as to whether his calling was really a "strong" one! And does not then, in the face of such doubt, all his consolation melt away like snow before the heat of the sun? - No, he who does not believe with the Presbyterians that God loved all men and therefore also him from eternity and that the Son of God redeemed all men and therefore also him, he who rather believes that God does not want to make all men blessed at all, but has already determined most men from eternity to damnation according to his mere pleasure, therefore he also calls them only for appearance and does not want to bring them to faith at all: He can only lie down on his deathbed with fear and trembling, with the doubt in his heart whether he also belongs to the few chosen ones and thus goes through death into life. Oh, may God preserve every man from this frightening, bleak doctrine of predestination in mercy! - —

But are there not also other parties of the Reformed Church which do not have the frightening Calvinist doctrine of predestination? Should they not therefore at least have a doctrine on which and by which one can die confidently and blessedly? - We answer: There is certainly no doubt that even in these so-called reformed parties many die confidently and blessedly; but where does this come from? It comes from the fact that such dear people leave their reformed doctrine at the hour of death, whether consciously or unconsciously; for the actual reformed doctrine can only hinder them from dying confidently and blessedly. As splendid as the Reformed and all Reformed parties speak of the means of grace, namely of the Word and of the holy Sacraments, they nevertheless, as is well known, first of all consider the Word of God to be a mere dead letter; therefore, when we Lutherans insist on the clear letter of the Word, they usually hold up to us, quite wrongly, the apostolic saying: "The letter kills!" On the other hand, they do not really regard baptism and Holy Communion as means of grace, but only as signs of grace; indeed, they consider it an abomination when we Lutherans take comfort in our baptism as the bath of our rebirth, and in Holy Communion as a meal for the forgiveness of our sins. That Christ not only acquired salvation through his life, suffering and death, but also imparts it through the Word and the holy Sacraments, and that faith must therefore take everything from the Word and Sacraments, they want to know nothing about; instead, they refer man to the "spirit," to the feeling and sensation of his heart, to his experienced conversion and renewal 2c. Luther therefore rightly writes of the Anabaptists and Zwinglians of his time: "The enthusiasts of today say: 'We also proclaim grace and mercy through Christ, and do not reject the article of the first commandment'; and say that I, Luther, lie to them. But look at them: they confess that Christ died, hung on the cross and made us blessed, that is true; but they deny that by which we

receive him, that is, the means, the way, the bridge and the path, which they break..... They also say much of God, of the forgiveness of sins, and of the grace of God, even that Christ died: but how!

When I receive Christ and the grace comes to me that I may receive it, that we may come together, they say, "The Spirit alone must do it: They say that the Spirit alone must do it; they lead me on the monkey's tail; they say that the outward and oral word, baptism and sacrament are of no use, and yet they preach about grace. That is, proclaiming the treasure to me and saying fine things about it, but taking away the key and the bridge on which I am to come to the treasure. Now God has arranged it so that this treasure is given and presented to us through baptism, the sacrament of the Lord's Supper and the outward word. For these are the means and instruments by which we come to God's grace. This they deny." (III, 2501. f.) In another place Luther writes about this as follows: "The Anabaptists say: What should baptism do for the forgiveness of sins? It is only a handful of water! The Spirit must do it if we are to be truly cleansed of sins; water cannot do it. Therefore, they also take forgiveness of sins away from the word and do not want to leave it at that; as the pious people say here (Matth. 9, 8) that such power is given to men. The devotees of the sacraments also say that there is only bread and wine in the sacrament, therefore one cannot find forgiveness of sins there, "the spirit" must give it, the flesh is of no use. Therefore learn here, so that you can speak of the matter: I know well and confess that God alone forgives sin; but I must know this also, whereby I may know that my sins are forgiven me, or what is the means whereby my sins are forgiven me. The Scriptures teach me and all Christians that if I want forgiveness of sins, I must not sit down in the corner and say, "My God, forgive me my sin," but wait for an angel to come from heaven and tell me, "Your sins are forgiven. For God promises that he will come down to me and himself promise forgiveness of sins. . For God will not suffer any man to build him a special stairway or stairway to heaven; he will be the only builder. Therefore, if you want forgiveness of sins, go and be baptized, if you have not been baptized; or, if you have been baptized, remember the same promise that God made to you at that time, and do not be unbelieving. Go and be reconciled to your neighbor, then ask for absolution; and when you hear that forgiveness of sins is promised to you in the name of Jesus, believe it, and you will have it. Then go to the reverend sacrament and receive the body and blood of Christ, so that you may be sure that this precious treasure is yours to enjoy. (XIII, 2078-81.) Now this doctrine, which is the clear teaching of the Word of God, all reformed parties, as I have said, reject as a dead, unspiritual, abominable doctrine, maintaining that the forgiveness of sins is a good which God gives into the heart only by means of the action of the Holy Spirit, after much prayer and struggle, through a sweet feeling of the pardon that has taken place and through a deep sensation of God's peace, whereupon faith first follows, which is now based on and relies on this experience. But is this the kind of teaching that a poor sinner needs in order to die confidently and blessedly? Oh truly no! For he who is in this doctrine, and hereupon tastes nothing of that "inward" forgiveness in mortal distress, where else can he go?

[Can he then fall into anything but tormenting doubt, even despair? Ah, if the precious Holy Spirit were not so faithful, how many dear souls would then despair within the reformed parties in their agony! But what usually happens when a pious reformed person lies on his deathbed, and then feels no life and no grace, but nothing but death and sin? Then the precious Holy Spirit drives him to abandon his reformed idea of the way to salvation. Then the precious Holy Spirit drives him to abandon his reformed conception of the way to salvation and to simply adhere to a little saying that promises mercy to poor sinners, and so he finally falls asleep confidently and blissfully. It is not his reformed doctrine that helps him to do this; on the contrary, it is the fact that he throws it away as an obstacle to a confident and blessed death that saves him. - —

So we finally ask: is there no church at all, whose teachings one does not have to throw away at the hour of death, if one wants to die confidently and blessedly? - Yes, of course there is such a church. God be eternally thanked for it. This, my dear reader, is none other than our despised Evangelical-Lutheran Zion. For what is it, on the other hand, that our dear church teaches? First, it teaches that God hated no man from eternity and destined him for damnation, but loved the whole world and therefore every man from eternity and willed his blessedness. Secondly, it teaches that Christ, the Son of God, has completely reconciled all men without exception to God through his suffering and death, has blotted out every man's sin, and has earned for every man forgiveness of sin, God's grace and filiation, righteousness, life and salvation. Third, it teaches that God has placed all these fruits of Christ's redemptive work in his Word and Sacraments, and offers them earnestly and freely to all who hear the Word and use the Sacraments. Fourthly, it teaches that the only means for man to obtain and enjoy all the fruits of salvation is faith alone, that is, that man accepts them, embraces them, and takes comfort in them. Therefore, when a terrified sinner asks, "What shall I do that I may be saved?" our church does not ask him again, "How do you feel?" and does not point him to his heart, but to Word and Sacrament alone, as to God's filled hands of grace, which offer to all men all the salvation purchased for them by Christ, and calls out to him, as Paul once did to the terrified jailer, "Believe in the Lord Jesus Christ, and you will be saved." (Acts 16:31) But if the terrified sinner then says, "How can I believe that I have grace, when I feel nothing but wrath in my heart?" our church answers him:

Whether it felt as if He didn't want to, don't let it frighten you;
For where He is best with. He does not want to discover it there;
Let his **word be** more sure to you, And whether your flesh spoke loudly no,
So don't be afraid.

And with this consolation our church continues until the frightened sinner, defying the sentiment of his heart, finally joins in and speaks with that song:

I believe what JEsu's word promises.
I feel it or I don't feel it.

But because the holy sacraments find nothing else than the visible Word of God, our Church also refers all frightened sinners to the Word of God.

and she calls out to them: "Have you not been baptized? Has God not long since adopted you as his child? But if the sinner answers, "But I have broken my baptismal covenant," she calls out to him, "This is indeed sad, but behold, on God's side the baptismal covenant made with you is still firm today; your unfaithfulness has not been able to undo God's faithfulness; therefore take hold of the promise God once made to you in your baptism, and God will not become a liar, but will be what he promised to be to you, your Father, Redeemer and Comforter. But in order that the terrified sinner may be quite sure of his salvation, our Church finally absolves him of all his sins at his confession in the absolution instituted by Christ, by His command and in His stead, and at the same time invites him to eat and drink Christ's true body and true blood as an irrefutable pledge of his redemption in the holy supper, in this meal of grace, and at the same time to listen in faith to the word sounded at this meal: "Given for you; poured out for you."

Behold, my dear Lutheran Christian, this is what our church teaches. How? is this not a doctrine on which one can die confidently and blessedly?—Yes, truly, my dear! No one can count the millions who have already passed away in God's peace on this doctrine and are now triumphing in heaven. Read our Lutheran death songs, and you will see with astonishment what joy of dying is found among true Lutherans. The pharisaic, self-righteous enthusiasts may well say that this is a horrible doctrine that only makes people safe. But let them cry out; they know not what they do. Their judgment is based solely on the fact that they resent Christ crucified, God's free grace, in short, the gospel of the poor sinner, no matter how much they know how to speak beautifully of these things; and on the fact that they have never experienced how this teaching alone gives the spirit, transforms man, creates a new heart in him, and fills him with ardent love for God and his neighbor. But when their last hour comes, they too will learn that there is no other way to die confidently and blessedly than for a man to strip himself naked before God, to abandon everything on which he has otherwise placed his comfort, be it repentance, good works, blessed feelings, perfect sanctification or whatever else it may be called, and, like that thief on the cross, to cling in faith to the word of grace alone, as the only sure anchor in the floods of death. No matter how many of those who reject our Lutheran doctrine consider themselves good Christians in life, if they want to die confidently and blessedly, they must die Lutheran, or they are lost, as true as Christ's gospel is.

Now, my dear Lutheran Christian, I ask you: What will you do? Will you stay with your church or leave it? — It is true that even in the sects there are still many good things; but what they have that is good, our church also has, whereas the best thing that our church has, namely that it teaches pure faith, right living, and dying confidently and blessedly, the sects do not have. It is also true that although the vast majority of those who have left our church and gone over to some sect have done so only for the sake of their belly or for earthly advantages, it is nevertheless undeniable that some have also gone over, e.g. to the Methodist sect, because they were under a Methodist preacher.

In a Methodist prayer meeting, they experienced a hitherto unprecedented excitement of mind and joy of heart, a hitherto unprecedented exuberantly sweet feeling of peace and assurance. And with this they thought they had experienced true conversion and true rebirth from God and therefore rightly went over to the Methodist camp. But what happened to such persons? Either they soon realized that they had been mistaken, that the great excitement of mind was only a temporary one, since it was followed by an even greater slackening, so that they — we have met quite a few such persons — finally returned to their old mother church and its delicious, proven, simple biblical catechism. Others, who also came to the conclusion that the Methodist sect was not as they had dreamed at the beginning, were only ashamed to admit their error, and either became more and more lukewarm Methodists, or finally even lost all Christianity and became the worst worldlings, yes, open mockers.

Now then, you Lutherans, you children of the Reformation, you confessors of the old unchanged Augsburg Confession, "believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world. (1 John 4:1) The time has come, of which it is written: "There shall be false Christs and false prophets, and shall shew great signs and wonders, that they should deceive into error, when it is possible, even the elect. (Matth. 24, 24.) O therefore be on your guard! Do not be so foolish as to exchange for the eternally solid rock foundation of the Word of God the quicksand of the papist teachings of men! Do not be so foolish as to sell the birthright, which you find in the gospel of the free grace of God in Christ, for the red lentil dish of a fanciful emotional religion and alleged perfect sanctification! Do not abandon your church and the good banner of its confession, for it is the church which, disregarding the ever-changing wisdom of erring men, has returned to the old original church of the apostles and prophets. Believe, live, die, as your dear Evangelical Lutheran Church teaches you, so your faith will be right, your life Christian, your death blessed. May Jesus Christ, blessed forever, help us all. Amen! W. [Walther]

Methodism.

The three German Methodist papers, the "Apologete," the "Christlicher Botschafter," and the "Fröhlicher Botschafter," bring replies to the article: "Two Specimens of Perfect Methodist Saints." These replies again show what dishonest people are the vocal leaders among the Methodists who boast of perfection. Therefore, we cannot but draw the attention of the readers to a few things.

One of the most important things in polemics is to specify the point at issue and not to misrepresent it. Whoever deliberately does not state the point exactly or whoever dislocates it, acts dishonestly even in the eyes of a naturally respectable person. And this is what these Methodists do. Nast's way of acting, which was proven to be dishonest in the "Lutheran," is described by a correspondent in the

"Apologists" briefly, but not according to the truth, and then asks the question: "Was Dr. Nast not right? Did he commit a crime?" He does likewise in the other case. "J. Schmidli," he writes, "referred to Fort Wayne as a great field, but also a hard one, and then makes several remarks about the Lutherans and their doctrine. This is his sin and his crime." No, his wrong was not that he made several remarks about the Lutherans and their doctrine, but that was that he made incorrect, blasphemous remarks, that he attributed to them, for example, what they do not believe, that he mocked at their humble confession before God 2c. Is this not dishonest? And yet these gentlemen want to be perfect!

Another proof of their dishonesty is that they continue to foist on us doctrines from which we have ever and ever renounced. It says in the "Apologist" and in the "Christian Messenger": "As is well known, the Missouri Synod believes that other Lutherans who belong to other synods are no longer true Lutherans, and therefore no longer true Christians. Christians would therefore be confined to the Missouri Synod." It is known that we cannot recognize all synods calling themselves Lutheran as truly Lutheran, but that we are in alliance with several Lutheran synods, and that we are in brotherly contact with them. It is known throughout the world that we consider the Lutheran Church to be the orthodox visible church, but not the church apart from which there is no salvation. It is known to the world that for many, many years we fought against a pseudo-Lutheran synod, among other things, because it held the error that the Lutheran church is the church in which alone one can be saved. If now the Methodists impute this doctrine to us again and again, is this not dishonest? And is it not strange that they want to be perfect in this?

Another proof of their dishonesty is this: In the "Happy Messenger" the "poor sinner" of the Lutherans is spoken of contemptuously; when we say: we remain sinners, it is put down in the "Christian Messenger" as if we were saying: In the "Christian Messenger" the fight against the Methodist doctrine of perfection is called "hatred and abhorrence of a pious life" and in the same paper and in the "Apologist" the Lutheran doctrine that a Christian always has the goal of perfection before his eyes, but that he cannot reach it here, - is most horribly twisted. It says in the above-mentioned sheets: "Here he speaks of a 'goal' and of 'sanctification'; the former he always has in mind, but never reaches; the latter he constantly pursues, but it is impossible for him to get there. What does the reader say to this? We say with the apostle Paul: a Christian does not reach the goal here in this life; from this they make: he never reaches it. Oh yes, a true Christian reaches the goal, but not here, there in eternal life he will reach it; he attains perfect sanctification, but not here, there in eternal life he will attain it - not thanks to the enthusiastic holiness efforts at camp meetings 2c., but thanks to the grace of God alone. Both papers also mock this Lutheran doctrine; they call it unreasonable when the Lutheran Christian runs after something which - in his opinion - he cannot catch and chases after an object which - as he knows in advance - he cannot possibly attain; they call this "Thor wisdom". But we know it is divine foolishness, and it is wiser than men are, 1 Cor. 1, 25. We do not want to master the wisdom of God, who has kept perfection for eternal life. Although we are walking here, we are chasing after the intended goal, after the jewel that holds the heavenly calling in Christ, Phil. 3, 14. We know that it is the will of God, 1 Thess. 4, 1.3. This is enough for us. And we do not let ourselves be misled when all Methodists in a bunch call this "unreasonable" and "foolishness". But what do you say, dear reader, that such people want to be perfect?

Another proof of their dishonesty is that they compile the sayings in which the goal of perfection is held up to the Christians and say to the poor souls who are given up to their seduction: Look, here it is, you **can** become perfect! whereas in these passages it is only said: we **should** become perfect. But "should the kind Father in heaven require of his children on earth something that they would not be able to do or be?" says the "Happy Messenger". "God does not command the impossible," said the Fathers of the Tridentine Council under the threat of a curse. (Sess. 6. de just c. 11.) Should not the Methodists, like the Papists, know that there is a great difference between "ought" and "can"? "Even the children in school and in the streets know this," Luther writes, "that by such words, which are called something, nothing else is indicated, except what one should do and what should be done; but what is done or what may be done must be expressed by words which are spoken in a manner of doing. How is it, then, that you theologians become double-minded children, that immediately, when you take hold of a word which is spoken by commandment, or which is called something, you take it up by action, as though it were done, or as though it were immediately possible to do all that is only commanded?" (That free will is nothing. 1525.) - In addition to this, in order to deceive the simple, they also cite such sayings as deal with justification, which is perfect, e.g. Rom. 8:1: "There is therefore nothing condemnable in those who are in Christ Jesus," - and that they half cite sayings which deal with sanctification. For example, when the apostle says: "Put away from you, therefore, according to the former manner of life, the old man, which through lusts is corrupted into error; but renew yourselves in the spirit of your mind, and put on the new man, which is created after God in righteousness and holiness," they, in order to prove the possibility of perfection, only cite the last words: "Put on the new man 2c." For they do not want to know that we still have the old man and must put it on, and that the Christian life consists in a constant putting on and putting off of the old man. But should people who deal with

God's word in this way be perfect?

Only one more thing should be brought to the attention of the readers, the great humility of these perfect saints. The "Happy Messenger" says: "In spite of all the reluctance of those who like to boast about their 'poor sinfulness', it is clearly written in the Word of God that believers should be perfect as the Father in heaven is perfect. Paul expresses it clearly in the letter to the Philippians when he says: "Let every man be minded as Jesus Christ was. This is the highest ideal of a Christian; he cannot go any further or higher than this, neither in the

In this life, nor in the life to come, nor is more required of him, but neither is less. This is the humility of the perfect holy Methodists, that they cannot go further than the Lord Jesus! O Pharisees, have you not read that the publican who sighed, "God, be merciful to me a sinner! - went into his house justified before that Pharisee, who, being a good Methodist, thought himself perfect and thanked that he was not like other people? - Tell me, dear reader, can the arrogant be perfect?

Summa Summarum: The advocates of the Methodist perfection already show that it is nothing. Above all, they should show themselves to be perfect. Above all, they should not engage in unholy polemics.

We ask the Lord of the Church:

But defend the proud spirits, who rise high with power, And always bring something new here, To falsify your right doctrine.

G.

(Submitted.)

Something for the "Messenger of Peace" published by the "Evangelical Synod of the West".

In the number of August 15, the above-mentioned paper publishes an article which is supposed to be a refutation of the discussion which the "Lutheran" published not long ago about the Union, under the title: "Lutherthum und Union. The "Friedensbote" is not very pleased about this. We are heartily sorry that the "Lutheran" is sometimes forced to attack the men of peace, which is what the preachers of the "Evangelical Synod of the West" want to be, and to disturb them a little in their peace. It is true that their great love of peace brings them a lot of yellow and provides them with the applause of the great crowd. We cannot help thinking that the great popularity that the "evangelical" preachers usually have is mainly due to the fact that they love peace too much. Therefore, they gladly engage the world for funerals, baptisms, copulations, etc., and thus they have a large audience. Shouldn't this come from the great love of peace of the evangelical pastors? They do not punish sin seriously. They preach in general about the great decay of the church, about the sins and infirmities of the people and about the damages of the time. But it is all preached in such a way that it goes over the heads of the people. Every listener knows that the priest has to do this. Rattling is part of the trade. But he does not hurt anyone in the process. He does not discipline anyone in the church. He therefore gives a nice funeral oration to anyone who wants it. At the grave he praises everyone blessedly. And even if someone never went to church and lived, who knows how, the relatives still come in the last hour and request a Christian burial, the priest still goes along and praises the dead person blessedly. For this purpose he abuses the word of the Lord: "Whoever comes to me, I will not cast out. He is a man of peace and love. When we look at this procedure of the evangelical pastors, the thought is obvious: this great love of peace earns them a lot of money and brings them a large number of people; for who would not want such a peaceful man?

[But it is written Is. 5, 20: "Woe to them that call evil good, and good evil; that turn darkness into light, and light into darkness; that turn sour into sweet, and sweet into sour."

But we wanted to say something about the reply of the "Messenger of Peace" to the discussion about the Union in the "Lutheran". The "discussion" must have gone very much to the heart of the "Messenger of Peace" that he suddenly forgets his high task of being a messenger of peace and gets so violently into harness against the "Lutheran. If you watch him like this, how he, the otherwise so peace-loving man, goes after you with his lance, even throws stones at you, you might get scared; because something could easily happen.

What then does our man of peace say? The "Lutheran" had asserted in that "conversation" that no righteous Lutheran could hold to the evangelical, unchurched church; for then he would also have to accept and approve the false doctrines of the Reformed, as: the false doctrines of baptism, of the Lord's Supper, of the election of grace, of the person of Christ, and so on. The preachers of this church were not allowed to preach about these doctrines as they should. For if they preached about them as the Lutherans believe, they would not do right by the Reformed in their congregations; but if they preached about them as the Reformed believe, they would not do right by the Lutherans in their congregations. For this church consists of Lutherans and reformers, and it teaches that one should not take it very seriously with the differentiating doctrines of the Lutheran and the reformed church; one should let everyone believe as he wishes, it does not matter how one believes about baptism, the Lord's Supper, the election of grace, the person of Christ, etc., whether Lutheran or reformed. That this is the opinion of the "evangelicals" or unirritated is obvious to the whole world. The "Lutheran" had thus asserted that a righteous Lutheran could not in good conscience adhere to a congregation of the "Evangelical Synod of the West," or to any un-reformed congregation at all; for then he would have to approve of the false teachings of the Reformed concerning baptism, the Lord's Supper, the election of grace, the person of Christ, etc., or allow them to exist alongside the correct Lutheran teaching. But this is against the saying of 2 John v. 10: "If any man come to you, and bring not this doctrine, receive him not into your house, neither salute him (that is, as a brother). Such a Lutheran would obviously also act against the commandment, since it is commanded to faithfully keep the pure doctrine. It says 2 Tim. 1, 13. 14.: "Hold to the example of the wholesome words..... Keep this good axiom." He would be acting contrary to the commandment of love, which commands us to tell the truth to the erring brother. He would be contrary to the commandment of Christ, who wants us to confess the truth we have known and to stand with those who want to teach, confess, and defend it with us, and to separate ourselves from those who willfully hold false doctrine. Also, unrighteous preachers act contrary to the clear Word of God, which commands us to exclude openly stiff-necked sinners from the Christian community. It says Match. 18:15: "If your brother sins against you, go and punish him"; and v. 16: "If he does not hear you, take one or two more to yourself," etc.; and v. 17:

"If he does not hear them, tell the community. If he does not hear the congregation, consider him a heathen and a publican." And 1 Cor. 5:13 says, "Put away from yourselves them that are evil." But among the so-called evangelicals this church discipline has not been introduced; there they know nothing of church discipline, they also tolerate among themselves those who live in obvious works of the flesh, and give them Holy Communion. How does this rhyme with God's word?

But what does our "messenger of peace" say to all this? He cannot refute it. Facts speak here. *Facts are stubborn things*. What But what does he do? The man who sent him the essay chooses a stratagem. He pretends that the "Lutheran" in his "Conversation" has blasphemed the "Protestants" (who do not know what is written in the "Lutheran" and who can easily be fooled) in an atrocious way! Immediately the headline above his essay in the "Messenger of Peace" shall spread this opinion; it reads: "Thou shalt not bear false witness against thy neighbor. Immediately after that, in reference to the "conversation" in question, it says: "The 'Lutheran' scolds, lies, and after-talks to such an extent that it has a way of happening." To the "Lutheran" are attributed: "rageful outbursts," "Pharisaic sectarian arrogance," "knowing malice and slander," "scurrilous lies," "blasphemous nonsense," "proud mouth." A "weed reading" is then given from said "conversation". With an exclamation mark as a distortion of the truth, the sentence from that "conversation" is dressed up: "Of course, the unite preachers are not allowed to say everything, so as not to offend the reformed!" In this way, the reader is to be taken away from the main issue and brought to other thoughts. He is to be taught the thought: How, then, do the evangelicals in the end not teach what they are accused of? In the end, they are not unirt, in the end, they do not have the unirt doctrine at all. These gentlemen are in fact devoid of all certainty in doctrine and faith. Their confession is: Mum, Mum. Thus the "Messenger of Peace" throws up dust in order to divert the attention of its readers from the actual point of controversy and to make them believe that the "Lutheran" is slandering the "Evangelicals" in an atrocious way, that the "Lutheran" is an atrocious thing which should be eliminated from the world the sooner the better. But with empty counter-assertions stitched together from mean political newspapers nothing is directed.

Our man of peace still thinks: "that finally the Protestant B." - in the "Conversation" in the "Lutheran" - "becomes nappy-headed and jumps with both feet into the camp of the Missourians, goes without saying; - and truly, if there were really such a stupid imbecile among us Protestants as this bogeyman invented by the "Lutheran," we would make no effort to hold him back, but wish him a happy journey." Certainly! Such a sheep can no longer be sheared; and that is what it all comes down to with this unintelligent man, as it seems. What use is a sheep from which he has no hope of getting any more money? He lets it go and wishes it a happy journey. What does such a man of peace ask about the salvation of souls? When there's nothing left to shear, he still wishes a happy journey, even if, in his opinion, it's going to hell.

The climax of his speech is probably reached in these words: "For the last two or three years it had become quite quiet in the Missouri pond of discontent, for God had spoken a serious word and chastised the arrogant people by disgracing some of their great and great men in the sight of all the world, and a horrible musty smell filled the air. The answer to this is that among us all manifest, stiff-necked sinners are cast out, as the apostle says: 1 Cor. 5:13: "Cast out from among you them that are evil." We readily admit that there are also such wicked ones among us. What can we do about it? After all, there was a Judas even among the apostles. But they do not feel at ease with us; they either go out themselves, or they are put out. But how is it with you, you gentlemen of the "evangelical synod of the West"? You have no church discipline among yourselves. You also let all the obviously spiritually dead lie among you and pollute the lust. So we think that this musty smell rises among you and pollutes the air everywhere you are, unfortunately, with few honorable exceptions. If some lazy member cannot stay at home with us for long, if for the sake of conscience we cannot confirm a child, marry a couple, or bury a deceased person in church, you do all this with joy. Why? Either for the sake of money or for the sake of people's favor. We speak from experience.

Messenger of peace! Harmless, peaceful wanderer! You call a great Christian synod, which has God's word and holds on to it and suffers and fights for it, which also, to speak humanly, has already done many things for the kingdom of God, a pond of doom. How is it that you suddenly become so angry, so biting, so malicious here? You usually praise love and speak of nothing but peace?- Peaceful messenger! you are not to be trusted. You may wear the mask of love and peace, but when one looks at you more closely, the disgusting image of bitter hatred and envy appears.

And you know very well that you are not speaking the truth when you say that it has become quiet among us. We have. Thanks to the grace of God, we have continued to fight for the truth and to testify against unbelief and the perversion of the divine word. And because some have gone out from us who were not of us, surely we do not have to repent in sackcloth and ashes! In any case, it would be best if you and your companions would turn your backs on this matter, for not only did you experience the same thing, but we also received those two Mamelukes from your camp. H ... i.

To the ecclesiastical chronicle.

I. America.

The Concordia Lutheran Synod of Virginia held its sessions Sept. 5-8 in Shenandoah County, Va. It negotiated communion and pulpit fellowship with false believers and nominal Lutherans and, of course, declared itself opposed. Next time she will negotiate on the important doctrine of justification. She will send a delegate to the Synodal Conference as soon as she finds out what the Synods belonging to the Synodal Conference have said about her request for admission. G.

The **Tennessee Synod**, which met in early October, was asked by a congregation whether it was proper for Christians to belong to secret societies; but the Synod resolved "that the petitioners be directed to the Scriptures and their pastor." Thus the synod undoubtedly gave itself a deplorable certificate of poverty, both as far as recognition and confession are concerned. G.

The **Michigan Synod**, which calls itself Lutheran, at its recent meeting in Sturgis, Mich. could "come to no final conclusion" "on the question: 'Is Confirmation founded in God's Word or not?' Therefore, the paper on this will be concluded only in later meetings." There was also a paper (?) by Pastor Türk on the office of the keys, which, according to the first thesis, must be a strange thing. It reads: "The keys of the kingdom of heaven are the declaration and announcement that sins are forgiven to blessedness, or kept for the condemnation of sin, a.) keys; b.) office of the keys." - How about the gentlemen synodists appointing some confirmands from faithful Lutheran congregations for their next meeting?
G.

The **Unirt-Evangelical Synod**. The "Lutheran Synod of the West" held its meetings in Indianapolis in early October. A delegate of the so-called Lutheran General Synod was present, because like and like like each other. From his report in the "*Observer*" we highlight a few things. "In the churches," he writes, "either Luther's or the Heidelberg (Reformed) Catechism may be used, depending on whether the majority leans toward the Lutheran or the Reformed Church. The new division The division of the districts is a beneficial one, especially since it divides the two recently added districts and thus breaks their influence; these two synods used to have a lot of rationalist leaven. So the rationalists have not been excluded, but only distributed among different districts so that they leaven them as well. The delegate, as he relates, was kindly received, but could not get a word in edgewise. He had intended to speak many fine things, e.g., how excellent it was that her Synod and his should send delegates to each other, that yet for her needs in the English language she should turn to the General Synod, as to "her nearest kinsman." It seems, however, according to the report, that many of their pastors lean toward Presbyterianism, and therefore prefer to see departing members go over to the Presbyterians rather than to the Lutherans or German Reformed. This could be explained by the fact that they have to mediate between Lutherans and Reformed in their congregations and to keep them together, and by transferring their members to a third party they can better maintain their position. - Truly, a Babel like no other! How happy the rationalists will be when they inherit it!
G.

Gusher about gusher. A gusher in the Anabaptist "Sendbote" believes to have finally found out why some "revivals" are not progressing. He writes: "In one congregation there were signs of revival. Extended meetings were scheduled. The preacher then gives a short but powerful address appropriate to the purpose. Hearts are stirred and tears flow. One brother begins to pray. It takes 15 minutes before he says Amen. A sister follows him and prays just as long. There is singing. Some, however, do not get up until after the singing has already begun. They were asleep. The preacher begs, pleads, admonishes them not to pray so long . It does not help. The next prayer leads the same train of thought. He needed 10-15 minutes. It comes time to close. People go home unsatisfied." After further lamentation, it says, "People gradually stayed away, the meetings were closed, and no one was converted. But what, we ask, was the cause of this? Answer: the long prayers that killed the spirit." He concludes with the exhortation, "Do not talk or pray longer than the Spirit drives you, then sit down and be silent. Otherwise we used to hear that people who were able to pray for quite a long time at the fan meetings and did not know how to find an end were driven by the Holy Spirit; now we hear that this is not the case, but that those who make long prayers even kill the Spirit. Which swarm spirit shall we believe? - None.
W. [Walther]

Freemasonry. In the Masonic magazine "Bauhütte" it says: "If we want to be true Freemasons and promote the purpose to which we have committed ourselves, we must proclaim the words of Strauss as ours without restraint or hesitation, and loudly pronounce: 'We are no longer Christians, we are simply Freemasons, nothing more and nothing less.' We must gather all our forces in order to accomplish the one necessary thing: to unite all mankind by the bond of the common humanity. Mere playfulness in Freemasonry can be of no true benefit to the human race, nor can it win true respect for the fraternity." - And could Christians still be admitted to such a society? Certainly not. But neither could they be admitted to other secret societies; after all, they are all secretly connected with that, the Masonic Society, and are directed by it, even if secretly, to its ends.
G.

The **German Christian Young Men's Associations of North America** recently held their first national convention in Baltimore, Md. Lutherans sat there alongside Methodists, Presbyterians, Baptists, Herrnhuters, etc. Indeed, the association is intended to provide a means of "bringing the various church bodies into fraternal association." "Alliance blessings surged" through the meeting place. In the "Lutheran Herald" the president of the meeting reported the following: "It seemed strange to me that in this area of the Young Men's Trinity matter **Brother** Baptist, Methodist, Presbyterian, Lutheran, and the united church could act so unanimously. Not even the faintest trace of a cloudy cloud showed in the sunny sky of unity and brotherly love." As gratifying as it is when Christian young people rally together, it is regrettable when the banding together of awakened young people of different faiths lays the groundwork for religious and ecclesiastical indifferentism.
G.

Deification of Mary. In a Roman Catholic paper "*Tablet*" it says: "After the cross of Christ, in the name of Mary is our hope, as well as the hope of the Church, and both together form the glory, strength and pride of the same. In all ages of Christianity they have always

appeared united on the banners of secular princes and religious communities. Before the holy sign of the cross and the holy name (Mary) the powers of darkness flee today just as surely as they fled in earlier centuries." - — G.

II. foreign countries.

Kurhessen. Pastor Rohnert in Steinbach-Hallenberg, who had left the state church, had his robe (choir robe) changed because he was to be punished for "unauthorized wearing of the official robe", but was nevertheless repeatedly punished for the choir robe with 2 Thalers each time, against which he naturally protested. In order to avoid all further conventions from the

In order to go its own way, the community wanted to build its own graveyard. The Landrath and Kreisphysicus had declared the plot of land designated for this purpose to be suitable, but the government refused permission. The Consistory in Cassel, on the other hand, issued the following resolution in this matter: "On the report 2c. we want to approve that at funerals of members of the local Old Lutheran sect (!) on the church burial ground, which take place without the involvement of a clergyman of the recognized church communities, on the part of a mourner or also possibly on the part of a clergyman of the sectarian (!) community, if he accompanies the corpses without a gown (!), a loud Lord's Prayer is spoken.

In Ballhorn, where steps were taken to build a church of their own, and in other places, "the consistory threatened fines if parents did not send their children to the state-appointed pastor for confirmation classes. Also, children who are not confirmed in the state church are not to be dismissed from school. - Oh how all who read this here in America should thank God for the freedom we Lutherans enjoy here!

W. [Walther]

The Bible in Russia. The importation of Bibles into Russia is forbidden, but the government does not prevent the distribution of Bibles printed in the country under the supervision of the Holy Synod. The British and Foreign Bible Society therefore distributes only such Bibles, and has distributed about 75,000 such Bibles in each of the last five years. G.

An "Association of the Disciples of Satan" has been formed in Palermo, as the papers report. Its purpose is "to combat all religious superstition, to promote freedom and tolerance, and to use the press and the school to disseminate its views, in order to provide evidence through education that God and religion are not needed in order to live morally." Ps. 14.

Changed Bible Translation. What has been Luther's German Bible translation for all Germans who are not Catholics, Reformed no less than Lutherans, has been the Tamulian Bible translation made by the old godly Lutheran missionary in the East Indies. But as they are now working to change Luther's German Bible translation in Germany, they are now planning to do the same with Fabricius' Tamulian translation in the East Indies. We are now living in the time when the old is despised and the new is held in high esteem, although as a rule the new is not the better and the good is not new. We take the following from a report of the East Indian Lutheran missionary Schwarz, which is found in the "Leipziger ev.-luth. Missionsblatt" of August 15. Schwarz writes: "For a long time the faithful and chaste translation of the Holy Scriptures into the Tamulian language, which God the Lord had given to His Church here through the ministry of His servant, the blessed Fabricius, had been a thorn in the side of several leading members of the English missionary societies. Several attempts were made to replace them with other translations. These, however, did not succeed, partly because the English missionary society, which had largely been able to take possession of the heritage of our blessed fathers and had already stretched out its hands for the rest, did not think it could dare to offer the translation of Rhenius or Percival to its congregations, which had grown up in the Lutheran faith and had been nourished with Fabricius' delicious translation. However, the more it saw its hopes thwarted with regard to the acquisition of the remaining Lutheran congregations, and the more our church strengthened and spread again here, the more the aforementioned society became concerned for its own congregations. In order to free them from the Lutheran spirit, it united with the Dissenter missionaries, who were otherwise very unpopular with it, and began another translation, supposedly based on the work of Fabricius.

finished... [After years of work and with the expenditure of enormous funds, they finally finished it, and the Madras Bible Society immediately declared that it would no longer print or distribute Fabricius' translation, and the last secretary of the Propagation Society, who particularly promoted the matter because he hoped to be able to completely purify his congregations from the Lutheran leaven, immediately ordered that only the new translation be used in the churches and schools of that society. Not a few missionaries of that society preferred Fabricius' translation, because it is so sweet and touching; but none of them had the courage to stand up for this translation, which they held in such high esteem, and to try to preserve it for their congregations, since they knew what was at stake for themselves. Respected, confirmed Christians of the English church are buying up the remaining copies of Fabricius' translation in order to use it for themselves and their families. Some of them have asked us to reprint Fabricius' translation and have promised to contribute to it; but even they do not dare to speak publicly in favor of the old good translation, since the bishop, who, by the way, hardly understands anything of the Tamulian language, has approved the new translation. - Without wishing to deny that Fabricius' translation also has its many shortcomings, we cannot in good conscience give it up for the new translation, nor deprive our congregations of this treasure. Even if Fabricius' work has not been much talked about like the new one, nor has it cost much money, since he produced it entirely in silence and did not receive a penny for it, it nevertheless bears the testimony on every page that it was produced with much prayer, with a humble heart, which does not want to master the word, but which has learned to pay attention to the movement of the Spirit. That is why a holy fragrance is spread over it, which seizes and enraptures the heart, and when our Christians say: In Fabricius everything is so sweet, so heart-melting, so refreshing, so invigorating, but in the new ones everywhere the opposite, they are absolutely right. Since we cannot, of course, accept this translation, nor can we leave our congregations without God's holy Word, we have asked the Bible Society in Madras to either print for us the translation of St. Fabricius inherited from our fathers, so dear to our congregations, and also so excellent in itself. Fabricius for us, or help us to reprint it; but she has repeatedly and firmly told us that she will neither print it, nor help to print it, because the new translation has cost her an enormous sum of money! So now the Lutherans in the East Indies will undertake the printing of their old dear Bible themselves. God bless this godly enterprise! W. [Walther]

Correction.

In order to counter certain misunderstandings, the following is hereby corrected:

1. Weiland teacher Hermann, although suffering for a long time, has not been forced to give up his post.
2. during his lifetime, during his illness, Weiland teacher Hermann was not only supported privately and in part abundantly by members of the local community, but he also received his full salary from the community treasury without interruption.
3. after the death of teacher Hermann, the local municipality transferred to his widow the full salary for the teacher for three months, as well as the surplus available in the municipal treasury for this purpose.

Secor, III, in October 1874.

Th. Buszin, Rev.

Ordinations and introductions.

After the candidate of the holy preaching ministry Gottfried Erdmann had received and accepted a regular appointment from the Lutheran St. Johannes congregation in Jackson County, Illinois, he was ordained and introduced by the undersigned under the assistance of Pastor Tegtmeyer in the midst of a congregation on October 4, 1874.

May the Arch Shepherd Jesus Christ give him grace to feed the flock according to His word and will. Br. Erdmann.

Address: Rov. Ootkr. Lrcklvsn,

öracklo^, ckaclrson Oo., III.

After Mr. Candidate Fr. Müller was ordained as a called preacher on the 7th Sunday after Trinity by Mr. Pastor I. F. Köstering at Altenburg, Mo., he was installed in his office by the undersigned on the 19th Sunday after Trinity at Mondamin, Harrison Co., Iowa, in the midst of his two congregations.

G. Hair.

Address: Rov. I'r. IUuollor,
Alonckumin, Larrikoo Oo., Iowa.

On behalf of the honorable Mr. President Büniger, Candidate A. Böpfer was ordained by the undersigned on the 17th Sunday after Trinity.
Theodor Mießler.

Address: Rsv. ^4. laoplsr,
Lox 322nd Dallas,

Rev. F. Wesemann, who has accepted a call from the congregation at Grafton, Wisconsin, was installed in his new office there on the 22nd Sunday after Trinity, November 1, by order of the District Presidency, assisted by the Rev. E. A. W. Krauß, of the undersigned.

May the Lord bless shepherds and flocks! I. H. Werfelmann.

Address: liov. 1?. 4Vssom "nn,

Orattoo, 4Vi800051 n.

On the 18th Sunday after Trinity, the 4th of October, Pastor P. F. Germann was installed in his new office by the undersigned on behalf of President Büniger in the newly founded Lutheran St. John's Parish U. A. C. at Topeka, Shawnee County, Kansas.

H. C. Senne.

Address: Rov.?. I'. Osi-maoo,

Lox 499.

^opolcs,

In accordance with the commission received, on the 17th Sunday after Trinity, Pastor A. Claus was installed by the undersigned in his new office at Macon City, Missouri.

B. Mießler.

On the 22nd Sunday after Trinity, Pastor Karl Zschoche, called by the congregation of Pastor I. Bundenhal in Allen County, Ind., was inducted into his new office by the undersigned on behalf of the honorable Vice-President W. Stubnatzy with the assistance of Prof. W. Stellhorn.

C. I. Otto Hanser.

Address: Uov. 0. Ti-eüodi",
l'ortInä

Church dedications.

On the 20th Sunday after Trinity, October 18, the newly built church of St. Peter's Lutheran congregation at Prairie Town, Madison County, Ill., was dedicated to the service of the Triune God. The church is a Gothic style brick building 64 feet long and 40 feet wide with a steeple 107 feet high. Mr. Pastor Achilles of St. Louis preached in the morning and Mr. Pastor Hahn of Staunton in the afternoon.

H. Ramelo w.

On the 12th of October the newly built church of the Lutheran congregation at Frankenthal, Spencer County, Ind. was consecrated to the service of the Triune God. The church is a frame building 56 feet long by 34 feet wide, with sanctuary and sacristy, and has a beautiful steeple 80 feet high. I. G. Schäfer, pastor of the parish.

On the 18th Sunday after Trinity, the newly formed Lutheran congregation at Elizabethtown, Otter Tail Co., Minnesota, dedicated their newly built log church to the service of the Triune God.

R. Wink! er, Pastor.

On the 20th Sunday after Trinity, the dedication of the new church of the Lutheran congregation at French Grove, Marshall County, Iowa, took place. The church is 50 feet long, 30 feet wide, and adorned with a 73-foot high steeple.

Alfalfa, Iowa.

Ph. Studd.

On the 21st Sunday after Trinity, the newly built, quite beautiful church in Goodland, Ind. was consecrated. The dedication service, with which the confirmation was also connected, was held by the undersigned; in the afternoon Professor Diederich of Fort Wayne preached in English.

3. h.j or.

My dear Lutheran congregation here in Hensley Township, Champaign Co. Ill, whose members had converted a former farmhouse for the service of the Triune God and decorated it beautifully, was able to dedicate their little church on the 13th Sunday after Trinity. Theodor Siek.

Mission Festivals.

On the 16th Sunday after Trinity, the congregations of Pastors E. Bode, Fr. Stock, A. Zage! and that of the undersigned within the congregation of Mr. Past. Bode's congregation celebrated their annual mission feast in an excellently suited little forest and in glorious weather. The collection amounted to K126.50. Of this, P66.50 was earmarked for the Hermannsburg Mission, \$30.00 for the Emigrant Mission in New York, O30.00 for Pastor Brunn's Institution in Steeden.

I. Lehner.

The Eben-Ezer Lutheran congregation in Baden, St. Louis County, Mo., celebrated its second mission festival on the 16th Sunday after Trinity. In the morning Pastor Brauer preached on John 12:32, and in the afternoon Pastor Lenk preached on Rev. 14:6, 7, setting forth the high importance of our Lutheran mission in Saxony. The Collecte amounted to O170.60, of which H75.00 for Past. Brunn's Institution, ->50.00 for the Chinese Mission, \$25.00 for the Emigrant Mission in New York, and P20.60 for Mr. Past. Ruhland's Filialgemeinde in Dresden were designated.

Christlieb Brandt.

Harvest Thanksgiving and Mission Feast.

The congregation of the undersigned, in connection with the neighboring congregations in Ellsville, Kirkwood and Webster, celebrated a Thanksgiving and mission festival outdoors on the 19th Sunday after Trinity. Pastor Schußler from Ellsville preached the sermon on Ps. 67, 6-8. In the afternoon Rector I. G. Walther gave an address on the Evangelical Lutheran mission work in this adopted country.

Collecte collected in the morning and afternoon amounted to P58.50, which was designated for the Emigrant Mission in New York. August Lehmann, Pastor looi.

New Hand and School Bible.

Up to now, here in America, if we wanted to have a good corrected German hand and school Bible, we had to have it prescribed by Germany. For us German Lutherans in America, this has been to little avail. A church community as numerous as we form here should not have to fetch its Bibles from across the ocean and, so to speak, borrow them. This thought also moved the local German Lutheran Central Bible Society, which has existed since 1853, to consider publishing at least its own "Hand and School Bible". In this decision, our Bible Society was strengthened by the fact that at present, almost everywhere in Germany, efforts are being made to make all kinds of changes to Luther's translation, so that it is not at all improbable that sooner or later it will not be possible to obtain a genuine Luther Bible from Germany. Our Bible Society, however, considered the reprinting of a Bible for home worship to be the most necessary thing, which is why, as is well known, it first undertook the reprinting of the incomparable so-called Altenburger Bibelwerk. After this had been accomplished with God's help, however, it set

about publishing a correct "Hand- und Schul - Bibel" (Manual and School Bible) with zeal and joy. She considered it necessary to make her new American edition as similar as possible to the excellent Hopf Bible, which is also widely used here, so that no confusion would be caused, especially in the schools. It has therefore retained the number of pages, the orthography, the summaries, the parallels and almost throughout the wording of Hopf's edition. However, several improvements have been made in our edition that are certainly highly desirable to all readers. All printing errors that crept into Hopf's Bible have been eliminated as far as possible, the parallels of the same have been compared and corrected again with the utmost diligence, and a summary of the contents has been added to the upper margin of each page. It is of particular value that where the German word "Herr" is the translation of the Hebrew divine proper name "Jehovah", the word appears with all capital letters "HERR", while where it is the translation of the Hebrew "Adonai" and of the Greek "Kyrios", only "Herr" is written. God and Jesus are always written with two large initial letters "Gott", "Jesus", but the word Lord, where it designates only a human being, is also written without distinction. Only those who have already had to do with such work can imagine the effort and work involved in the production of such a revised and edited Bible. Prof. Schaller has determined the correct spelling of the word "Lord" throughout the entire work on the basis of a comparison of the Hebrew "LORD" with the Hebrew "Lord".

176

Mr. Gotsch, the teacher, took care of the correction of the printing errors of the Hopf Bible, as well as the comparison and correction of the parallels of this edition, and Mr. Pastor Brohm took care of the final correction of the entire work. The printing done in our synodal printing house is excellent. The binding supplied by our bindery establishment is also so durable and pleasing that it far surpasses the binding of the Leipzig Bible. The work is printed from electrotypes. In short, nothing has been spared to please our dear Church in America with this "Hand and School Bible" published without intention of even a cent of profit. The price of a copy is \$1.00. The Bible is available from our agent, M. C. Barthel. W. [Walther]

Book Display.

Reflections and Sighs of a Christian by Joh. Mich. Dilherr, P. P. Translated from the Latin by J. A. F. W. Müller, Lutheran pastor at Johnsbu^{rg}h, Pa. With a preface by C. F. W. Walther, professor at St. Louis. St. Louis, Mo. and Leipzig. Published by Br. Dette. 1874.

In the March 15, 1872 issue of The Lutheran, a "soliloquy of a Christian man, when he wakes up in the morning, about the godly beginning of the day" was reported. It was taken from a Latin booklet published in 1634, written by the learned and godly theologian Joh. Mich. Dilherr: *Contemplationes et suspiria hominis christiani* (Contemplations and Sighs of a Christian). It was stated that these contemplations "would be well worth being translated into German and published again for my benefit and piety."

This has now happened. The dear pastor J. A. F. W. Müller has translated the booklet and Mr. Dette, the bookseller, has published it.

A valuable addition is the description of Dilherr's life given by Prof. Walther in the preface. From this preface we take the following verdict on the booklet itself: "The present book is a particularly lovely work by Dilherr for our edification. It is a good side piece to the incomparable books 'Gerhard's Gottselige Betrachtungen' and 'Uebung der Gottseligkeit'. Our booklet, like Johann Gerhard's, also contains many pearls from the writings of the best church fathers. For those who want to include the booklet in their

To add a praise of it here would indeed be a highly superfluous work. The undersigned only calls out to the owner of the same, and he does not doubt that every devout reader will experience that the water of life really rushes in it, and that he will therefore bless both the blessed author and the still living translator in his heart for their faithful work. The more in our days the so-called Christian life is mostly absorbed in all kinds of external works, the more valuable are books like the present one, which lead the Christian reader into his inner being, where alone the true building of the Kingdom of God is to be found. May our booklet render this service to many thousands of 'Christian men' through Christ's grace. C. F. W. Walther."

In addition to the preface by the author and Professor Walther, the booklet contains 45 reflections on 328 pages in sedez. The printing and paper layout leave nothing to be desired. It is accompanied by a steel engraving of Luc. 24, 28, 29.

Mr. Bro. Dette (710 Franklin Ave., St. Louis, Mo.) will furnish the same in gilt with case, postage prepaid, on sending in \$1.25. G.

Liturgy for a Children's Service for the Celebration of Holy Christmas, presented by Frederick Lochner, Pastor. Fifth edition.

Price: the piece 5 cts, the dozen 40 cts, the hundred 02.50.

To be obtained from L. Volkening, 22 8outh 5th 8tr, 8t. Douis, Missouri.

Conference - Displays.

The St. Louis One-Day Conference meets the first Wednesday in December. A. Crämer.

After I have held council with the members of the St. Louis Local Conference, we have agreed that the week after New Year's Day would be the most suitable time to make up for this year's District Pastoral Conference, which had to be postponed for the sake of the Synod of Delegates. Since the dear congregation in Collinsville, which has invited us to their home, is now also willing to receive us at the aforementioned time, we hereby issue an invitation to all members of our Conference to join us at the meetings, which will be held from Tuesday, the

5. until Thursday, January 7, 1875 inclusive, to be held in Collinsville. As far as the subjects to be discussed are concerned, first the paper: "The Evangelical Lutheran Church the true visible church of God on earth" shall be continued, and then a paper on Luther's sermon crisis by Mr. Pastor Link shall be discussed.- Those who will attend want to notify the Bustor 10<ü at least 14 days in advance.

You can get from St. Louis direct to Collinsville on the Vandalia Railroad. A. Crämer, derz. Chairman.

The Community Conference of Pastors and Teachers of Chicago and Vicinity will meet on Thursday, November 26 (Thanksgiving Day) from 2 to 5 p.m. at Emanuels Parish School.

Chr. Schu-mm, Secretary.

The Grand Rapids Specialconference will assemble, God willing, on December 1 in Grand Rapids. N. Sörgel.

The Missouri Specialconference will meet, s. G. w., on the 1th, 2nd and 3rd of December, at the home of Mr. Pastor Wille, in Lafayette County, Missouri. E. A. Sieving.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting, s. G. w., from Tuesday, December 1, afternoon 2 o'clock, to Friday, December 4, noon.

The main subject of the discussion was the paper on the connection of the doctrine of justification with the other articles of the Christian faith. A. Krafft.

For poor students received by Rev. Seuel in Mayville, Wis. collected at infant baptism at Mr. W. Jagow, 03.60. For Stud. G. Johannes from the werthen Jünglingsverein in Peoria, Ill, 020.00. Through Pastor P. Beyer for Stud. Müller of the worthy Young Women's Association in Pittsburg 015.00 and for Stud. Lehwald from the same 010.00. From the worthy sewing association of the Immanuel congregation in St. Louis 13 shirts with bosoms and 7 pairs of woolen stockings. Through Pastor Kleist from Mr. Vettkötter in Washington, Mo., 02.50. From Mr. I. Todt in Effingham, Ill, 02.50. By Past. Katt at Warrenton, Ind. from whose congregation 06.00.

For inner mission received a part of the mission festcollecte by Past. C. Meyer in Keokuk Junction, Ill, in the amount of 076,00. C. F. W. Walther.

For the Martin Luther Orphanage near Boston, Mass. received since May 1, 1874: From Mrs. Laura Cass 05.00. Cath. Löffler 5.00. Past. Sturken's congregation at Baltimore 10.00. Kindtauf-Collecte at Bro. Dreyer 10.00. From Kassirer Schuricht 02.50. Cath. jorger 2.00. By Past. Beyer 17.08. By Hildegard Fick 2.00. By I. Luett of the Women's Association of the Zion Parish in Boston 5.27. 'By Bro. Schlotterbeck 1.00. By Mr. Kassirer Birkner 116.33. By the Virgins' Association of the Zion Parish in Boston 1.55. By H. Katzmänn 2.00. Magd. Glaiber 2.00. From a wife in Baltimore, thank offering for happy delivery, 5.00. Jakob Körber 5.00. From the orphan box of my congregation 6.00. From Mr. Mills 25.00. From the Sunday school coffee of the Rev. König 15.00. From Karl Schmar

2.65. From the orphan box of East Boston 1.55. Through Past. Lochner in Richmond 10.00 (including 5.00 from Mrs. S. N. as a thank offering for happy delivery). By Mr. Birkner 71.97. By W. Dornfeld of Mar- tinville congregation 11.10. A. Biewend.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions from September 30 to November 2, 1874:

1. contributions:

From Mr. Teacher Kilian in Texas O3.00, from Mr. Past. Köhler O5.00.

2. gifts:

Collected on Mr. H. Pohlmann's silver wedding anniversary, by Mr. Past. Tirmnstein O10.00. Collected at Mr. Könemann's child baptism, by Mr. Past. Ramelow in Prairie Town, Ill, O3.50. Collected from the congregation of Mr. Past. Baumgart in Warsaw, Ill, O5.50. Harvest Festival Collecte of the congregation of Mr. Past. Streckfuß in Grand Prairie, Ill, O25.50. Collecte of the congregation of Mr. Past. Schwensen in Neu-Bielefeld, Mo., O14.50. Collecte of the congregation of Mr. Past. Demetro in Perryville, Mon, O5.00. Collecte of the congregation of Mr. Past. Töwe in Arenz- ville, Ill., O10.00. From N. N. by Mr. Past. Frederking in Brecher, Ill., O2.00. From H. Hillmann by Mr. Past. Wehrs in Lake Zurich, Ill, O5.00. Wedding collection from Mr. F. Neu- sus by Mr. Past. Dörmann in Yorkville, Ill., O6.00.

St. Louis, Nov. 4, 1874. Oskar Gotsch.

Received with heartfelt thanks: From Past. Nud. Langc's congregation from the Virgins' Association for Th. Bünger O10.00. At the wedding of Past. Lameiers and the M. Trier for I. Borth collected O11.00. From Past. L. Lochners Gem. for A. Johann collected O27.75. From -Past. P. Bcyers Gem. collected for H. Tisza O15.00. From Past. C. Gross' congregation from the Women's Association for W. and M. Holls O6.00. From Past. Höltr's congregation O6.20, from Mr. Quest O1.00 for I. Brüning. From Past. Lenk's congregation from the Jungfrauen - Verein for F. Pennekamp O15.00, from the Jünglings - Verein O15.00. from Chr. Knabe O5.00 and from Past. F. Bünger O6.00 for H. A. Kuntz. Collected at the wedding of Mr. Drögr, O7.00 for Kuchle and Brust. Collected at the wedding of Mr. Stüve, O9. 50 for Wilder. From Past. <Leitz' parish to Victualien for F. *eitz O13.20. From Past. Jäbkrr's congregation 1 quilt, 16 bust shirts, 10 pairs of stockings, 10 handkerchiefs, 2 pillowcases. Through Rev.

Engelbrecht for H. Rohlfing \$5.00. From Past. Bundenthal's parish in Allen County 15 heads of cabbage, 2 sacks of grain, 3 bushels of potatoes. From Mr. Gco. Griebel. 2 sacks wheat, 2 s. grain. From Ernst Stoppenhagen from Past. Jäbker's parish 10 bushels of wheat. From Christoph Rebber 12 bush. Grain. From Christ. Kraft 2 S. potatoes, 2 S. grain, 2 Gall. Molasses.

C. I. Otto Hanser,

Director of Concordia College in FortWayne, Ind.

Received for the seminary household in St. Louis: From the congregation of Mr. Past. Heinemann \$2.15. By Mr. Past. Wangerin from his parish \$37.25. From Fr. Schwartz from Bremen 3 sacks of potatoes. By Bernhard Schlüter in Gerb. Island, Madison Co, Ill, 42 bushels of potatoes. From C. Kästner of Past. Holls' township 8 gall. Apple butter, j Bush, dried fruit. From Gottlieb Lindemann of Past. Lehmann's parish \$1.00. From Köhler from the same parish 2 sacks of apples. From Mr. Past. Schüßler \$1.00. From his parish: from I. Wangerin u. Oppermann each \$1.00, Landvater and Wittwe Rauschke each 50 Cts, Busch \$2.00, Wittwe Dietrich 1 sack of potatoes and some beans, Ph. Kiefer apples, pcaches and dried fruit, from Nicrer potatoes and beans, apples and dried fruit, from Chr. Häußels apples u. Beets, from H. Kleinsorge apples, butter, green and dried beans, from L. Vesper 1 bush, dried peaches, 9 cabbages, from W. Oppermann potatoes, lard and apple butter, from Barner potatoes and onions. From some members of the church at Baden, Mo. 12 bushels of canned beans. From the women's club in Lowrll, 40 gall. Apple butter. From the women's club in Past. Holtermann's parish 40 cabbages, 1 bushel sweet potatoes, 4 bush. Potatoes, 2 bush, white reuben, 10 bush. Apples, 4 peck dried fruit, 5 gall. Apple butter. From miller of same parish 1 pot of apple butter. From Wittwe Lah- mann in Carondelet \$1.00. From F. Köhn u. Sohn in Sheboygan 1 case smoked fish, H barrel salt fish.

A. WasAilewski, Property Manager.

Received for the household at Springfield, Ill: From Mr. C. H. Lange 1 barrel of soda crackers, 6 lbs. Semolina, 1 peck dried apples and peaches, 4 dozen pieces rhubarb, 5 dozen herrings. Don Mrs. Lange a new bustle shirt. From Mr. Selle 3 cast iron skimmers. From Mrs. Selle 1 dozen cabbages, Z gallon preserves. By Mrs. Breßmcr 6 dozen eggs, 1 gallon sauerkraut, 1 gallon preserved tomatoes. By Mr. Pastor Geier at Carlinville 4 pieces of smoked meat. From Mr. Fr. Biesenthal 4^ lbs: of butter. From Mr. Valentin Felder 1 barrel of spinach. From Mrs. Rocker 1 barrel of spinach. G. Pfau.

(Delayed.)

Through Mr. A. F. Griesel the undersigned received for Cleve- länder high school students \$14.40, collected at the wedding of Mr. L. Engelcke. - Many thanks to the dear donors!

Fort Wayne, in October 1874.

H. Dümling.

For the "Lutheran" have paid:

The 28th year: Dir gentlemen: I. Ahlrsdorf \$13.50, I. M. Gender.

Den 29. Jahrgang: The gentlemen pastors: I. Lauritzen \$14.25, G. Jung, F. Jske \$7.00, G. F. Stutz \$5.50, H. Norden 50 Cts, A. Hofius 45 Cts, G. Bürger, F. H. Warnke, P. A. Rasmussen, K. O. Eidahl, Th. Mießler \$4.50, I. A. Hügli \$35.00, M. Stülpnagel.

Furthermore the men: I. Ahlensdorf \$9.00, P. Bastian, H. Falk \$10.50, A. Pfeiffer, H. Bredekamp, W. E. Ginther, C. Lükr, G. Bernhardt \$6.50, C. F. Grauer \$20.00.

The 30th year: The pastors: Th. Krum- sieg \$7.50, C. Schwan, G. F. Stutz \$5.75, Dr. G.sA. Svangen- berg, W. Krebs, H. Norden \$6.25, I. Bundenthal, A. Hofius, L. Both, G. Bürger, O. Kathain \$21.25, W. Leßmann \$13.75, F. I. Biltz \$33.00, I. Koehler 75 cts, H. F. Warnke, A. Brvmrr \$6.25, F. W. Husmann \$15.00, F. Schumann \$2.00, K. L. Moll \$4.50, C. A. Meyer, I. Trautmann \$28.00, F. W. Franke \$6.25, C. Hinken, A. Krafft \$11.50, S. Süß \$3.75, I. Nething, H. Brauer, K. Thorstrmsen, Th. Wichmann \$15.00, D. I. Warns, G. Dcnninger, A. H. Wetze! 65 Cts, L. Geyer \$16.50, H. Gräbner \$30.00, A. Mennicke \$17.00, I. M. Kunz \$11.60, C. Büchler 75 Cts, W. A. Frey \$4.10, G. Th. Gotsch \$5.00, H. Torney \$8.00, C. G. Hiller \$15.00, B. Fölsch, K. L. Moll \$10.00, H. Wunder \$30.00, K. O. Eidahl, C. Wünsch \$2.00, C. Kollmorgn \$8.75, O. v. Zech, H. Wunder \$17.75, F. Groth, I. Dautenhahn 35 Cts, W. Steinrauf, I. M. Johannes \$21.25, E. A. Multanowski \$3.00, H. Partenfelder \$22.50, I. Ansoerge \$2.50, Th. Mießler \$6.00, F. Ruff \$5.00, C. Mees \$53.65, C. L. Berner \$3.75, F. Lindemann, I. L. Hinschmann 50 Cts., M. Stülpnagel.

Furthermore, the gentlemen: A. Loge \$11.25, I. L. Himmler \$2.00, H. W. Sander, I. Dittmers, C. Neidhardt, A. Paar \$20.00, G. M. Beyer \$10.00, W. Bock \$14.00, C. Napp 60 Cts, I. Rade- macher \$8.00, H. Krönlein, H. Passe, C. Eißfeldt u. Br. \$5.85, A. L amköhlrr \$8.50, C. G. Hartmann \$2.50, G. Meitz, Heintz \$10.60, I. M. Schultz, P. Bastian, F. Frenzel \$3.00, W. E. Ginther, C. Eißfeldt u. Br. \$108.98, W. Wennholz \$22.50, W. Kolb \$3.25, H. Falk \$3.65, G. and M. Häusler, Franz Mil- brath, F. Eggers, I. Vater, C. Wüstenseld, F. Harmeyer 45 Cts., H. Backhaus \$20.00, F. Fathauer \$25.00, C. W. Trettin \$15.00, I. Brase 45 Cts., I. F. Koch \$13.00, P. Bopp, I. M. Schmidt \$5.65, I. Wendling \$4.50, A. Mack \$16.25, A. Bohn \$70.00, H. F. L. Riemer \$7.00, H. Steuber \$12.50, E. Kundinger, Hill- mann \$14.00, W. Schneider \$50.00, G. Bernhardt \$3.50, F. Köhn \$26.43, Rudolf Müller \$2.40.

The 31st year: Pastors: I. Nething, M. Claus.

Furthermore the gentlemen: C. Neidhardt, C. Harsch, H. Trost.

M. C. Barthel.

Changed address:

I. Driockrioll, Dali Orask, Dau Olairs Oo., ^Viz.

**Lutheranism and Union.
(Conversations.)**

Third evening.

A. Well, here you come again at last. You are very welcome.

B. Yes, I have had a lot to do.

A. I think that the work was very urgent.

B. And in the evenings after work, even though I was sometimes quite tired, I always had to read a piece in Luther. I could not help it. Luther is a mighty man. After the apostles, certainly no other man was as powerful as Luther. There is power and juice in everything he writes. In the past, I also read Luther's biography, but you can only get a true picture of Luther if you read his writings. I cannot thank you enough for drawing my attention to this treasure.

A. You don't have to thank me at all. I am glad that you are so happy. I am also glad that I now have someone with whom I can talk about my Luther. Isn't it true that in Luther you find quite different fare than you have enjoyed so far with the uninitiated?

B. Ah, yes; one cannot get well on the bland, sweetish, weak fare of the unirritated.

A. I am glad that you have such a taste for Luther. This is not the case with many people. Some are offended by the fact that Luther has so much to do with the papists.

B. I think that was very necessary and is still very necessary now, because pabstry is spreading again.

A. Not only that, but the pabstacy is in everyone's heart. Pabstry is only aimed at pushing Christ, our one mediator, off the throne and putting others in his place. But how often our flesh tempts us to put our trust in something other than the merit of Christ! How often our flesh tempts us to boast of our own works and to look upon them with pleasure.

B. Yes, you are right. It is necessary that

Luther always intervenes with his voice of thunder and teaches us that our actions are doomed, that we deserve only vain wrath.

A. But what do you say to his "warning to the people of Frankfurt am Main to beware of Zwinglian teaching"?

B. I can only say that it has strengthened me and made me very certain. Luther proves everything with Scripture, and even where he does not cite sayings, one notices: this is according to the word of God, this is the truth. He lives entirely in the Scriptures. His holy earnestness against those who already played the same role in his time as the unrighteous do now was especially remarkable to me. Give me the fourth volume of Luther's popular library. He writes: "And in sum, that I come from this piece, it is frightening to me to hear that in one and the same church, or at one and the same altar, both parts should fetch and receive one and the same sacrament, and one part should believe that it receives vain bread and wine, but the other part believe that it receives the true body and blood of Christ. And often I doubt whether it is to be believed that a preacher or pastor could be so obdurate and malicious and keep quiet about it, and let both parts go, each in his delusion that they received the same sacrament, each according to his faith 2c. But if there is one who must have a heart harder than any stone, steel or diamond, he must certainly be an apostle of wrath. For Turks and Jews are much better, who deny our Sacrament and confess [it] freely: for thus we remain undeceived by them and fall into no idolatry. But these fellows would have to be the right high arch-devils, who would give me vain bread and wine, and let me take it for the body and blood of Christ, and thus deceive me miserably. That would be too hot and too hard: God will throw down in a short time. Therefore, whoever has such preachers, or who is willing to listen to them, be warned against them, as against the devil himself. (Luther's People's Bible, Vol. 4, p. 54).

A. And when Luther depicts the two-tongued fellows who "play a devilish game of jugglery with the words of Christ, and who make the simple-minded hearts so shamefully defraud and rob them of their sacrament," he also gives a picture of the unrighteous. Those people of Luther's time saw that the cry of vain bread and wine was not always well received, so they turned the words a little differently, but kept their former opinion in mind and custom; they also said that Christ's body and blood were there, but they meant that it was only spiritually there and was not received bodily with the mouth, but only in the heart with faith. This is what the unrighteous preachers do. For the sake of those who are Lutherans by nature, they use such phrases that one might believe that they teach the presence of the body and blood of Christ, but - when seen in the light of day - nothing else comes out than the teaching that Christ is only spiritually present and thus only bread and wine are distributed and received with the mouth and the spirit only imagines that he is present.

B. Luther rightly calls this hypocrisy. Read the passage once.

A. Luther writes: "What is the point of such false hypocrisy and lies, in which they not only deny the truth, but are also not allowed to freely confess their own faith? What kind of Christians are these, who so assassinate, and shy away from freely confessing their doctrine, and sell it under false pretenses and covers? A twofold hell belongs to them: one, that they lie against God's word; the other, that they deny their own doctrine, which they boast of God's word, and do not freely confess it." (S. 46.)

B. Oh, if only I had recognized this earlier! How many years have I gone in blindness! Oh, if I had heard Luther's advice earlier, which he gives in this writing: "Therefore this is my faithful advice, which I owe to God, both to Frankfurt, and where it is needed more. Whoever knows publicly that his pastor teaches Zwinglian, he should avoid him; and before his life long deprive himself of the sacrament, before he should receive it from him, even before dying over it and suffering everything. But if his pastor is one of the two-faced, who pretends with his mouth that the body and blood of Christ are present and true in the sacrament, and yet is suspicious.

that he sells in sackcloth, and otherwise, neither the words are, Go, or send freely unto him, and let it be clearly told thee what these things are, which he shall give thee with his hands, and thou shalt receive with thy mouth, setting aside what a man believeth or believeth not in his heart; ill asked, what hand and mouth shall take hold here. If it is a sincere enthusiast, who wants to deal honestly with you, he will tell you that he will give you vain bread and wine, but you should think and believe the body and blood of Christ 2c. But if the juggler is one who plays under the little hat, he will say mum, mum, and throw the porridge around in his mouth, and thus slobber: "It is enough that you believe the body that Christ means. This is called a fine answer and proof of the hope that is in us, as St. Peter teaches (1 Epist. 3, 17.).

Such preachers, where they wanted to joke, should take a different view and leave divine things in peace, so that not even the thunder would strike. (S. 47. 48.)

A. Thank God that He has now saved you from this Union jugglery.

B. Yes, I have great cause to be grateful.

A. But, what do you say to the other part of the Scripture in which Luther deals with confession.

B. It has also been very useful to me. I have also realized while reading this piece what mendacious people these Unirten are. How often have I heard from their mouths that the Lutherans have the Roman ear confession. And yet, what a vast difference there is between this and the Lutheran private confession! How contemptuously I have heard the Unirte speak about private confession! And Luther also mentions in this writing that those two-tongued "preachers condemn and ridicule it completely. (S. 55.)

A. These gentlemen consider it great wisdom when they call Lutheran private confession Roman auricular confession, and yet they only reveal their ignorance. They speak of the Lutheran church customs like the blind man speaks of paint.

B. Let us also talk a little about Lutheran church customs. I would like to come to clarity about that, too. I still have some reservations; you won't blame me.

A. I am not surprised at all. If you want, we can get together again tomorrow.

B. This is supposed to be very pleasant for me.

(Submitted by Dr. Sihler.)

Pastor L. Harms.

He was undeniably an important man in two ways, first as a man of faith and second as a man of the people. As far as the first is concerned, he was especially endowed with the gift of faith, which is mentioned in 1 Corinthians 12. *) As is well known, the word "faith" here is not to be understood as justifying faith, which all men must have if they want to be justified and saved before God in any other way. Rather, by faith here is to be understood an inward impulse worked in the heart by the Holy Spirit to accomplish something high and special for the glory of God and for the benefit and piety of men, which other believers are not able to do. From

*) Without denying that Pastor Harms **also** had the justifying faith.

Luther prayed Melancthon and Mykonius back to health and was certain, as he also testified in writing, that no religious war should break out in Germany during his lifetime. From this faith, which Blessed A. H. Franke also possessed, the large orphanage and the associated institutions in Halle gradually arose like mustard seeds. The same faith of Blessed Harms undeniably gave rise to the mission houses and mission stations and the maintenance of the same without the use of means, such as are common with the papists in the establishment and maintenance of their charitable institutions, which are, however, in direct contradiction to the faith. Like them, the gift was given to him by God out of grace, the general promise of God Match. 21, 22: "All that you ask in prayer, if you believe, you will receive", to be directed in resolute faith to special purposes of the Kingdom of God, i.e. here to the spreading of the church among the Gentiles.

On the other hand, Blessed Harms was also a man of the people. From the short description of his brother's life it becomes irrefutably clear that he lived in holy zeal and fervent love of his congregation and spent his life in their service, without in any way seeking his own; and not only on the whole in public preaching and children's teaching, but also in detail, in seeking the lost, in bringing back the lost, in healing the wounded, in preserving the saved. And especially in this he can serve as a shameful example for many pastors.

It is all the more to be lamented that in his sermons, as they are at least available in print, not only the doctrinal, which St. Paul primarily demands of the preacher, is rather relegated and the exhortative comes to the fore, but also that his teaching is not pure and honest, in that he repeatedly mixes the law with its works into the gospel and faith and does not carefully heed the apostle's word 2 Tim. 2, 15: "Make every effort to show God a righteous and blameless worker who rightly divides the word of truth.

This word of truth is both law and gospel, and the task of the orthodox preacher is to keep the two words of God clear and sharp,

and to be diligent not to mix one divine word with the other, contrary to the Scriptures and the model of sound doctrine; For not only is the honor of God and his word sinned against, but the consciences of the hearers and readers are confounded thereby; and especially by the interference of the law and its works with the gospel and faith, the consciences, terrified by the law in its demands and its curses, are only driven to despair, even to despair.

This pernicious interference, however, the dear Harms was guilty of several times, as will be proven shortly. And although he certainly cherished a sincere reverence for the teachings of his, namely the Lutheran church, his sermons provide irrefutable proof that the confessional writings of his church did not live in him and that he did not submit to their doctrinal discipline. It almost gives the impression that he was of the opinion that if he had called upon God seriously and diligently before writing his sermon, he would then be protected from all error. This

However, only the apostles had preference when they taught orally or wrote to the congregations. It is indeed difficult to think that dear Harms would have fallen into such false doctrines if he had lived in closer acquaintance and familiarity with the confessional writings of his church, which alone are the pure unadulterated explanation and exposition of the divine word and will; while all other ecclesiastical confessional writings contain more or less errors, because they do not childlike and simple-mindedly submit to the words of the holy scripture, as they read.

But now to the matter at hand, namely to the proof of obvious and gross errors in the worthy Harms' "Sermons on the Gospels of the Church Year". Let it be said in advance once and for all that the intention of this proof is by no means to make him a heretic, i.e. a teacher who has condemned himself by asserting and spreading false doctrine against clear evidence and against better knowledge and conscience. Rather, the well-meaning and benevolent refraining from this proof, next to the honor of God and His pure Gospel, is only this, to serve such readers who have perhaps somewhat carnally attached themselves to the person of Pastor Harms and therefore accept everything unseen as infallible truth, because he has written it. Such honor, however, is due only to the holy Scriptures. - But it is a sign of our time, which is also sick in the ecclesiastical area, that the carnal partheistic attachment of even believing people to this and that important person and his gifts and works and a mere faith in authority has increased more and more and the fear of God's word, the holy scripture, has decreased more and more; and yet this alone is the touchstone of all spiritual thoughts and words, namely whether they agree with it or not, that is, whether they are true or erroneous.

On the 2nd Sunday after Epiphany, Pastor Harms deals with "the Christian wedding celebration" on the basis of Joh. 2,1-11. and states as the first piece: "A Christian wedding should begin with the Christian blessing". This, which is not instituted by Christ, like the public ministry of preaching and the administration of the holy sacraments, but only a salutary ecclesiastical custom, like confirmation and ecclesiastical confession, he calls "one of the most beautiful gems in the Christian crown" and thus ranks it as of equal brilliance and beauty to faith, love, patience and hope. To him, "without ecclesiastical blessing, all cohabitation of men and women is vile fornication". Quite apart from the Jews and pagans, where true marriages certainly exist without this ecclesiastical blessing, which are not "vicious fornication," so also among the Christian people this blessing does not belong to the essence of marriage, without which it could not arise and exist; or were the marriages of the Christians before the advent of this ecclesiastical custom not true marriages, but "vicious vicious fornication"? But how unclear Harms was in this piece, and threw the civil-legal and the Christian-ecclesiastical in marriage indiscriminately into confusion, is evident from the following words: "Only through the ecclesiastical blessing does a marriage come into existence." This, however, is not true; for marriage, i.e. the marriage covenant, comes into being when man and woman, with the consent of their parents, or, if these are not present and both are of their own right and there are no obstacles to marriage founded in God's word, marry before witnesses.

[179] give each other their consent to be together in marriage for life. The ecclesiastical blessing, however, is only the confirmation of this marriage covenant, which has thus already come into being and been concluded, before the Christian congregation, as witnesses of their marital status; and this is followed in a lovely and praiseworthy manner by the salutary instruction and admonition from God's Word, with regard to the divine institution of the marriage state, to the mutual conduct of the spouses, to the blessing, the cross and the consolation of this state.

Thus, the ecclesiastical blessing and confirmation before the congregation is similar to the ordination of a servant of the church. For just as the latter, by being called to the public teaching office of a certain congregation and by his acceptance of it, is entrusted, as it were, to supply it spiritually with Word and Sacrament in Christ's stead, so by ordination before his congregation he is only publicly confirmed in his vocation to it, with the prayer of the ordaining church minister and the congregation, and accompanied by the ceremony of the laying on of hands, which is in itself indifferent. But whoever allows the marriage covenant to come into being only through the church blessing, and the local church teaching office only through the ordination, is not Lutheran, i.e. not biblical, in both respects.

In the following words, the church blessing proves to be a true miracle worker; for these words read: "Only through this (namely through this blessing) does God's blessing and promise come upon the married couple, through this is love and faithfulness affirmed until death, through this is Christian child rearing made possible and Christianity, discipline and chastity preserved in homes and families. The ecclesiastical blessing encloses the spouses with a firm shield and screen; for God declares every adulterer to be a perjured evil-doer. In such a marriage, which is blessed by the church, God still performs spiritual miracles. There he comforts in cross and tribulation, there he helps in distress and sorrow, there he creates love and faithfulness until death, there he unites the souls like the bodies. God has blessed their marriage, from God's hand they accept everything joyfully and humbly, happiness and joy as a blessing of the Lord, affliction and temptation as a salutary chastisement of the Lord; The Lord is with them in life, the Lord is with them in death, and if they have faithfully kept their marriage oath by God's grace, they will not be separated in eternity, so that one day at the last day they will both stand at the right hand of the Lord Jesus and both enter with Him into eternal glory. As long as marriages are blessed by the church, Christianity can never completely disappear from homes and families. Therefore, as long as there is still Christianity on earth, the church blessing of the bride and groom should and must continue; as soon as this ceases, Christian marriage also ceases and the earth becomes a great whorehouse.

From this glorification of "the ecclesiastical blessing" it unfortunately becomes sufficiently clear how much Harms has obscured the Gospel and the faith in it; for all the multiple blessings in married life, which flow from both alone, he lets pour out from "the ecclesiastical blessing", which is not a divine law and order. And even if they are

If it were the case, the multiple spiritual blessing of all the bride and groom would hardly come from the simple act of being blessed in church.

(Conclusion follows.)
(Sent in by a parishioner of the Reverend Hörger in Memmingen).

You shall not bear false witness against your neighbor.

In an article of the "Zeitschrift für Protestantismus und Kirche" (June issue), titled: "Der landeskirchliche Nothstand und das Pastorale Gewissen," a Bavarian Protestant pastor calls us members of the Memminger separirten Gemeinde "dependent people" who are unable to examine for themselves but "blindly submit to the judgment of their leader." In order to prove how terribly our pastor fanatizes us, he tells us that he had had the opportunity to observe the fruits of Hörger's effectiveness in a city of his national church that was "blessed with a particularly large amount of Lutheran spirit. There, people shut themselves off from the blessing of the public congregational service, which they themselves long for, because Hörger thinks that they only get spoiled bread and should therefore rather hold home services and above all read his sermons diligently and perhaps also those of Luther. It is a sin to even greet honest Lutheran clergymen and parishioners or to listen to the sermon of an acknowledged righteous Lutheran pastor, who year after year moves only in the direction of the truths of the catechism and does not allow anything of chiliasm to be authoritative. Yes, one is even close to extending St. Paul's permission to divorce the unbelieving part to Lutheran spouses, because one part "cannot convince itself" that salvation is to be found in Hörger and his testimony. After the author has told all this, he exclaims in horror: "Truly, such a rash fanaticism judges itself and spares one the worry that even a sensible person will throw himself into the arms of such a Hörgerian papacy, with which every freer movement becomes impossible! Let it now be granted to the sender of this to shed some light on these public accusations. Whether we are dependent people, we let our former pastors judge, some of whom told us to our faces that they were losing their best parishioners to us, and therefore did everything human art and eloquence could to hold us back. One would think that those who cannot be dissuaded from their convictions either by "sweet words and splendid speeches" or by the cross and suffering that follow confession must have as much judgment of their own as is necessary for a Christian in such circumstances. And if the "best members of the congregation" are dependent people, what will be the others who, merely trusting in their "great men," despise the clearest testimony? But let us not quarrel about our independence; we already know that Christians have always been blasphemed as seducers and deceivers, deceivers and deceived. "Are ye also deceived? Does any ruler or Pharisee believe in Him? But the people who know nothing of the law are accursed." (Joh. 7,47. ff.) We are only concerned with proving the public slander as such. First of all, it may be permissible to ask the author how he knows that what he tells us is fruit of Hörger's Missouri (Old-Schmidt, Zorn etc).

is of great efficacy? From his friends in the "with especially blessed with a lot of Lutheran spirit" (?) Fürth? How do they know this, since they flee our pastor like the devil and also force well-meaning people to vow to stay away from us? It is true, however, that we scattered members of the congregation hold home services and that we first read our pastor's printed or written sermons or Luther's; it is also true that we do this on the advice of our pastor. If the author, as it seems, sees in this advice a denial of humility, we ask why he wants to feed his sheep himself and does not send them to other pastors? But if he wants to say that we are thus forbidden to read other writings, we can only invite him to examine our book collections, and he will soon be convinced of his error. We need not deny that we long for public worship. It hurts beyond measure to have to turn one's back on the church in which one was baptized and instructed in the beginnings of Christian doctrine; in which one has for so long shared in suffering and joy, sighed and struggled; in which parents, brothers and sisters, and friends found and still find satisfaction. When one now sees all the world flocking to their churches and one sits there so lonely, no one wants to join in the pure Word and Sacrament, no one wants to be edified by the sincere sermon: one's heart aches, especially in the beginning. When, moreover, as usual, the members of one's household become enemies; when one has to lament with the psalmist: "Even my friend, in whom I trusted, tramples me underfoot" (Ps. 41:10.), or: "If only my enemy ravished me, I would suffer it, and if my hater pestered me, I would hide from him; but you are my companion, my keeper, and my kinsman, who were kind to one another among us; we walked in the house of God in heaps" (Ps. 55.); when, in addition, pressure from the authorities makes it impossible to hold public services; when the celebration of communion, even the singing of spiritual songs, is threatened with punishment; when one can no longer find justice on earth; when a Lutheran Christian congregation is branded in official decisions as "not belonging to any Christian confession" and cannot even attain the rights of the Jews in the "Christian state; when "harsh religious sentiments" justify the overturning of wills, the snatching away of children from foster parents and educators, as we have experienced and are still experiencing; - then one may well envy the freedom of the national churches at times. But we have no desire for their services; that is an empty conceit with which the author flatters himself. If we really longed for them, we would not have had to leave the national church or could return to it. We know that we would be received with joy. We can rather assure the author that God's Word dwells more abundantly in our lonely homes than in many, many churches. But those whose hearts are not satisfied with God's Word may at least remain in the national church; we have no need of such people. We sometimes hear sermons from the regional church, especially when we want to grow cold in our zeal. Their emptiness inspires us anew to praise God's mercy, which has not only given us the Word pure and clear, but also lets us preach it in proof of the Spirit and power. It is a lie that our pastor makes listening to the sermons of the national church a sin. He has given us full

We can listen to whatever we want in addition to our home services, and, as I said, we make frequent use of this freedom. The fact that our Fürth parishioners kept away from the churches there altogether for a long time had its special reasons. Who can "expect" us to hear our verdict of condemnation from a foreign pulpit? If the author does not know how the vicar J. in Fürth thundered against our pastor, then let him hear it from his friends there, who jubilantly told it to each other. Or shall we hear how the "acknowledged righteous Lutheran clergyman" (Pastor Stirner) accuses the leavers of arrogance and prays for conversion for the poor sinner Christ? Moreover, none of the Fürth pastors is of our faith and confession. It is precisely the "acknowledged righteous Lutheran clergyman", who "does not allow anything of Chiliasm to be authoritative", who has educated his parishioners, as much as they hold to him, in Chiliasm and has publicly and especially called it our Lord's pastor's greatest crime that he rejects Chiliasm and lets the activity of the Holy Spirit be concluded with the Missourians in the year 1580. Another untruth is: our Lord Pastor makes it a sin for us to greet country church pastors or church members. We do not know who could be so impudent as to put this lie on the author. We never passed an acquaintance, let alone a pastor, without greeting him. If the gentlemen are greeted by their own parishioners as diligently as by us, then they may not complain about impoliteness. But if the author means by this that we have in certain cases refused the brotherly hand, then he should have expressed himself better; for there we must certainly admit ourselves guilty. But who in his right mind would expect us to extend a brotherly hand to people who persistently despise and spurn our testimony, who call our pastor the vilest names both in public and in private, who have "made it their task to fight the (alleged) Pietist separation in every way," or to pastors who accuse us of sinning against the fourth commandment and condemn our testimony because of our disobedience to the church regime? That would be obvious hypocrisy, for in reality there is no longer any brotherly fellowship. We can only wonder how, after the publication of the article in question, the author could offer his hand to the very member of our congregation whom he had publicly accused so severely. We consider it unionism to offer the hand of brotherhood to public enemies and persistent blasphemers of the truth, and we are sure that every Lutheran conscience will agree with us in this. The most serious slander of our pastor as well as of one of our Fürth parishioners lies in the assertion that the latter wants to divorce his spouse because the latter does not recognize that salvation is to be found in Hörger. And this is supposed to be the fruit of Hörger's effectiveness? Yes, the author would not have believed it himself, if it had not been "repeatedly" assured to him by "credible" witnesses. Disgraceful! In our parish no one knew anything about this story. When our pastor read it, he asked the brother who had been attacked, shocked, if he had ever had such a thought. But he did not know whether he should laugh or cry at such lies, for he had neither thought of such a thing nor spoken it. His

Mrs. was no less indignant about this. May the author get to know his "credible" witnesses from this; but in the future be a little slower with the denigration of Lutheran Christians and congregations, so that he does not fall into the judgment of the slanderers! His exclamation of horror herewith coincides by itself. Our Lord Pastor's "precipitating fanaticism" is merely faithfulness against God's Word. God grant us the grace to become more and more like him in this! The freedom, however, which one must not seek in the so-called "Hörger's Pabstthum", is the freedom of the flesh. Whoever wants to believe and live as he pleases will not find himself at home with us. Let him remain confidently in the common church and spare us the pain of having to recognize and explain him as an unchristian. But whoever finds the golden jewel of pure doctrine in the confessions of our church and wants to testify to this by word and deed, whoever wants to walk the narrow path of the cross as a Christian and increase and grow daily in knowledge, in faith, in love, in patience, will recognize our little community as a quiet zoar and praise it with the psalmist: "The bird has found its home and the swallow its nest."

May it still be granted to me to reject an accusation that is often made to us! The mentioned article also accuses our pastor of violating Article 8 of the Augsburg Confession. We have never harbored the donatist delusion of being a "pure congregation". Daily experience teaches us only too well what a little fruit our own flesh is and that we have reason enough to confess with the catechism: "for we sin much daily and deserve vain punishment. So we ourselves could not remain in a completely "pure church". But we also know and confess this with the "eighth" article of the Augustana, that "many false Christians and hypocrites" are in the visible church, "even public sinners remain among the pious. If we had considered a congregation to be a false church because false Christians leave it or because public sinners are also found among the pious, then we would have been disgraced long ago. But we also know that false Christians are not members of the body of Christ, but are only added to the outer community of Christians as it appears in this world. And that is why our pastor exercises his pastoral ministry with all diligence and fidelity on such as soon as they become apparent; but if they persist in impenitence, we admonish them and, after this is also fruitless, exclude them from the Christian church in the conviction that the heavenly gardener has long since cut them off from the vine as dead branches. If this is donatist, then also the holy scripture is donatist and no less the Lutheran confession, as can be seen in the Schmalkaldic Articles, Part III, Article 9. Luther himself is a donatist when he writes, for example, in the sermon on the Gospel of the

twentieth Sunday after Trinity (Kirchen-Postille): "They (the Christians) cannot judge and know all of them (the un-Christians), but must suffer them and let them remain among them; but until God Himself comes with His judgment, that they are revealed, and show themselves by their evil life or also false faith and red spirits^ that they are not righteous Christians.... . This is that here the King comes in to see even the guests and reveals this one who does not have the wedding garment; and now he has been revealed and in his hypocrisy-even so

Unrepentant, hardened and silent, he binds his hands and feet and casts him out of the congregation.... cast into darkness. This is also done in the church, which rejects and overcomes such impenitents, and also publicly casts them out of the congregation and publicly declares them rejected from God's kingdom. . . These, who for a time have been in subjection and have falsely covered themselves with the name and appearance of true Christians, must at last also be revealed, as St. Paul also says in 1 Tim. 5: "Some men's sins are manifest, that they may be judged beforehand; but some will be revealed afterward. Although we believe that every Christian congregation is obligated to follow the divine commandment of discipline or at least to work toward its observance, we have never admitted the Schwenkfeldian error rejected by the Concordia formula: "that there is no Christian congregation if there is no public exclusion or proper process of excommunication"; rather, we confess that church discipline does not constitute the essence of the church. Wherever the gospel is taught purely and truthfully and the sacraments are administered according to Christ's institution, there is certainly a true Christian church. But even if discipline does not make Christians, it does prove Christians. Good works do not make Christians, do not belong to their essence; but whoever has none to show, lacks the essence of a Christian, the right, living faith. So also a church that despises to obey the divine command of discipline despises God and thereby proves its apostasy. But a church which forbids the "public exclusion" or "ordinary process of excommunication"; yes, which even forbids the rejection of public, unrepentant sinners from the table of the Lord out of confessing fatherly power, because thereby "arouses agitation, contradictions and discord" among the godless multitude, we cannot recognize for a true church of Christ. It forbids what Christ commanded and fears the godless world more than God. Between us and the national church it is not a question of any secondary matters, but of the first commandment. In addition, the Bavarian-Protestant pastors have to swear to their anti-Christian orders and that they only enter the sheepfold through this godless oath, thus only through a sin against the second commandment. How heavy this oath weighs on the conscience is stated by the author of the above-mentioned article himself. For this, see the August issue of "Lehre und Wehre". He tries to put it right by "all kinds of artificial combinations"; but how he wants to stand before God's judgment and become blessed with it, we do not understand. Perhaps his church regiment will teach him one day what one calls someone who takes an oath and does not want to keep it, as happened to that pastor who invoked his ordination vow because of a refusal to marry against his oath of service. It admitted to him that his conscience was trapped, but nevertheless called him a perjurer and suspended him. It can also justifiably call all pastors who expel the ungodly from their altars without submitting the matter to the consistory for a decision. They may, however, admonish them; for this, of course, no ecclesiastical permission is needed, any member of the congregation can do it; but to reject them, that is another matter. Obvious unrepentant sinners who let themselves be admonished will not be many; that would already be a beginning of repentance. Most of them will just be

[181] The author would not have had any reason to doubt whether our pastor

is showing the right kind of love in the exercise of discipline. The author would not have had any reason to doubt whether our pastor shows the right love in the exercise of discipline. We can only wish him that in him, as in our faithful pastor, earnestness and love will be mixed. Some who take offense at his language, which is unusual in Germany today, may imagine him as a zealot who mercilessly thunders down everything, as half a man-eater. But if such people were to get to know the kindly, serious man personally, they would first consider whether they were awake or dreaming. But we, his confessionals, will be best informed about his conduct in office. After all, our souls are his field; we must first experience his love or hardness, his faithfulness or unfaithfulness. We, who come from churches in the country, must also be the first to be able to make a comparison. But even a stranger, who knows how pastors of regional churches usually face their congregations, and sees how in the alleged "Hörger's Pabstthum" pastors and congregation members deal so cordially and fraternally with each other, will consider the latter a quiet zoar, a peaceful family, in which parents and children serve God in the same sense, a hut of God with the people. The best testimony to our dear pastor is probably the astonished speech of simple-minded Christians: "He is not a pastor at all," i.e. one does not notice any pride of theologianship, no dignity of pastor. And yet he is a pastor wherever he goes and wherever he stands; just as his love drives away all timidity and fear, so his earnestness drives away all exuberance and unconcern. Only his confessionals can know how he comforts the troubled consciences, how he pursues the erring, how he straightens out the fallen, how he frightens the secure. It is true, we honor him more than state-church pastors tend to be honored by their congregations; but we are not aware of "idolatrous submission" and blind obedience. We express ourselves to him without any restraint. Many a royal pastor would want to blow up if an unlearned layman allowed himself such frank language toward him, the studied Lord. "I have learned something, too," one of them replied to me recently, when I did not want to give way to him in the doctrine of the last things. Human idolatry is sought only in the national church! "Löhe said it"; "Löhe did it"; how often can one hear that! With that, everything is already decided. Why did the people of Löhe stay in the Landeskirche? "It seemed unbearable to me," said one of them; "but if Löhe could bear it, so can you. Before I left, my pastors interrogated me several times, and I cannot deny that they wasted a lot of love on me in order to stop me. I wanted to prove to one of them that the national church has long since ceased to be a church according to the seventh article of the Augustana;*) for there it says: "He teaches this; the other that; they separate us without all measure and shine beautifully from the outside. When I described to him the chiliasm as a false doctrine, he proved to me most clearly that Delitzsch did not reject the now common chiliasm in Article 17 of the Augustana. What more did I want? Of course, I must not be so hopeful and want to know better than Delitzsch! - With another I came to the doctrine of the church. He replied

*) Should probably mean how it should be according to this article. D. R.

me: "What do you care about such things? The theologians can't figure it out yet. This doctrine is still fluid; I myself could not say what the church is." So I, an unlearned layman, must wait until the theologians are ready; their statement must be gospel to me. The right knowledge of this doctrine is not necessary for my salvation, the spiritual master comforted me. For him, however, the sacraments are not necessary for salvation either; for he said to me: "What do you have against the Reformed? Do not get attached to such external things! Whether one thinks more or less of baptism or of the Lord's Supper is not important. One must look at the spirit. Lutheran and Reformed doctrine are only two different sides of the One eternal truth." Such gentlemen, who make everything uncertain and wavering and turn the Christian church into a school for philosophers, are the right popes; for in the last analysis they teach only to worship themselves, only to blindly follow them. But I would rather serve the Roman Pontiff than such blind leaders of the blind. He has advice for all doubts, as bad as it is; but these teach me to grope around forever in the fog and take away all certainty and security. They are also the ones who prepare the way for the Antichrist. God forbid them and keep us pure Word and Sacrament at this last time! Amen.

(Submitted)

The dedication of the new orphanage at Addison.

As already known to the recipients of a respective petition, the "German Lutheran Orphanage Society of Northern Illinois", which consists of sixteen congregations of the honorable "German Lutheran Synod of Missouri, Ohio and other states" and three associations within such congregations, passed a resolution at its general meeting at the end of June this year. Lutheran Synod of Missouri, Ohio and other states" and three associations within such congregations, at its general meeting at the end of June of this year, passed the following resolution the decision to construct a new building for the reception of the orphans entrusted and to be entrusted to it by God on the land purchased by it and situated in the immediate vicinity of the school teachers' seminary in Addison, since the little house which had to serve as the first orphanage there was already overcrowded with its 21 inhabitants, 18 of whom are orphans, and further requests for the reception of children were received which unfortunately could not be considered for the time being. Although there were no funds for the construction, or only very few, at hand, it was immediately proceeded to the execution of the same. On August 4, the cornerstone was laid, on which occasion Pastor Francke from here gave a sermon to the numerous congregants from the local community. The following were laid in the cornerstone: a Concordia Book, a Dietrich's Catechism, a St. Louis Hymnal, a Synodal Handbook, a memorandum of the 25th Anniversary of the Addison Parish School in the West District, an outline of the history of the Orphanage's origin and existence since then, and a copy of the Constitution of the Orphanage Society. Since the love of a number of members of the local and neighboring York Centre congregations had already provided the transportation of the required quarry and bricks, more than half of which were donated by owners of brickworks in Chicago, members of one of our congregations there, it was possible for the orphanage to be built.

In the extremely favorable weather, the construction under the hands of excellent contractors and workers, also belonging to Chicago congregations, under God's blessing, quickly go from places. On October 28, we were permitted to dedicate the new building with great joy. All congregations belonging to the Northern Illinois Pastoral Conference - 42 in number - were invited. On the evening before the celebration, a small number of guests arrived from a distance of 40 to 50 miles. During the night, however, the weather changed: towards morning it rained heavily and the rain was followed by a heavy mist that lasted until 9 o'clock in the morning. Thus it happened that from Chicago, for example, instead of 800 to 1000, as would otherwise have been expected, only about 100 guests arrived. Nevertheless, the gathering was quite a respectable one, since in addition to the Addison congregation, the neighboring rural congregations were also represented, some of them quite wealthy. Many pastors were also present. - Pastor Rauschert of Dalton, Ill., preached the sermon on Marc. 9, 36. 37: "He took a little child and placed it in the midst of them, and he adored it and said to them: He that receiveth one such little child in my name receiveth me: and he that receiveth me receiveth not me, but him that sent me." The voices of the celebrators united in loud joyful praise of the Lord. During the last chorale a collect was taken for the maintenance of orphans, which yielded \$218.83.

The new orphanage is intended for 50 children, but may hold 60 to 70 if necessary. On a solid foundation of large quarry stones it rises, built of bricks, 65 feet at 38, with a rear extension of 30 at 28. In order to spare the dear little ones and the administrative staff the many arduous and dangerous stair climbs, the house has only 1-3/4 floors. Below find, 11 feet high, a spacious hallway, the orphan parents' apartment, 2 large living or play rooms for the children, a large dining room, 2 bath or laundry rooms, the kitchen and pantry. (A spacious vegetable and milk cellar is located under the annex.) Upstairs, 2 staircases lead from the hallway to 2 large dormitories (with use of the room under the roof 15 feet high), one of which is for the boys, the other for the girls. Each of these dormitories has a clothes closet, just as there are as many closets as possible in the building. In the annex there are 2 sickrooms, a stranger's room and a servant's room. An open staircase leads to the ground at the back, especially to make it easier for the children to escape if, God forbid, a fire should break out. A small porch with an alcove adorns the front of the building. - In addition to the 18 children from the provisional orphanage, 11 children from the institution near Detroit and a few other orphans from Chicago and Milwaukee are the first inhabitants of the house.

Up to the day of the inauguration, a total of H6363.48 had been received in charity donations, of which a not insignificant sum was taken up by the large budget over the course of a year. The costs of the construction - including a separate storehouse, the well, the cisterns and un

expendable outbuildings 2c. 2c. - amount to \$6814.27. On the farm of 39 acres and on the building now still rests a debt of H6690.00. Not to mention the cost of the enlarged household, the internal furnishing of the house requires a not inconsiderable outlay.

May the faithful God, the true father of the orphans, give our dear institution many helping friends, who above all carry it on their praying hearts! He, who has so far helped so wonderfully and promoted the work, will do so!

C.A.T. Selle.

To the ecclesiastical chronicle.

I. America.

A child born without eyes. The following is taken (verbatim) from the "Sendbote": "Some weeks ago a married woman living on 8th Street in Allentown gave birth to a completely blind child, it does not even have eyeballs. More such cases have been heard of, but not under similar circumstances. As it seemed, the young woman had a strong aversion to multiplying her family. After she felt in family circumstances, she often made sinful, insolent expressions about her condition to her closest friends. Often she said that her wish was that God would never let this child, who was a burden to her, see the light of day. This was a fearful expression, and since God would not be mocked, the child came into this world stone-blind. The mother now recognizes and feels her great sin, and since her conscience tells her that her child is deprived of daylight because of her guilt, she endures terrible torments of conscience. Let it serve as a warning. There are many women persons who, by means, words and desires, in similar circumstances to the above woman, invoke the curse of God upon themselves."

A Chinese man, Wong Ching Foo, in Boston preaches the teachings of Confucius and is said to have a large following.

II. foreign countries.

The "Lutheran Church Messenger for Australia" of September 4 of this year writes: "It is refreshing for a faithful Lutheran to observe the American Lutheran synods in their development. Already several years ago, as is well known, the success of honest struggle on the basis of holy Scripture and confessional writings was a closer union of various Lutheran synods. The American Lutheran Church has more and more eliminated those things that hindered and disturbed the healthy development of ecclesiastical life. Not only does it have the firm and certain word, but it also strictly follows it in its doctrine and constitution, and the natural consequence of this is its healthy vitality, which assures it a blessed future in our wavering and tottering times. It is especially the faithful Lutheran Missouri Synod which is diligently exploiting the old treasures of our church, which have not yet been surpassed in solidity and thoroughness, and making them the common property of its congregations. She knows that there is more to be taken and learned from Luther and the strict dogmatists than from a vaunted theology of progress, which, for all its supposed scientificity, seems petty and one-sided. In the excellent journal of the Missourians: 'The Lutheran' our 'Church Messenger' is also welcomed, as well as various things concerning our Australian conditions are reported to our American brothers. We would like to humbly remark: If the 'Lutheran' thinks that it is quite similar in America as it is with us; that we probably have the same goal in mind and the same struggle as un

We consider them our task, but they are far behind in fresh and lively work. The number of our pastors is only small, but their fields of work are large. Almost all of them are more or less traveling preachers, and for this reason alone we cannot work as we do in America. - Pastor Brobst's "Lutherische Zeitschrift" is also kindly sent to us. In it we read with astonishment a report about the Lutheran Church in Australia, in which there is some truth, but much exaggeration. We are reluctant to comment on this report at this time because we hope that the author will comply with a friendly rebuke and, to the honor of the truth, retract everything untrue in his letter. The impression received by an unknown person through the said report is such as to pillory our Lutheran Church throughout the world and to place the reporter alone in the best light. The reporter, by the way, is not a member of our synod." - We share this with our dear Lutheran readers, not for the sake of vain self-glory, but for the honor of Him to whom alone all honor is due, and to make our readers happy; for surely they will be glad to see from this that even in that distant part of the world there is a Lutheran church community that rejoices in the grace given to us and is ready to chase one and the same goal with us.

W. [Walther]

Our calendar.

With astonishment we see from the "Lutherischer Herold" of November 19 that our general agent, Mr. Barthel, has sent a copy of our calendar to Pastor Krotel, v. v., with the remark: "for the favorable review in your esteemed journal". Our agent did this without being authorized to do so. After all, we are too familiar with the platform on which Pastor Krotel D.D. stands to expect him to "favorably review" one of our publications and thus make himself part of the dissemination of the same. The review has then correctly turned out to be very "unfavorable". Naturally, the reviewer criticizes our calendar for containing only the list of pastors within the Synodal Conference, while "the indescribably valuable list of 'Lutheran Preachers in America'", as given by Pastor Brobst, is missing. In spite of the peculiar view which Pastor Krotel, D.D., is known to have of church, altar and pulpit fellowship, it is strange that he can expect or demand of us to call attention to

all local preachers who call themselves Lutheran in the calendar published for our dear Lutheran people, since the Doctor himself will not deny that there are many a wolf under the sheep's clothing of the Lutheran name, against which we alone have the duty to warn. It is true that Pastor Brobst himself notes at the head of his list of "Lutheran Preachers in America" that he is not in a position to "decide the question in how far all the preachers whose names appear in this list profess the pure doctrine of the Lutheran Church"; this alone is proof that such a list, as valuable and harmless as it is for preachers and booksellers, does not belong in a calendar for the Lutheran people. For what does it help a Lutheran layman to know where preachers are who call themselves Lutheran, if he does not know at the same time whether they belong to the shepherds or to the wolves? So far, we have not attacked our dear Pastor Brobst because of his list, but have only used it gratefully ourselves; therefore, it is only due to Pastor Krotel that we have had to attack his list in self-defense. By the way, we think that Pastor Krotel should have left his platform without having to do so,

Our calendar, although it contains only a list of the pastors of the synodal conference, can well be left untapped, if he does not want to claim that such a calendar is not a calendar "for German Lutherans. The fact that some things are not in it, which could be in it, hardly invites just reproach. That there is "not the slightest hint" in it "that there are other people in America, outside the Synodal Conference, who are Lutherans" is a strange assertion; for since the title of our list promises to list only those "who belong to the Lutheran Synodal Conference," it follows with logical necessity that there are also Lutherans who do not belong to it. The reviewer has obviously been guided here by a certain irritation. On the other hand, we could rightfully claim that the Council calls itself the "General Assembly of the Lutheran Church in America.

W. [Walther]

(Submitted.)

Our Emigrant Mission.

We, the undersigned, members of the Lutheran congregation in Springfield, made a trip to Germany in the spring. We were recommended to Pastor Keyl in New York by our pastor. Now it is necessary, partly out of gratitude for the kindness shown to us, partly out of the need of some poor brethren, who are looking around desolately for advice and help in the great metropolis and do not know where to turn without falling into the hands of robbers or deceived swindlers, that we briefly talk about our experiences there. That we were treated in the kindest and most gracious manner both by the emigrant missionary Keyl and by the hostel father is already evident from what has been said above. We would like to emphasize, however, that not only is the place extraordinarily clean, nicely furnished and equipped with all possible conveniences at great cheapness, but that above all one can recover from the stresses of traveling in great peace and comfort. One feels as safe in the emigrant home of the Lutheran Church as in one's own home. We were also treated in the friendliest and most fraternal manner over in Bremen at Mr. C. F. C. Hellmering's inn "Zum Emigrant", 20 Breitenweg. As far as the railroad and steamship tickets are concerned, we advise all our dear brethren to have them arranged by Pastor Keyl in New York or by Mr. Zieger in Bremen, since they can be obtained there more safely and more cheaply than by any other means. Wishing this enterprise of our Synod and this work of Christian love of the great kind God the richest blessing and cheerful prosperity, we recommend this godly enterprise to the active help of all dear brethren. Heinrich Vonhörn. Georg Hammon.

Death notice.

On the 23rd Sunday after Trinity, Novbr. 8, died blessed in the Lord A. P. Feddersen, faithful pastor of St. Peter's Lutheran parish belonging to the Illinois Synod, at Farina, Fayette Co., Ills. C. G. Schuricht.

Ordinations and introductions.

On the 23rd Sunday after Trinity, the 8th of November of this year, Rev. H. Norden, formerly of Nebraska, was installed in his new office by the undersigned in the Lutheran congregation at Squaw Grove, Ill, in accordance with the commission received.

I. H. Dörmann.

Address revised. 8. 8. noi-äon,
8in6Üik^, Do Lnld 6o., III.

[183] On the 4th of October 1874, the 18th Sunday after Trinity, Candidate Friedrich Lußky was ordained and inducted by the undersigned in Lyons, Iowa, in accordance with the commission he had received. L. Stiegemeyer.
Address: I?.

Lox 284. D^0H8, Iowa.
Rev. Karl Weber, called of TrinityS- congregation at Town Lina, Woodford Co, Ill, was installed in his office by order of the presidency on the 22nd Sunday after Trinity. Th. Buszin.

Address: Rsv. O.
L6N80N, ^Vooockkorck Oo., III.

Church dedications.

On the 22nd Sunday after Trinity, the Lutheran congregation of Appleton City, St. Clair County, Missouri, dedicated its newly built church to the service of the Triune God.

I. Deeds hooves.

On the 22nd Sunday after Trinity our newly built Church dedicated to the service of the Triune God. It is a quarry building 50 feet long, 30 feet wide and 18 feet high with a 70-foot tower in which hangs a melodious bell. Pastors Ramelow and Reinhardt were the festival preachers.

Dorsey, III E. T. Judge.

Mission Festivals.

On the 18th Sunday after Trinity, the Lutheran Church of Congregation in Arenzville, Ill, held its first mission festival. Pastors Warnke, Bergen and Willner, and members from their congregation and Pastor Knoll's were present. The collecte amounted to 8101.15. M. Toewe.

On the 16th Sunday after Trinity, September 20, the congregations at Troy, Pleasant Ridge and CollinSville celebrated their mission feast of this year at Troy, Madison County, Ill. Rev. Link, of St. Louis, and Rev. Wangerin, of Bethlehem, were the festival preachers. The collecte amounted to \$108, part of which has been appropriated to the internal, part to the external, and especially to the Chinese mission. C. Holst, Pastor.

On the first of October the third mission festival of our congregations of New York and the surrounding area was celebrated in Harlem. Pastors Föhlinger and Körner preached; the undersigned gave a lecture on mission history. The collections yielded 8132.00. C. Frincke zun.

On the 19th Sunday after Trinity, a mission festival was celebrated in my congregation, in which the neighboring congregations of Pastors Wangerin and Feddersen also participated. In the morning, Rev. Streckfuß from Washington County, Ill, in the afternoon Mr. Past. Wangerin of Bethlehem. The Col- The total amount of the donation was 845.77, part of which was earmarked for the Brunn'sche Anstalt in Steeden and part for the Emigrant Mission in New York.

C. G. Schuricht.

On the last Sunday after Trinity my congregation celebrated its annual mission festival in fellowship with the congregations of Pastors Hallerberg, Hölter and Dahlke and my two ' branch congregations. In the morning, Rev. Hallerberg preached on inner mission, in the afternoon Rev. Hölter on external mission. The collection amounted to 8172.25 and was distributed and sent out as follows: P86.25 for heathen mission to Hermannsburg, 876.00 for inner ! Mission to St. Louis, 810.00 for the Emigrant Mission to New York.

Keokuk Junction, Ill C. Meyer.

The Lutheran congregations in northern NebraSka celebrated their first mission festival in the ImmanuelS Church in Bismarck, Cuming County, on November 3. In the morning Pastor Baumhöfener preached a sermon encouraging the heathen mission; in the afternoon Pastor Hilgendorf urged the inner mission on the guests. The collection amounted to 823.16, half of which went to Hermannsburg, half to the Chinese mission in St. Louis. A. W. Frese.

Conference - Displays.

After having consulted with the members of the St. Louis Local Conference, we have agreed that the week after New Year's Day would be the most suitable time to make up for this year's District Pastoral Conference, which had to be postponed for the sake of the Synod of Delegates. Since the dear congregation in Collinsville, which has invited us, is willing to receive us at the aforementioned time, we hereby issue an invitation to all members of our congregation to attend the meetings, which are to be held in Collinsville from Tuesday, the 5th, to Thursday, the 7th of January 1875. As far as the matters to be discussed are concerned, first of all

The Lutheran Church is the true visible church of God on earth", and then a presentation on Luther's way of preaching by Pastor Link will be discussed. - Those who will attend should notify the pastor loci at least 14 days in advance.

You can get from St. Louis direct to Collinsville on the Vandalia Railroad. A. Crämer, derz. Chairman.
The Cleveland Specialconference will meet, s. G. w., January 5 and 6, 1875, at the home of Rev. H. Wyneken in Cleveland (west side). I.
Rupprecht.

The Northern Illinois Conference will hold its next meeting from January 5 to 7, 1875, at the home of Mr. Past. Reinke in Chicago.
AL. To get to Mr. Past. Reinke, take Lillrvaultstz L.vs. Hol-so Oars (or omnibus) to Dau- 1ir>A Ltroot or to Ar. 730^A. vo.

G. Traub.

The **Lutheran Calendar for 1875**, edited by Pastor S. K. Brobst, has been published. It again contains complete statistics of the entire Lutheran Church in America. It will therefore be gladly used by "some", especially preachers, in addition to ours. In the reading material there is some good and some bad.
G.

Received in the Kaffe of the Western District:

To the synodical treasury: Harvest Festival Collecte from Past. Love's congregation in Randolph County, Ill, 830.00. Collecte in Rev. Sapper's congregation in South St. Louis 812.36. From Rev. Detzer's congregation in Des Plaines, Ill, 87.60. Past. Löber's congregation in Niles, Ill., 818.60. N. N. by Rev. Frederking in Brecher, Ill., 83.00. by himself 81.20. Collecte by Past. Scholz's congregation in Corning, Holt Co, Mo, 84.20. by Past. Lehmann's congregation in New Wells, Mo., 85.00. Past. Plüss's congregation in Lafayette County, Mo., 810.00. Past. Kleist's congregation in Washington, Mo., 84.70. Collecte of Past. Francke's congregation in Addison, Ill, 825.66. Collecte of Past. Schwen- sen's congregation at New Belersfeld, Mo., 812.50. From Past. Nachtigall's congregation at Waterloo, Ill, 88.25. Past. Pennekamp's parish at Randolph County, Ill, W.40. Of Trinity District at St. Louis, 832.40. Of Immanuel's District there, 824.65. Of Past. Schaller's congregation in Red Bud, Ill, 816.65. Past. Baumgart's congregation in Warsaw, Ill, 86.85. Past. Holter's congregation in Quincy, Ill, 81.00. Past. Schöch's congregation in Perry County, Ill, 88.00. Past. Eirich's parish in Minden, Ill., 835.10. Past. Stephan's in Ehester, Ill, 82.00.
For college maintenance: from Past. Riedel's congregation in Homewood, Ill, 816.00. Past. Scholz's congregation in Corning, Holt Co, Mo, 83.00.
To the Synod Mission Fund: From Past. Toewe's congregation in Arenzville, Ill, 810.00.
For inner mission: three half of the mission feast- Collecte of the congregation in Hampton, Ill, 812.00. From the Immanuel's District in St. Louis 80 Cts. Mission feast- Collecte of the congregations at Davenport and Rock Island 820.00. From Mrs. P. through Past. Nützel in West Ely, Mo., 81.00.
For Past. Brunn's institution: From Heinr. Burk at Dwight, Ill, 83.00. Adolf Burk there 82.00. Mission Festival Collecte of the Davenport and Rock Island congregations 810.00.
To the building fund: from Past. Wunders Gemeinde in Chi- cago 868.65. Harvest Festival Collecte from Past. Sterge's congregation in Dundre, Ill, 813.25. Thanksgiving offering from Rev. Sieege 82.00.
For the Emigrant Mission in New York: From Past. Toewe's congregation in Arenzville, Ill, 810.00. From Immanuel's District in St. Louis 817.00. Thank offering from Heinrich Vornhorn in Springfield, Ill, 85.00. From Past. Schöch's congregation in Perry County, Ill, 88.00.
On the Chinese mission: from N. N. in Lancaster, Pa. in 82.50. On A. Rabe's wedding by Past. Frese at West Point, Nebraska, collected, 82.92. At E. Schlegel's birthday party by Teacher Lutz there, collected, 83.00. Half of the Mission Festival Collecte of the congregation at West Point, Nebraska, collected, 811.58. Mission Festival Collecte of the congregations at Davenport and Rock Island collected, 810.00.
For the tract Society: through Past. Lehmann in New Wells, Mo., 84.75.
On the Hermannsburg Mission: by Rev. Wehrs' congregation in Lake Zurich, Ill, 86.70. Half of the Mission Feast - Collecte in Past. Winter's congregation in Hampton, Ill, 812.10. Of 4. Reverts by Past. Judge's in Dorsey, Ill, 82.50. Half of Mission Feast-Collecte of congregation at West Point, Nebr., 811.26. Mission Feast-Collecte of congregations at Davenport and Rock Island 810.00.
For the Deaf and Dumb Institution: From Past. Toewe's community in Arenzville, Ill., 810M.
To the seminary household in St. Louis: From Past. Toewe's congregation at Arenzville, Ill, 818.00. Past. Lehmann's congregation in New Wells, Mo., 85.60.
For poor students: From Past. Toewe's congregation at Arenzville, Ill, 810.00. A portion of the party festival collecte of the congregation of Past. Wolbrecht at Okawville, Washington Co, Ill, 812.00. From Heinr. Burk at Dwight, Ill, 82M. Adolf Burk 82.00. I. Reverts by Past. Judge at Dorsey, Ill, 82.50. Past. Reisinger's parish at Danville, Ill, 817.00. Past. Schaller's parish in Red Bud, Ill, 816.50. Collected at I. Boye's wedding by Past. Schuricht in Wilderten, Ill., 810.00, at Lühr's wedding there 04.25.
To the orphanage in Addison: Don Past. Hahn's parish in Staunton, Ill, 815.00. Past. Toewe's parish in Arenzville, Ill, 810.00.
To the proseminar Hausbalt in Springfield: from Past. Toewe's congregation at Arenzville, Ill, 810.00.
For Quincy's congregation, Ill: From Past. Lehmann's congregation in New Wells, Mo., 85.20.
For the needy in northwest I. Iowa: from Chr. Shepherd through Past. Stephen in Ehester, Ill, 81.00.
For the Philadelphia congregation: through Past. Lehmann in New Wells, Mon., 81.00.
E. Roschke, Kasssler.

Received in the coffee of the Northern District:

For poor students in Fort Wayne: From the communion fund of the congregation of the Rev. Trautmann 813.00. From Past. Sievers' congregation in Frankenlust 83.40.
On the emigrant mission in Baltimore: mission festival collecte at Bloomfield, Wis. 810.00. From Pastor Schumann's congregation at Freistadt 85.18. Joachim Piepkorn 81.00.
For teacher salaries: Reformation Festival Collecte in Past. Sievers' congregation 813.69.
For the college building in St. Louis: from the savings bank of the Kaufmann siblings in Sheboygan 810.00. From the Trinity congregation there 810.00.
Farewell gift from Ernst Bollmann there 81.00.
To the hospital in St. Louis: From Past. Krum- sieg's congregation at Prairie Mount, Minn. 810.00, From Rev. A. E. Winter at Loganville 82.00.
To the orphanage in Addison: From Mr. Joh. Wagner of Past. A. Kenters Gemeinde 81.00. Past. Schumann's congregation in Freistadt 813.00. By Past. Wambs- ganß, golden wedding collecte at Father Hartwig's, 85.60.
For the congregation in Memphis: Harvest Festival Coll. in Past. Spehr's congregation in Sheboygan, 810.00. From Past. I. F. Mueller's congregation in Amelinh, Mich. 85.00.
Countering Minnesota's Locust Misery: From the Kaufmann Siblings' Savings Bank in Sheboygan

For Albert Dorn in Addison: From Past. H. Meyer's branch in Cedar Creek 84.24. Wedding collection from Mr. Nahn in Kirchhayn 86.72, from Mrs. Maibohm there 87.00.
For Ernst Wambsganß in Addison: Wedding coll. at F. Hackbarth in Freistadt 87.18.
For H. Brüll in Springfield: Kindtauf-Collecte at F. Dopherpfuhl in Freistadt 85.75. Desgl. at W. Groth in Cedar- burgh 82.45. From F. Groth there 75 Cts.
For F. Wambsganß in St. Louis: wedding collection at I. Hilgendorf in Freistadt 87.04. at Holzt there 84.03.
On the heathen mission: From N. N. in Ellisville 81.00. Past. Rolfs' congregation in St. Paul 88.15. Hm. Dobler in Baltimore 85.00. Mrs. W. Stein in St. Clair, Mich. 81.00. Mrs. Dreher in Grand Rapids, Mich. 81.00. N. N. there 82.07.
For inner mission: From Immanuel's congregation in Milwaukee 83.05. From Past. Rolfs' congregation in St. Paul 815.00. Mission Festival Collecte in Bloomfield 812.90. By Rev. Trautmann, collected in mission hours, 810.00. By Rev. Radeke's congregation in Spring Lake 86.60. Past. Sievers' congregation in Frankenlust 811.65.
To the proseminary in Springfield: by Rev. Sievers Church 85.40.
To the synod treasury: from Past. Hattstadt's congregation to Monroe 821.48. Harvest Festival Collecte in Past. Meyer's congregation at Cedar Creek 819.16. Desgl. from Past. Schumann's township at Freistadt 825.62. Desgl. of Past. Horrtke's congregation in Town Wilson 84.30. From Frankenlust: baptismal collecte at J. Enggerer 81.08. from F. Keith 82.54. E. Müller 85.50. collecte at the funeral of Frau Schmidt 85.83. of Wurth's child 81.80. From Past. Wuggazer's congregation in Big Rapids 83.50. in Richmond 72 Cts. From D. Krimt 82.00. from Past. Ruff's congregation in St. Clair, Mich. 86.35. by Past. Rolfs' parish in St. Paul 812.20. Past. Partmefelder 81.00. whose parish in Bay City 811.00. of Past. Schumann's congregation in Freistadt. Reformation Festival Collecte, 816.76. Desgl. of Past. Kellers St. John's parish in Meguyn 82.38. Past. H. Koch 82.00. whose congregation in Grand Rapids, Mich. 814.44. Past. H. Meyer's congregation in Kirchhayn 815.45. to Cedar Creek 82.32. Of Past. I. F. Mueller's congregation Kirchhayn - Collecte, 89.00.
For the Taustummen in RoyalOak: From Past. Aulich's congregation in Ellisville, Wis. 84.30. Past. Schneider's congregation in Concord 82.50. Past. W. Friedrich's congregation in Waconia 87.00. Mrs. Dor. Gade 80 cts. Past. Krumsiegs congregation in Prairie Mount, Minn. 810.00. by Past. Müller of Karl Klinkenberg 83.00. By Past. Wambsganß's congregation, 824.30. By Past. H. Koch and Deputies F. Ahrens, surplus from travel money to delegate synod 83.72. From Mrs. Hake in Grand Rapids, Mich. 83.00.
To the widow's fund: From Past. Löber's St. Stephen's parish in Milwaukee 816.50. Past. I. L. Hahn's congregation at Sebewaing 89.70. Wedding collection from Heinr. Kampath at Jda, Mich. 811.00. Same from Mr. Burhop 86.00. From Mrs. Pauline Abel at Oshkosh 81.00. From Mr. Ed. Schumann there 83.00. Harvest festival collection from the congregation at Frankenmuth 827.50. From Past. H. Koch's congregation in Grand Rapids, Mich. 87.14. Past. I. L. Hahn 82.00. Past. A. E. Winter 82.00. Past. Partenfelder 84.00.
For the Emigrant Mission in New York: From the Immanuel's congregation in Milwaukee 814.00. From Pastor Schneider's congregation in Concord 83.00. Past. Rolfs' congregation in St. Paul 88-15. past. Nohrlack's congregation 87.00. Rev. W. Friedrich's congregation in Waconia 86.65. Mission Fest coll. in Town Hubbard 86.74. From Rev. Jos. Schmidt's congregation in Saginaw City 88.50. Mission Feast-Collecte in Bloomfield, Wis. at 810.00. By Past. Markworth, collected at H. Spiegelberg's wedding, 82.27.
For Past. Brunn's institution: Mission Festival Collecte in

184

Town Hubbard \$10.00. From Past. Schneider's church in Concord \$3.50.

To Hermannsburg Mission: Mission Festival Collecte in Town Hubbard K10.00.

For poor students in Addison: from the savings bank of the Kaufmann siblings in Sheboygan H6.25. From Past. A. E. Winter \$2.50. Past. Sievers' congregation at Frankenlust H5.40. Wedding Collect at Dietr. Meyer O1.70. From Rev. A. E. Winter's congregation at Logansville O7.50.

For poor students in St. Louis: From Karl Fink in Mequon 43.00. From the bell-bag of the congregation of the Rev. "Schulze" 412.88. Baptismal collecte at H. Mueller's in Cläremont, Minn. O5.00. From the communion fund of the congregation of the Rev. Trautmann, 413.00. Bon Past. 'A. E. Winter in Logansville 42.00. Past. Sievers' congregation in Frankenlust 45.40. N. N. in Grand Rapids, Mich. 42.00. Past. M. Friedrich's congregation at Wacom' 46.00- Wedding Collecte at A. Schilling's, Watertown, Minn. 46.10. By Rev. A. E. Winter 43.25. Whose congregation at Logansville 44.25. By Peter Bergmann 48.00.

For the Chinese and Negro Mission: from Chr. Schmidt, thank offering for happy delivery of his wife, 42.00. Julie Bodemer in Watertown 40 CtS.

For asylum for invalid pastors and teachers: From Past. Daib 41.00. Collecte from his congregation in Oshkosh 415.27.

To the building fund: from Past. Aulich's congregation in Ellisville 42.25.

For inner mission: From I. Jäger in Milwaukee, 42.00. Past. Ruff's congregation at St. Clair, Mich, 45.15. N. N. at Grand NapidS, Mich, 41.00. Neformation Festival Collecte of congregation at Frankenmuth 415.75. C. Eissfeldt, Cassirer.

For the Lutheran orphanage zum Kindlein JEsu near St. Louis

Received since August 22: Collected at H. W. Kühlmann's wedding in Bremen near St. Louis 45.60. W. Kühlmann's Hochreit in Bremen near St. Louis 45.60. Collected at Mr. Lösche's wedding in Red Bud, Ill, 45.00. From the sewing club in Past. Stephen's congregation in Echester, Ill, 410.00. From the laudable women's club in Little Rock 425.00. Collecte of the congregation of the Rev. Streckfoot 417.00. Communion Collecte of Rev. Kniess' congregation in Nru-Dettelsau, O., 414.00. From K. in B. 41.00. From a friend in Illinois through Rev. F. Erdmann 3 Synodal Printer's Acts (I, 410.00. From Heinrich Grönemeyer, thank offering, 42.00. From the löbl. Jungfrauenverein in Past. Biltz's congregation in Concordia, Mon, 45.40. From the children of Davis Creek School by Past. Biltz 41.25. From the Coneordia - District in St. Louis by Stud. Böttger 411.30. From the Trinity District in St. Louis by E. Schäfer 43.25. From the Immanuel's District in St. Louis by I. Heinz 43.00. From Maria Diekmann in St. Louis 42.00. From Bremen near St. Louis by W. Mohlmann 50 CtS. From Mr. Beckmann in the ImmanuelS District at St. Louis 1 barrel of flour. From the school children of Pastor Cämmerer 42.99, plus from N. N. 51 Cts. From Kaspar Roth in Cape Girardeau, Mo. 45.00. Don N. N. through Past. Cousin in Cole County, Mo., 41.00. By Past. Stiegemeier's parish in Centre Grove, Iowa, 412.00. By Past. Fuerbringer in Frankenmuth: Collecte, 415.00, by Andr. Galsterer, Wittwe Rodamer each 410.00, Mich. Eichel, Mrs. Kaiser each 41.00. From Mr. Grotian in Columbia Bottom, Mo. collected, 41.00. Collected at the wedding of Mr. Past. Mertens in Bremen near St. Louis, 47.20. By Past. F. Kleist in Washington, Mo., 416.75. From the ImmanuelS District in St. Louis by F. W. Springmeyer 47.60. From the Concordia District in St. Louis by stud. Böttger 414.35. By Joachim MirSner 41.00. Collected at the wedding of Mr. Schwake in Farley, Mo., 46.40. From an Ungenanmen by Past. Knoll in Beardstown, Ill, 42.10. Of Michael Friedrich in Calhoun County, Ill, O5.00. Of the Maidens' Association in the ImmanuelSDistrict at St. Louis 415.50. Of some school children in Carlinville, Ill, 41.25. Of the Immanuel's congregation in Perryville, Mo, 45.00. Of Past. Heinemann's congregation in NeuGehlenbeck, Ill., 415.00. Past. Hunziker's congregation in Dissen, Mo., 43.65. Collected on Sarah and Bettine Eggers' birthday in Echester, Ill., 41.25. From Past. Tirmenstein's parish in New Orleans, 460.00. Joh. G. Fischer's in Stringtown, Mo., 410.00. N. N.'s in Sherrill's Mount, Iowa, 41.00. From Past. Pröhl at Darmstadt, Ill, 41.00. From St. Louis Fair Society 472.75. From Theod. Debus, profit from cigars sold at harvest - thanksgiving feast in Past. Lehmann's congregation at Des Peres, Mo., 42.00. Hochzeus - Collecte at Mr. Eduard Däumer's in St. Louis 410.00. From Past. Töwe's parish in Arenzville, Ill, 410.00. Collected from children on the birthday of Adele Lehnerr in Echester, Ill, 85 Cts. From K. Bergmann through Past. Biltz in Concordia, Mo., 41.00. by Mr. Vötkötter in Washington, Mo>, 42.50.

The receipt for the contributions collected by Mr. Rector Walther in Michigan will follow soon.

Sincerely thanking the kind donors in the name of our dear orphans

St. Louis, Nov. 11, 1874. I. M. Estel, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Middle Districts).

The undersigned hereby acknowledges receipt of the following submissions:

1. contributions:

From President Schwan and Pastor Hochstetter 44.00 each.

2. gifts:

From Past. Husmann's congregation 410.00, Past. Hochstetter's congregation 435.33.

I. G. Kunz, Cassirer.

For poor students and pupils received: by Pastor Jäbker 430.00, by Past. Schlesselmann 410.00, by Mr. A. Rausch in Past. Lemke's parish at Marysville, O., 42.00, from the Virgins' Association of my parish 49.00, collected at Mr. Rösener's wedding 47.2t), collected at Mr. Droste's wedding 44.60, from Mr. Scheumann's wedding collected 45.85.

Fort Wayne, Nov. 10, 1874. w. s. stubnatzy.

Received for poor students: By Mr. Past. Greif, collected at a child's baptism, 410.00. By Mr. Past. Barth from his congregation 43.00, and by the same 44.15 for Mallon. By Mr. Past. Bünger, collected at Mr. Huning's wedding, 43.40 for Kirmis. From the Staunton Women's Association 1 quilt, 3 towels; also for Graselmann 3 shirts, 3 towels, 2 sheets, 4 handkerchiefs, 1 pair of stockings. Through Mr. Past. Wangerin from his parish 437.25. By Mr. Past. Weisel sen. from his parish 415.00 for Purzner. By Mr. Past. Hieber from his parish 46.85. By Mr. Past. Biltz from the Women's Association of his parish 410.85 for Grafelmann. By Mr. Past. Gräbner from his parish 412.77 and from the Virgins' Association 411.00 for I. Krause. By Mr. Past. Wichmann from some members of his congregation 48.50 for Polack. By Mr. W. Sallmann from Baltimore from his daughter 42.50. By Mr. Past. Husmann from Wittwe Clamor Linnert 45.1x). By Mr. Past. Willner Thanksgiving Collect of his parish 414.00. By Mr. Teacher Heider in St. Louis 43.00. By Mr. Rev. Pissel from his parish 47.15 for Ch. Hoyer. Reformationsfrst- Collrcte of my congregation in Minerstown 410.28 for I. Krause. By Mr. Past. Matuschka Harvest Festival Collection of his congregation 412.50. By the same 415.00 for Grafelmann. By Mr. Past. I. G. Sauer, collected at Mr. Sundermann's wedding, 48.00. By Mr. Past. Spehr from the Women's Association of his parish for Nommensen 45.00. By Mr. Past. H. Holtermann, Collecte of his parish, 49.65, of which 45.00 fiir W. Müller. By Mr. Past. Köstering from the Young Men's Association of his parish, 415.00 for Sander. By Mr. Past. Lenk, collected at Mr. Brandforst's wedding, 48.30 for Hansen. By Mr. Past. Hallerberg 415.00 for proseminarian Mertner. By Mr. Past. Osterhus from the women's association of his parish 48.00.

A. Crämer.

For the Chinese Mission in St. Louis has been received: By Mr. Pastor Kittel in Eaton, O., a part of the mission collection 10.0t). Supplement to the Mrssions-Collecte in Neu-Gehlenbeck 41.00. By Mr. Pastor Oetjen from Mr. H. Harms in Iowa 45.00. By Mr. Pastor Janzow half of the Mission-Collecte in Farley, Mo. 420.00. By Mr. Pastor Schmonz in Michigan 45.00. By Mr. Pastor H. Sieck from the Sunday School in Memphis, Tenn. 45.00.

I. F. Bünger acknowledges with thanks and blessings.

For poor students received through Pastor Lenk the Collecte collected from Mr. Instrow in Bremen - St. Louis of 48.85. From Mr. Edward Felder in Baltimore 10 woolen shirts and 6 pairs of undergarments. C. F. W. Walther.

For the church building in Independence, Kansas, also received: from the congregation of Mr. Past. Achenbach in Venedy, Ill, 410.00. From the congregation of Mr. Past. Gräbner in St. Charles, Mo., 425.00. From the congregation of Mr. Past. Holiday in Aurora, Ill, 48.00. F. Karth.

411.00 as RrformationSfest-Collecte of the ev. - Lutheran congregation in Atchison, Kansas, through Mr. Pastor A. W. Zschoche for the repayment of the debts of my congregation in West Point, sincerely certifies with thanks A. W. Frese.

For the Lutheran Orphanage and Deaf and Dumb Institution at Royal Oak, Oakland County, Michigan,

has been received since March 16, 1874:

From L. Eißfeldt 474.71. Eduard Kenter through E. Kundering 10.00. From various donors through E. Kundering 20.00. Als thank offering from C. Olms in Wyandotte, Mich. 5.00. From Mr. Schwanebeck through Mr. Deinzer 14.00. From Past. Schür- mann's congregation 21.00. Past. P. Rupprecht's congregation

7.12. Past. Jox's congregation 30.00. Bon of the congregation in Frankenmuth 27.60. Kindtaus - Collecte by Mr. Mich. Gegel 4.00. By Past. Zahn 1.00. By Past. Moll jun. from Mr. Konr. Maul 5.00. By Mr. Past. Seuel by Mrs. Puls 2.00, by himself 1.00. By Past. Schüsler's congregation 10.40. Past. Mitler's congregation in Amelith 5.50. Past. Leyhe's congregation 3.00. By Past. Jäbker 10.00. By Past. Stürmer 25 Cts. By Mr. Albrecht and wife 10 Cts. By Past. List: by I. Braun, Chr. Bohm, L. Schmidt, Chr. Schröder, Valentin Rein, M. Hammer 1.00 each, K. Seiferlein, Chr. Bohnhoff 25 CtS each. By Past. Speckhardt by H. Engelbrecht, cost money, 10.00. By H. Strp .at Kendallville, Ind. cost money, 20.00. Martin Keck at Inglefielo, Ind. cost money, 10.00. H. D. Schmalz at Dudaque, Iowa, 3.00. By Past. Brenner at Oshkosh, Wis. by N. N., 2.75. By Past. Zucker's congregation in Defiance, O., 7.00. By Past. Sübkert's congregation in Butler, Pa., 28.34. From the piggy bank in his parsonage, 1.66. By Rev. Drögemüller from his parish collectirt 7.75. By Rev. Adam in his parish at Woovland, Mich. collected 20.66. By Rev. Arendt in Frazer communion collecte 26.10, collecte from his confirmands 9.80. From Wilh. Bertram 5.00. By Mr. Albrecht collected from C. Stange, M. Harmes each 5.00, Chr. Schneider 2.00, Chr. Zehner, Neuhäuser, F. Nietzel each 1.00. From Mrs. Hees 50 CtS. On Mr. Chr. Kullings wedding collected by Friedr. Zirske 2.36. From Mr. H. A. Christiansen 10.00. By Past. List Wedding - Collecte at I. Schönberg 5.11. Wedding - Collecte at G. Deierlein 4.05. Baar 50 Cts. Lurch Past. I. Dreyer in Accidens 1.30, Collecte of his Johannis- parish 7.00. By Past. stiegemeyer of his Filialgemeinde 10.00. By Mr. Max Albrecht of Past. SchurichtS parish 13.29. By Past. C. Kollmorgen's congregation 2.00. Past. Chr. Bauers Gcmeinde 3.25. By Past. Hattstädt by Joh. Rummel 1.00. By Rev. Himmler 7.30. By Rev. Grossberger 50 Ets. Past. Schröpprls congregation in Hillsdale 13.70. By Past. Hügli for new testaments 2.00. By Past. Äarrer HochzettS-Eollecte 1.10. Through Past. Wolff from the missionary box 13.M. Collected by Mr. Berger: from Georg Jäger, Wrlh. Götsch, M. Subert, M. Maß, F. Scholz 50 Cts. each, Loutse Ntebelmann, Ludw. Hark, Joh. Schröder, Wilh. Liedtlaff, F. Maratzki, F. Töpelje 1.00, Prumpe 2.00, Chr. Nützte, C. Duske 5.00 each, Joh. Maratzki, F. Lietlaff 25 Cts. each. By Past. C. sallmann, communion collecte, 5.00. By Rev.

Torney 4.70. from the children of Mr. Kühn 1.70. from the confirmands in Ludington 75 Cts. By Past. A. Ernst in Elmira, Canada, 16.67. By Past. Osterhus in Dubuque, Iowa, 7.60. By Past. Speckhard, proceeds of 4 sheep, 18.00. By Past. Jске's branch parish, 75 cts. From the Virgins' Association of the Trinitatis Parish at Detroit, 4.27. From Mrs. Bluemeister, 1.00. To Mr. B. H. Succor in Pittsburg 5.00. Past. Spindler's congreg. in Grand Haven 10.00. Past. Michael's congregation in Monroe 12.58. Past. Krier's congregation in Marysville 2.50. in Neueng. Dettelsau 11.65. By Past. C. Gross in Buffalo wedding collecte at Mr. Reinhardt 5.00. By Mich. Graus in Frankenmuth, board money, 17.75. Collecte at the Eramen of the Deaf and Dumb at Trinitatis Church in Detroit 60.57. By Mr. Zussik 1.00. Home. Maus 10.00. By Past. List wedding collection from Mr. Joh. Braun 9.60. Wedding collection from Mr. Chr. Gerlach in Roseville 5.00. By Rev. Ahner Wedding Collecte with Mr. Peter Namiegar in Frankentrost 19.20. By Rev. Trautmann of the congregation in Lake Ridge, 2.60. By Rev. Markworth of the congregation at Saginaw City 51.00. by the colgregation at Frankenmuth 116.80. By Past. Moll Sr. from Lansing parish 5.75. from Jorig parish 4.25. By Past. Heintz of s. Gem. 3.00. By Past. Lemke's Gem. in Manistee 6.00. By Past. Schmidt Kindtauf-Collecte at Mr. Steph. Zorn in Saginaw City 3.25. By Past. I. H. Winter from s. Gem. 9.00. By Past. Succor from s. Gemeinde 10.00. By Rev. Moll of St. Paul's parish in Fort Wayne 101.90. By Past. Dankworth at Past. Lochner's congregation at Milwaukee collected: from Karl Stolper, Gottlob Stolper, Laudon, W. Bothe, L. Wibrecht, I. Dröfer, I. Grünwald, H. Kalloge, G. Hilgendorf, Lindenschmidt, M. Lusk, Wilh. Wallischlagel, 1.00 each, Büning, W. Harterdt, W. Miller, C. Koch, L. Kroppell, Kronenberger Wedel, Aug. Müller, 2.00 each, Dr. Jahn 3.00, H. Ruhland 1.50, John Pritzlaff 20.00, G. Wollager, F. Wollager 5.00 each, C. u. F. Ellsfield 10.00. From Past. Werfel- mann's parish in Milwaukee collected 3.00. From Past. Heinrichs in Watertown, Wis., 1.00. N. N. 50 cts. N. N. 1.25. From Past. Adelberg's Gem.: from John Nuhl, Peter Kiessing each 1.00. Ernst Krieke, Daniel Krieke, C. Harms each 50 Cts, Fritz Gröning 2.00. From Past. Lobers Gemeinde: from F. Morisse, Martin Thomä, Wilh. Stötefalke, Joh. Borkenhagen each 50 Cts, Anton Schumann, Fr. Meier, Jobst H. Kemper each 1.00, Joh. Trentlaff 2.00, Kricke, L. Mitzlaff 5.00. From Past. Dankworth r. by C. Ellsfield 71.25. from Past. Kuchle's Gem. in Milwaukee 20.70. from Past. Lochner's Gem. (Pentecost Collecte) 38.20. From Dr. Sihler's Gem. in Fort Wayne 25.00. from some members 10.00. Wedding - Collecte at Friedr. Kuppermull in Roseville 5.00. Subsequently by Past. Markworth: from the congregation at Frankenmuth 2.25. from the congregation at Saginaw 2.50. From Mr. Roisbach in Grand Haven by Past. Haisstadt 5.10. By Past. Engelbert from I. M. in Racine 2.00. By Past. Lochner in Milwaukee: Collecte of his congregation after the Synodal Assembly 48.18. by the Women's Association 10.00. By Past. Schlader- mung 3.00. By Mr. Redacteur Köppen 1.00. I. By Pastor Partenfeller: from s. congregation in Bay City 8.30. from ihm itself 1.00. on F. Kraft's wedding collected 8.00. on S. L. Hofmann's child baptism collected 2.70. In Past. Dankworth's Gem. zu Detroit collected: from Karl Niemann, Ernst Glogner 5.00 each, Friedr. Kusch, Herm. Dödt, Ernst Köhn, Wilh. Filliz, Albert Kois, Karl Witzky, Friedr. Licht, Friedr. Krüger, Joh. Petsch, Joh. Berg, Wilh. Strübing, Joh. Drews, Friedr. Wasemund, Fr. Schuknecht, Fr. Lehnhagen, Fr. Bülow, Joh. Schöning, Heinr. Fick, Fr. Mir- thel, W. Petz, Joh. Gutschmidt, Mrs. Kedind, Friedr. Weiland, Karl Schröder, Aug. Domke, Fritz Follan, Wilh. Gust, Joh. Scheel, Aug. Hoff, Joh. Ketel, Karl Koch, H. Steve, Fr. Oemke 1.00 each, Karl Bornofsky, Fritz Drews, Christ. Krause, Wilh. Betzlöff, Friedr. Wegert, C. Schleus, Joh. Schröder, Joh. Petz, Karl Petz, Helmut Baumann, Karl Fischer, Fritz Schröder, Franz Schmerling, Ferd. Moosewsky, Karl Adler, Adolf Hofmann, Karl Schulz, Ferd. Bahtz, Ferd. Gust, Chr. Kern, Joach. Schöning, Karl Filar, Joh. Will, Karl Wendt, Wilh. Bulz, Ferd. Borbedt, Aug. Porteck, Joh. Benke, Jak. Brandt, Wilh. Brünke, Ernst Schmokel, Fried. Harm, Dan. Gröbbel, I. Kaiser, A. u. R. Schewe each 50 Cts., Chr. Lipke, H. Necker each 2.00, Karl Martens 30 Cts., Friedr. Bank, Ludw. Nörsch, Gottl. Lilj, Georg Meris, Joh. Hoff, Alb. Trapp, Karl Noitz, Wilh. Notz, Wilh. Tobin, Karl Danke, Albert Morofsk, Friedr. Wauk, Joh. Mester, Ferd. Gäschrk, Karl Pratel, Karl Kiphut each 25 Cts. Gustav Warren, Ferd. Haber each 20 Cts. Friedr. Betrow, H. Riese each 15 Cts. Rud. Schulz 75 Cts., Karl Naschk 10 Cts. By Past. Koch by the Women's Association of the congregation in Grand Rapids 16.40. By the same 1.20. By Rev. Wevels Dreieinigkeits-Gem. in Darmstadt, Pentecost-Collecte. (?) From H. Schumacher through Bro. Mayer in Milwaukee 5.00. Subsequently dnrch Past. Löber 50 Cts., by Mr. Schumacher 25 Cts. By Mr. Kaufmann Thurn in Chicago 5.00. by Mr. Frisch in Frankenmuth, board money, 30.00. by Leonh. Schold of Chicago, board money, 24.00. by Mart. Keck of Inglesfield, Ind. cost money, 10.00. H. Kuehn in Racine cost money, 25.00. Mr. Chr. Dorfeld in Chicago 25.00. Mr. Baumrück in Chicago cost money, 4.00. Mr. Reinwald in Monroe County 5.00. Mr. C. Ellsfield 295.76. By the two boys Louis and Ferdinand Ellsfield, collected among friends, 3.00. from C. Topel and M. Bayer each 1.00. From an unnamed person 16.00. Wedding collection from Mr. Jordan in Frankenmuth 9.00. By Past. Speckhard cost money from I. Maas 10.00. Surplus from travel money 70 Cts. Through Past. Reinke, in s. Gem. collected, 31.00. By Past. Große in Chicago, collected in s. Gem. collected, 16.00. By Past. Wagners Gem. in Chicago 51.70. By Past. Hahn in Sebewaing, Pentecost Collecte, 14.00. Kindtauf Collecte at Mr. Menzel's 1.00. From H. Engelhard 25 Cts. From B. Christians by sale of grass seed 4.62. From H. Klagege in Winona, board money, 10.00.

G. Scheeler, Cassirer.

(Conclusion follows.)

Changed addresses:

liev. 8. 8uos8, Luaülk^, 1rc>^uo!8 Oo., III.

0. L. Llnrr, teacher, 710 Morris ^cvo, LloominAtoo, III.

3rd Nnr^stvio, No. 11 O'Ha,ru 8t. ^.llo^'lioo^

The Saxon Regional Church.

The situation in the Saxon regional church is sad. It wants to be Lutheran, and yet in it there are not only open false teachers, but even open blasphemers, "horrible wolves who do not spare the herd. Since the so-called "high church regiment" first employs them, it naturally lets them go unpunished, and, what is the saddest thing, even the preachers who want to be believers watch impassively as these wolves tear apart and murder souls by the hundreds, even by the thousands. The latter may well be tormented by this in their conscience at times and therefore secretly sigh about it, that they should even recognize wolves without sheep's clothing for their fellow ministers and sit with them in conferences and synods; but they do not want to bark loudly against them, because that could disturb the beautiful peace of the national church! In the good old days, of course, all preachers in Saxony had to swear not only that they themselves would "remain with the pure and Christian confession of these lands, as conceived in the first unaltered Augsburg Confession and repeated in the Christian Book of Concord, without any falsehood and not practice anything contrary to it," but also that, if they "noted that others wanted to do so, they would not restrain themselves from doing so, but would reveal it immediately, without any shyness. But this oath has long since been abolished in Saxony. Even after the newly formulated religious oath in 1811, Saxon preachers still had to swear not only to "adhere to the pure evangelical doctrine as contained in the Holy Scriptures, presented in the unaltered Augsburg Confession, and repeated in the other symbolic books, to remain firm and steadfast, not to do anything secretly or publicly against the maintenance of this doctrine", but also, if they "hear" that "others want to do this, not to conceal it, but to report it immediately to their superiors". However, this obligation was also taken from the Saxon preachers in 1862 in a new oath formula. In 1871, however, the bottom of the barrel was finally knocked out.

that the oath of 1862 has been completely abolished and in its place a so-called "vow" has been introduced, which even Dr. Münkler in his "Neue Zeitblatt" of July 7, 1871, called "a commitment to the teachings of Scripture and the confessions according to the instructions of the Protestant Association". Since the rationalists can now also take the new vow*) and have therefore even received a certain right to pastor in the Saxon state church, the pastors who want to be believers seem to think that they therefore have no right and no obligation to make noise when their rationalist colleagues publicly blaspheme Christ and his Gospel from the pulpit. At least one cannot explain their behavior otherwise. In the city of Chemnitz in Saxony, for example, after the introduction of the new vow, the aforementioned atrocious rationalist by the name of Sulze was appointed to a preacher's post there; but no preacher who wanted to be a believer made a noise about it, no one protested against it publicly in earnest, no one barked at the wolf publicly, no one refused him the brotherhood of office! Recently, therefore, a Christian layman from Chemnitz wrote a somewhat serious letter about this to the editor of the "Pilgrim from Saxony"; but what did he say? The editor ran him through the text in his paper because of his alleged unkindness and judgement of the heart (!)! This is, among other things, the answer of the editor to the letter of the Christian layman from Chemnitz in the "Pilgrim from Saxony" of October 25:

"Admittedly, we have to agree with you in some things. If the famous Dr. S., whom you mention, is really 'such a preacher who denies the deity of Christ and thus' - as you quite rightly conclude - 'denies the Lord Jesus altogether,' then we can quite well sympathize with you and your comrades in spirit with the indignation that this can happen unhindered in the midst of an Evangelical Lutheran congregation."

Here, the editor presents himself as if he had never known that Dr. Sulze was a de

When Pastor Sulze was called to Saxony before the introduction of the new vow, he did not accept the call for the sake of the old religious oath; but as soon as the new vow was introduced, he followed such a call with joy, because he wanted to do this vow gladly, although he is an avowed rationalist.

The editor seems to be concerned when he writes about the fact that he is a rationalist who denies his rationalism less than the "believing" pastors deny their faith; while this fact is well known, at least in Saxony. But it seems that the editor is worried when he accuses Hm. Sulze himself of unbelief and seduction, the dear peace of the regional church could be disturbed and he could be caused a lot of inconveniences; therefore he speaks hypothetically: "If Dr. S... is like that", and thus leaves it undecided whether it is "really" like that. It is also unworthy of a faithful Lutheran preacher that the speaker does not write out the name of the false prophet, but only gives the first letter of it. So even an accusation with "if and then" is a questionable thing to him when the name of the same is mentioned! (See 2 Tim. 2, 17. 18.) -.

The "pilgrim from Saxony" continues now in his answer to that letter of a Christian layman in Chemnitz further thus:

"But if you now immediately draw the conclusion that in the Saxon regional church 'the impure doctrine has the same place and right as the pure doctrine,' you forget that the church can also have unfaithful ministers and unfaithful members and that one should not reject the whole body because of these, as the sects do with the church and the separated ones at least with the regional church."

This is a thoroughly lazy excuse. It is true that the true church also has "unfaithful servants and dishonest (so-called) members"; but first of all, Mr. Sulze is not only this, but, as Christ says of such teachers, a "ravening wolf"; secondly, the true orthodox church does not tolerate such soul murderers, but rather exposes them, punishes them, fights them and deposes them where it has the power to do so. If a church does not do this, it is no longer a true church, and the so-called church regime of the same, which employs and tolerates such enemies of Christ, and the ministers who do not publicly speak out against them, are complicit in the soul murder of such a false teacher. (See 1 Tim. 5, 22.) As it is expressly stated in the eighth article of the Apology of the Augsburg Confession: "The eighth article (of the Augsburg Conf.) the adversaries (the papists) leave to them entirely, since we say that also

Hypocrites and the ungodly are found in the church, and that the sacraments are not without power because they are administered by hypocrites, for they administer in Christ's stead and not for their own person; as the saying goes: 'He that heareth you heareth me.' But **false teachers are** not to be accepted or heard, for the same are no longer in Christ's stead, but are antichristians. And Christ clearly commanded of them: 'Beware for the false prophet?' And Paul to the Galatians: "Whoever preaches another gospel to you, let him be accursed."

The "Pilgrim from Saxony" continues:

"Rather, such a preacher must first of all ask himself how he could justify before God and his conscience to teach an Evangelical Lutheran congregation differently than according to their confession based on God's Word, and thus to contradict his vow of office. We must first hold to the vow that was to bind him, which he was not allowed to make if he could not or would not keep it."

Oh, if only the editor had kept silent about the "vow"! It is precisely the "vow" *) newly fabricated for the sake of the unbelieving preachers for which the honest rationalist Sulze has accepted his office in the Saxon regional church! If one wanted to come to him with it, he would only laugh. This did not bind his conscience, but made him free, while he, as is known, as long as the old oath was still valid, refused the already received vocation. But even if the new Saxon vow formula were not of such a nature that, as Dr. Philippi wrote in his Mecklenburgische Kirchenblatt, "even a union on the broadest basis would be able to be satisfied with it"; if it were really bound to the pure doctrine of our church, it would still be vain jugglery if Mr. Sulze's consciencelessness were only to be recognized. Sulze's consciencelessness, as the "Pilgrim" says, "on his own head" and into his conscience, without putting him on trial, if he did not abdicate himself or repentantly turn to the truth, and dismissing him with shame and disgrace as a perjured scoundrel. The "pilgrim" admittedly says that the examination of conscience should only be done "at first," and therefore admits that if this does not help, more must be done; but where did "the high church government" put Mr. Sulze's soul seduction "on his head"? and if this had been done secretly, where did it come from that the "high church government" had appointed this enemy of Christ to his office or had not deposed him long ago? And where, finally, is the public struggle of the faithful Saxon pastors against this unbelieving colleague of theirs? - —

The "Pilgrim" continues to write:

"We cannot see into his heart. It is the Lord alone who judges him as well as us. (1 Cor. 4:1-5.)"

Doesn't that mean throwing sand in the eyes of the listeners? Does the "Christian layman from Chemnitz" demand that one should judge the secret processes in Mr. Sulze's heart? Is it not rather a matter here of the horrible heresy of a soul seducer preached freely and openly from the pulpit? - —

It goes on to say:

"But does his preaching really (!) not agree with the confession of the church in whose service he has placed himself and whose bread he eats - and about this the individual has not yet the last decisive word to speak -"

When Professor Luthardt finally declared himself willing to accept the new formula, a loud "Bravorufen" (shouting) rang out from the mouths of the unbelieving assessors of the Landessynode!

Again, the "pilgrim" acts as if this was not a foregone conclusion, as if he had never heard that Dr. Sulze is a decided rationalist! But what name does such behavior deserve, when it concerns the confession of Christ, the Son of God, and the salvation of hundreds, perhaps thousands of souls? - And is it not quite appalling that the "pilgrim", even if Sulze denies Christ's divinity, nevertheless does not want to allow an "individual" to "speak the last decisive word"? Are the laymen supposed to wait with their decision about a wolf until the wolf has torn them apart and devoured them? - Or does the "pilgrim" want to refer to the fact that he has written that the individual has only not to speak the "last" word? However, these would be obviously only fluff. For it goes without saying that if the individual layman has spoken the decisive word, namely has declared the wolf to be a wolf and has fled, that then also the colleagues, the Superintendent, the Consistory, the Ministry of Culture and whoever else wanted and should, can speak a "last decisive word. - —

The "pilgrim" continues:

"Who then tells you that the High Church Regiment would not have ears for this if a complaint were made against it? Has it been done?"

We answer here: It is bad enough when the "High Church Regiment" first appoints the pastors without first worrying about whether they are true or false prophets, and then waits to see whether someone will "lodge a complaint against it". For what purpose does the "high church regiment" carry its guardianship, if it only wants to intervene when those report the enemy, whose guardian it wants to be and should be? And what can a "Christian layman" expect from a "complaint" filed with such watchmen, whom he must first awaken from their sleep?

The "pilgrim" continues:

"And how do you know that nobody stands in the way of the people who make JEsu a liar with the Protestant Association, not even the preachers who are

called believers? Have you always been there? And how dare you say of the Saxon preachers in general that, instead of fighting against the wolves that do not spare the herd, they watch very leisurely and perhaps even do themselves some good in the process? How dangerous and wrong it is to make such general judgments about people one does not know, especially when one - as certainly (!) also in Chemnitz - has the opportunity to convince oneself of the opposite." - —

With this speech of punishment given to the "Christian layman", the "pilgrim" should have stayed at home; rather, he should have humbly accepted the punishment given to him and thereby let himself be brought to repentance and correction. For if the Saxon "faithful" preachers had sometimes reproached a Protestant associationist so quietly, they first of all calmly let it happen that a wolf like Sulze, known in the city and the country, was placed in a parish office of the Saxon state church and as their brother minister. And what, on the other hand, is a secret murmur against such a thief, who, as the Lord says, "comes not but to steal, and to strangle, and to kill"? Nothing! Whoever does not bark loudly and announce the thief to all members of the household and seize him, will be, at least in part, struck by the terrible judgment written in Isaiah 56:10, and one day all the ignorant souls, including the spiritual thieves, will be publicly warned against by the appointed guards.

have stolen their blessedness, accuse these unfaithful watchmen before God.

The "Pilgrim" finally writes:

"Admittedly, the church regiment could sometimes have turned its eyes a little more sharply on the shepherds and flocks under its supervision, or, as you put it in your unsparing way, 'the sow-ducks have slept somewhat soundly and still sleep soundly, they cannot be roused, nor do they want to be roused' - how do you know that, which, after all, the heart-denouncer alone can know? - But admitting something of this, seek out the passage where our Lord speaks of the sleeping ducks, and bow with us under the answer which He then gives to the impatient servants who are annoyed by the weeds in the churchyard and ask: 'Do you want us to go and weed them out? No, so that you do not pull up the wheat at the same time as you pull up the weeds. Let both grow together until the harvest; and at harvest time I will say to the reapers, Gather' 2c. (Matt. 13:24-30.)"

That a believing pastor could cite the passage where it is about the putting out of false teachers and blasphemers of Christ, we have so far considered impossible. If this is the consolation of the Saxon pastors against the fact that false teachers and blasphemers of Christ are tolerated in their supposedly Lutheran regional church, then we really do not see how they will ever get along. What the Lord says about the weeding out of the "field of the world", the "pilgrim" refers to the putting out of false teachers who have become obvious from the offices of the church! - Oh, if only these men would realize how foolish it is to insist that their national church is a true Lutheran church from which no faithful Lutheran can separate without sinning, while they do not even take seriously the fact that even the obvious blasphemers of Christ and murderers of souls are expelled from it! To console oneself with the fact that the pure Lutheran doctrine is at least the only one legally justified in the Saxon regional church - which is no longer even true after the introduction of the new vow of office formulated by a unionist - is a completely futile consolation. It is the same as if a man who lives unchristianly wanted to consider himself a true Christian because he should live christianly according to his baptismal vows, and thus be entitled to a truly christian life alone. No! If one in a community is not only divinely but also humanly bound to consistency in pure doctrine, but if one does not fulfill this double obligation, then such a community is not a true church for the sake of this double obligation, but a doubly false one, and its guilt and responsibility before God is all the greater. J. Gerhard rightly writes: "As is the doctrine that resounds in the public office of a church, so is that church regarded. If orthodox doctrine resounds in it, it is also regarded as an orthodox church and so called; if heretical doctrine resounds in it, it is regarded as heretical and so called." *) —

Before closing, we would like to add two more remarks.

It is with sadness that one notices that not long ago the faithful pastors were much more unsparing in their witness against the damage to the national church and fought against new damage to it much more resolutely than at present.

*) Loc. de ecclesia § 136.

The "Pilgrim from Saxony" of July 5 itself reports that an unbelieving professor from Leipzig appeared at this year's Saxon regional synod and mocked the believing members for the fact that they still decided so in 1871.

[187] that come about? It comes from this: the faithful pastors, by their position against the Free Church and by their concern to supply it with weapons, have put themselves in the position of having to cover up the damages of their national church, instead of publicly exposing them, as their duty demands, and instead of presenting them in their greatness, they have to diminish, excuse, even gloss over them. This is the blessing that rests on all infidelity. Oh, how one would like to recognize this and take a different path! - —

Our second remark is: There was a time when, among the great mass of rationalistic pastors in the Saxon regional church, there was only one believer here and there, "like an owl in the disturbed places, like a lonely bird on the roof. (Ps. 102.) That is different, it has obviously become better. At the first regional synod, as is reported, the believing party was in the majority. But the faithful pastors should not think that since things have gotten better, they should no longer complain and fight as they did before; if the most faithful preacher had borne worse things in the past, they should even more patiently bear the less bad things now and wait calmly until the Lord Himself brings about improvement. No, no! The opposite is true. If in those terrible times God graciously and long-suffering overlooked the fact that his few weak, abandoned servants bore what they should not have borne, God will not overlook it now, in better, more gracious times, in the many whom he has brought back to faith, if they do not begin the cleansing of the temple in earnest. Rather, the word of the Lord applies to the believing pastors: "To whomsoever much is given, much will be sought; and to whomsoever much is commanded, much will be required. (Luk. 12, 48.) The Lord alone can bring about improvement, but he has already given believing pastors to the church devastated by rationalists, so that they can be his instruments in the holy work of reformation, the purification and renewal of his church. Therefore, woe to those who, waiting for God's immediate intervention, still want to lay their hands in their laps and be content with mere secret sighing! After God has given faith again, it is much more important now not to put one's hand in the lap, not only to trowel and spade, but also to the sword, not only to work in silence, but also to confess publicly, to testify, to raise one's voice like a trumpet and to fight, to fight where necessary, even to the point of blood, even to the point of martyrdom; or the Lord will finally also lament over Saxony and its ministry: "If thou knewest, thou wouldest also consider what is for thy peace; but now it is hid from thine eyes." (Luk. 19, 42.) From this God preserve the dear Saxony, the land of the Reformation, in mercy! W. [Walther]

"All the quarrels and wars of the Old Testament find figures (models) of the preaching of the Gospel, which must and shall cause strife, dissension, strife, and rumor." (Luther, XVIII, 1554.)

The "pilgrim" himself has to admit that the mockery of that professor was not entirely undeserved. The "Pilgrim" himself must admit that the ridicule of that professor was not entirely undeserved. (See: "Lehre und Wehre", page 282 of the present volume).

How long do the lowans want their unfair, continue wrong game?

Motto: "It would indeed be desirable for us to hear a clear answer to this." (Iowa "Church Gazette," Dec. 1, 1874.)

"But they will not continue for long, for their foolishness will be revealed to everyone, just as it was to him," writes the holy apostle Paul about certain people. (2 Tim. 3, 9.) However many cunning plots and clever tricks, the apostle wants to say, the false teachers may use for a time to give a good appearance to their foul cause, the time will come when their false teachings and their glittering distortions will finally be recognized and rejected by all righteous people. "Satan," writes Luther (Walch 7:138), "is a thousandfold artist, and is always inventing new calumnies, so that no teacher and preacher can adequately guard against them by any certain rule as to what or how one should answer. For he is always ready to force out of every word new reversals, and his wickedness is infinite. And so it happens that everything that one had prepared for beforehand is destroyed, and in the accusation something completely different comes about than we would have intended. In our times we have such examples in many devious and harmful people, who know how to decorate and make honest all their speeches and deeds, however evil they may be, with extremely apparent arts and beautiful figures of speech, and, on the contrary, to slander others' good words and deeds by these very tricks, so that not only the listener but also even the defendant is almost forced to consider his cause suspicious. Therefore, it is quite impossible to foresee their calumnies beforehand, and he who seeks to prevent them gives himself vain worry and grief. But the Holy Spirit, if he is with us, will destroy their endless and ever-renewing calumnies; he will refute them and free us from them

trusting in Christ and in humility, or to despair of one's own strength and to cast all care and sorrow entirely upon him, because he himself makes the promise when he says: "It is your Father's Spirit who speaks through you." Therefore we have here a thorough comfort, that we are assured by this divine promise that our slanderers (even if they can disguise themselves in a thousand different forms, and are still so cunning, and give the greatest appearance of themselves) will not work, but their foolishness will be revealed to everyone, as Paul says 2 Tim. 3, 9, because the Spirit of our Father is present and stands by us. Thus Christ always overcame the most cunning plots of the Pharisees, Peter the sorcerer Simon, with whom he had to deal, Paul his false apostles."

But may we apply what St. Paul and Luther say about the false teachers of their time to the lowans? Are they not completely different people? Are they not, according to the testimony of the "trades and books," thoroughly honest and without the slightest trace of cunning plots or devious artifices? Would that God were so! How would we be pleased if the "Handel and Books" really were

gave a favorable testimony for them! For even if the lowans had set up many wrong propositions and fought for them as true jewels of Lutheranism, but otherwise revealed a purified and honest mind, we could still cherish the hope that with God's help they could once again be completely convinced of their error and then become as zealous and honest advocates of the truth as they have been advocates of error up to now. Unfortunately, however, the most irrefutable facts force upon us a completely different opinion of the lowans, so that we find the word of the apostle to fit quite exactly also the lowans and their mischievousness and deceitfulness: "They will not go the length of it, for their foolishness will become apparent to everyone." And that the quoted words of Luther from 1538, which probably refer to Bucer's and similar people's "misunderstandings" and dodges, also apply to the lowans, has already been sufficiently demonstrated in our examination of the so-called Iowa "misunderstandings".

Almost from the first beginning of the dispute between Missouri and Iowa, it became apparent that it was not only a matter of this and that error in doctrine or of individual errors in their ecclesiastical position, but of quite other differences. The gentlemen of Iowa revealed quite early a spirit of dishonesty and untruth, a tendency to play false games, which forms a far greater partition between us and them than any doctrinal difference between us. For how shall we call it but dishonesty and false play, when Iowa once boldly denies above the other that it has taught what it has really taught in clear, very scanty, and unambiguous words; when it further imputes to us Missourians doctrines and assertions which we have never and nowhere uttered; when it is always shifting the point of controversy anew; when it refers to main articles (as, e. g. the one in the "Lehre und Wehre" against the supports of the modern theory of the open questions, and so many others) hardly a syllable in reply, on the other hand, it always invents or fabricates new points of attack; when it reports quite open, shameful distortions of our doctrine and ecclesiastical position to Germany; when it finally, with great audacity, represents the Norwegians, who are in fraternal communion with Missouri, as having completely "fallen away" from the Lutheran doctrine of justification, and yet refuses to furnish proof of this; - how are we to recognize and call all this other than shameful lies and deceit?

And as often as such blatant dishonesty and dishonest plays have been held against the lowans, have they ever recognized their wrongdoing? Have they ever repentantly recanted and retracted their misrepresentations? Have they ever reformed and in their polemics later at least endeavored to present the point at issue in accordance with the truth and to adopt an honest procedure? - Not even a trace of it! But again and again the same dishonest, false game, always new tricks, new cunning plots, new revelations of their dishonesty by new intrigues.

We know quite well that perhaps some who read this will secretly sigh or loudly exclaim: What spiteful, inconsiderate, personal polemics! What "coarseness and bitterness"! What lack of all "moderation and mildness"! Some think

perhaps even that we thus only deliver weapons into the hands of our opponents. Well, we grant our opponents all the weapons they may think to be able to take from this "clear answer". We know in advance that we have nothing to fear from these weapons. Therefore, nothing would be more "desirable" to us than if our lowans would thoroughly try to prove from the existing documents of the dispute between us and them that we Missourians are doing them an injustice by accusing them of dishonesty and untruthfulness, lies and deceit and similar evil things.

Only, as already said, one should conscientiously consider the "trades and books" in such an attempt and not merely indulge in empty phrases and unproven assertions! - Our opponents have certainly read the essay on their alleged "misunderstandings" (in No. 9, 11, 12 and 15 of the current volume of the "Lutheran") with some care. Should they really not have found this detailed reckoning with them clear and German enough? Should they "really" have "misunderstood" our intention and our meaning again? We really can't believe that, because we had proved to them in a documentary way that they were guilty of an unfair, false game in a whole chain of plays. We had seriously endeavored to publicly and in the most unapologetic manner pillory their futile excuses and pathetic dodges, in order to force them to finally give us a clear drink of wine. We had seriously reproached them for their dishonest way of fighting so far, and now we thought that they would at any rate feel urged not to let this accusation, which had been brought against them so often, sit quietly any longer, but to eliminate it either by a convincing refutation from the "trades and books" - which was of course impossible - or by a remorseful confession and promised improvement for the future. We had brought the whole state of affairs for the lowans to a simple either-or: either to recognize our documentary proof as valid and to honestly and openly admit their previous dishonest game, or to present the proof from the "trades and books" that our presentation of evidence was mistaken and that our accusation fell. But - how wrong were we in our expectations! Neither of the two has taken place! To our examination of the so-called "misunderstandings" from the files of the dispute, to date, after four full months, there has been no answer, no attempt at a refutation. Our opponents obviously do not find it advisable to even dare to attempt to prove their grandiose assertions and to invalidate our counterfeit proof from the "trades and books". We can well imagine why they prefer to be spared this trouble. We know very well that even by the mere attempt of such a refutation they would only pull the cart deeper into the mud and put themselves even more in the pillory as dishonest spirits in the eyes of all honest people. - We are not forgiven for speaking as "clearly" as possible, because this is only "desired" by the lowans, who have gained some respect for "misunderstandings", and we ourselves consider it to be "desirable".

In any case, we consider it our Christian duty to be as clear and unambiguous as possible in our dealings with such opponents.

While Iowa, however, wisely refrains from challenging our documentary evidence from the "trades and books" in any way, it continues to play its old dishonest game as before, only that it appears somewhat shy and tame. It seems to us, in fact, as if the spokesmen of the Iowa Synod were pretty much in the position of commanders who realize that their army camp is surrounded and locked up, and that sooner or later it will only be a matter of the conditions of surrender, which is why they are now anxious to break through the enemy ranks by cunning or force and to save at least a part of their besieged army. Our opponents therefore also make such desperate outbursts now and then, but always betray that they are still quite the old ones, who can fool the people with such a beautiful "blue haze" and at the same time pretend to be so innocent, so lambl-like, so peace-loving, as only such anti-Missouri lowans are capable of doing.

Since the lowans now consider it advisable to let the so-called fatal "misunderstandings", which are said to have taken place here in America and have been duly illuminated by us, rest completely on themselves, they are all the more eager to seize the part of Pastor Diedrich and the Immanuel Synod in Germany against "some Missouri-minded pastors" and in this way to let their old art of "camouflaging and covering up" shine again. Thus also the Iowa "Kirchenblatt" of the first of December brings a longer report about the Immanuel Synod and adds remarks about Iowa's position towards Missouri. It says quite naively and innocently: "That is, after all, basically the whole dispute between us lowans and Missouri, because we said, these and those things find open, that is, not church-dividing? Questions!" - What astonishing audacity it takes to so shamelessly distort a matter that has only recently been put into perspective! After all, it has been clearly explained what the controversy about the "open questions" theory of the L  he-Iowa "direction" has been about from the beginning and what it is still about today. In spite of all this, G. F. (Gottfried Fritschel) now claims in the "Kirchenblatte" that the "whole dispute" (!) between the two synods was "basically" only that, whether "these or those things" (so no matter which ones they were) were "open, that is (!) not church-dividing questions". Further, the doctrine of open questions is said to have had nothing to do with it, while the real point of contention between Iowa and Missouri is this: whether **all doctrines** not concluded (or symbolically fixed) in the symbols of the Lutheran church, **precisely because they have not yet been symbolically fixed by the church, are to be regarded as undecided, left open, doubtful, unfinished, hanging in the balance, which are therefore to be left to the conscience of the individual and to the doctrinal freedom in the church!** That this was the real

point of controversy, which, considered as a principle, separates us as much from Iowa as from the Pabst Church, we have irrefutably proved in the essay on the "Misunderstandings"; - but Iowa does not say a word about this article, it seizes upon it.

'not with one syllable, but only repeats with shameless impudence his previous as untrue as dishonest assertion! *)

But it can do so beautifully innocent and pious. It continues: "And if our Missourian friends" (?) "claim that they have never considered and looked at these questions as church-dividing, then we do not want to quarrel with them" (!) "about what was or was not their opinion in former times" (!) "but if they only now do not want to treat these things as church-dividing, then we can keep peace and friendship" (!) "with each other on this present agreement. Here, indeed, a dishonesty is expressed, before which one must be horrified. Or not?! Then out with the documentary evidence that "Missouri has given way, but Iowa has remained firm, that Missouri has given way, but Iowa is still standing"! Out with the proof from the "trades and books" that not Iowa has modified and changed its position, but "Missouri has adopted the Iowa principle"! We really do not want to "quarrel" about our Missouri honor. But if we are to "keep peace and friendship with each other," we must first of all be able to gain the hope that we are dealing with honest people. But as long as you, gentlemen of Iowa, can neither prove that our documentary discussion of the facts can be invalidated by your false play from the "trades and books", nor do you honestly and openly want to admit what is so clearly evident, namely that you have only wanted to cover up, cover up and make honest your previous erroneous opinion with empty pretenses, so long we can consider you nothing but dishonest spirits who only do not want to have erred, but still talk their way out of it, decorate and preen. If this is now not "clearly" and German enough spoken, then we know at least for now not to make it better.

So much in general. However, in order to make our "clear answer" complete, we must also give some consideration to the specific question which must have given rise to this new attempt in the art of "palliation". The "Kirchenblatt" reports that "several Missourian-minded pastors" in Germany have refused to have communion with Pastor Diedrich and the Immanuel Synod, and that they (or Pastor Hein) have thereby caused a "grave and heaven-sent

*) Iowa does not want to have yielded, but to have remained veste, and it claims that we Missourians have changed and adopted their Iowa principle. But what will Iowa say now, after even its "fathers" in Germany find that it is Iowa itself which has yielded and changed its standpoint? Inspector Baur writes in his "Kirchliche Mittheilungen" (No. 9, 1874) about the Iowa Synod Theses of last year: "It is a question of whether they (the Iowa Synod) have adopted the principles also published in the Luthardtsche 'Evang.- luth. luth. Kirchenzeitung', concerning the relationship of the Iowa Synod to the Missouri Synod, as the now valid (!) actual (!) confession of faith of the Synod on the side, and as far as sentence 6 and 7 are concerned, as the authoritative and guiding principle of the Synod in this dispute, in contrast to the principles to which the Synod declared itself in its report of 1858 (!) Our friends will consider this again, also what has become historically different with them (!) than it was before. Otherwise they might be reproached for having got into a certain ambiguous position (!) by publishing the sentences mentioned." We are eager to see how the Iowans will now defend themselves against Inspector Baur, and whether they will also claim from him that he has left his "old position" or only "strangely misunderstood" them.

[189] sin" (!) by having "wantonly" (!) erected a schism. And after it has thus given vent to its Iowa indignation over this "heaven-screaming sin," it continues: "One hears" (?) "more recently" (?) "repeatedly that Professor Walther declares that these and those doctrinal differences, as, for example, also in the doctrine of the ministry (as the difference came to a head, for example, between Pastor Brunn and Hein on the one side and Pastor Diedrich, generally of the Immanuel Synod, on the other), are not church-dividing; the spokesmen of the Missouri Synod do not want to have it said at all that they formerly" (!) "treated the matter in this way, and they say that they are being slandered if it is suggested to them that they ever made a reason for church-division out of these differences." - So much for the "Kirchenblatt." - While our examination of the notorious "misunderstandings" had illuminated the vain boast that Missouri had given way, but Iowa still stood veste, **from the records of the dispute** and branded it in its nullity, Professor G. Fritschel now dares to raise this same charge anew, without citing even a shadow of evidence from the "trades and books". He relies on the old proverb: Calumniare audacter, semper aliquid laeret, i.e.: Slander only confidently, something always remains! But what does he mean by the mysterious expression: "Recently one hears repeatedly that Prof. Walther declares" etc.? The "Kirchenblatt", as the organ of the Iowa Synod, should have the goodness to adhere to what is publicly said or written in the public doctrinal dispute between Iowa and Missouri, and not rely on unreliable hearsay in such important matters! Or has such a statement by Professor Walther been anywhere to be read in the "Lutheran," in "Lehre und Wehre," or elsewhere? We would like to know where such a thing should have been declared. Why does the "Kirchenblatt" not prefer to respond to the detailed articles in our public papers, which refer precisely to the "trades and books of the day", rather than to talk so secretively about what "one hears in recent times", and what is more, "repeatedly"? For if our previous public illuminations and proofs of the dishonest, false game of the Iowans should not have been "clear" enough, then we would not like to let the effort be wasted to help up any deficiencies on this side with even greater clarity. But first of all, the "Kirchenblatt" should stick to what can be read publicly in black and white about the alleged Iowa "misunderstandings", and not come to us with its: "One hears! one hears repeatedly!". We would have a lot of work to do if we wanted to publicly find out from the Iowans about everything that one hears from them, even "recently and repeatedly". Even the "Kirchenblatt" no longer speaks so hastily and boldly of our "old (!) standpoint" or of "spreading the deceptive assertion (!!), as if one did not make the respective differences church-dividing". We have indeed done everything possible to deal with Iowa in the most unequivocal way. Why, then, does it want to escape the obligation to give a direct, round answer to our defense and accusation through new back doors? Let each reader judge for himself, both the uninitiated and the inclined, whether the conclusion is not unambiguous.

Either the spokesmen of the Iowa Synod have a good conscience in their fight against Missouri - in which case they need not be afraid to heartily attack our articles, which are supported by documentary evidence from the "trades and books"; or they are still afraid to make this attempt, in which case they do not have a good conscience! Understand?

We cannot understand, by the way, how it is our fault that Iowa addresses to us the reproachful words: "It would be desirable for us to hear a clear answer to this question"! Have we Missourians ever before, when answering such a question or the like, given a vague answer? Have we ever been accused of not being quite forthcoming with our language as Missourians? Have we ever been accused of keeping our opinions to ourselves? Or should we somehow have given rise to the fact that Iowa is now still in the dark as to whether we approve or disapprove of the position of our brethren in Germany, Pastors Brunn, Hein and Ruhland, on Pastor Diedrich and the Immanuel Synod? Well then, let the "Kirchenblatt" know that in this matter we take exactly the position that has been taken by our brethren in Germany. Is that "clear" enough?

If, however, Iowa, with his challenging question: "whether we approve or reject Hein's procedure", - should mean: whether we would immediately exclude anyone who is still in doubt about the expression: "transfer of the ministry of preaching by the congregation", or whether we would deny him communion, then we again cannot understand how Iowa could get the idea that we would proceed in such a tyrannical way. We have often enough explained that a great distinction must be made between those who, out of mere weakness, are still caught up in certain prejudices, and those who consciously hold and defend an unbiblical and un-Lutheran doctrine, while slandering and blaspheming the pure doctrine. This distinction we now also maintain with regard to the so-called "Missouri doctrine of transmission" and our relationship to Pastor Diedrich and the Immanuel Synod. However, we are firmly convinced that this doctrine is clearly and firmly founded in God's Word and is also known clearly enough in our symbols, even if not in express words (*expressis verbis*), nevertheless in the sense and opinion (compare Müller's symbolic books, 341. 342.). And if someone, as Pastor Diedrich has done (in part in an extremely unjust and spiteful manner), decisively rejects this teaching and attacks it as false doctrine, we cannot have communion with him, if only because we would not be able to pretend with him if he wanted to acknowledge us as a dear brother. We are, however, far from immediately declaring church fellowship with those who are otherwise in heartfelt agreement with the position which our church takes in the doctrine of the ministry of preaching against the Roman, Episcopalian or Grabauian error, but who still have their reservations or ambiguities concerning the expression "transfer" due to ignorance of the context of the doctrine. However, we can therefore neither consider the doctrine, which finds its intensified expression in this slogan, nor the expression itself, which is used by our best theologians, as something completely indifferent or as a mere "open question", which is not yet clear.

of doctrinal freedom in the Lutheran Church. For the expression has become a shibboleth in our time, by which one can as a rule immediately recognize whether someone still holds to the old biblical and symbolic doctrine of the office of preaching, or whether he pays homage to a false and basically Roman doctrine of office.

If now even the present answer should not be clear enough for the "Kirchenblatt", we are gladly obliged to give further information to possible inquiries, but only under the condition that the "Kirchenblatt" first gives a round and clear answer to our article about the "misunderstandings", because - "it would indeed be desirable for us to hear a clear answer to it"! A "clear answer" we say with emphasis; for we ask nothing for such an answer, in which one jumps over the proofs like a rooster over burning coals! If, however, the Iowans want to pass over all the articles in which we deal with the actual main point of the dispute and our whole position on it in detail, and only catechize us, if it suits them, about possible occurrences in Germany or about other side issues, then they may know in advance that we are not at all willing to dignify them in such a case with any answer, be it a clear or an unclear one. Hopefully we will not be misunderstood in this!

We do not overestimate the importance of the doctrinal questions which have been at issue between Iowa and Missouri, e.g. chiliasm, the double resurrection of the dead, the double future of Christ, "open questions," the position on the symbols, Antichrist, etc.; but we say it frankly: More than all these doctrinal questions, Iowa separates us from the dishonest game which it still plays today, the dishonest spirit which it reveals again and again. It offers us "peace and friendship", but we have to ask it very much to stay away from us with its friendship as long as it does not want to be honest and act honestly. And if today the spokesmen of the Iowa Synod declared themselves to be in agreement with us on all points, we would have to say to them: "Unfortunately, we cannot trust you as long as you do not publicly recant your previous teachings and explain yourselves satisfactorily because of your previous dishonest, false game, for we would always have to fear that the "present agreement" would dissolve into misunderstandings at the first best opportunity, and that the gentlemen of Iowa would only have led us on a fool's rope. We could also have no fellowship with people whom we have repeatedly reproached publicly for their evil deceptions and plays, but who do not say a syllable in reply without becoming hypocrites themselves, they may now declare themselves as orthodox in doctrine as they wish. Or does Iowa think that we would also commit a "flagrant sin" and "wantonly set up a schism" if we refuse the brotherly

hand to people who have sufficiently revealed themselves as dishonest spirits and have not repented in spite of reproof? - —

We cannot believe that there should not be people in the Iowa Synod who see and realize how the matter really stands with the question from the old and new point of view, and that it is really quite a common lie and deception when the Iowa spokesmen repeatedly claim that there have been

Missouri "yielded", "dropped its principle", "retracted its assertion", "adopted the Iowa point of view", etc.; Iowa, on the other hand, remained veste. We must now sincerely and earnestly ask such people not to make themselves guilty of other people's sins by their silence, but first of all to reproach those who pretend such untrue things and publish them in the organ of the Iowa Synod for their great injustice, but if this should be of no avail, to come forward publicly with their protest and testimony. They owe this simply to the love of truth and the dear church peace. If, however, in spite of their clear insight into the true facts, they still allow these rotten, unclean things to go on like this out of complacency or fear of man, they may well see whether they will not one day have to bear the blame when the rift between us and Iowa grows ever wider, and when God finally departs from their fellowship altogether.

So we ask Iowa a simple question: How long will it continue to play its dishonest, false game? - May we expect a clear, unapologetic answer?

S.

To the ecclesiastical chronicle.

I. America.

Should church assets be tax-free? This question is now being discussed in many church and political papers. As we see from the "*Lutheran Observer*", an American church paper, "Advance", has come out against tax exemption. The reasons which this paper gives for its opinion, which the "*Lutheran Observer*" does not like at all, but which cannot be refuted by it, are something like the following: If there were no tax exemption, "it would make complete our American system, according to which state and church are separate, by removing what had hitherto been in conflict with it." It would place the churches on the same footing on which they found themselves in the early days of the Christian church, namely, independent of the state in every respect and in no way the recipient of benefits from any power outside its domain." As a third reason, the aforementioned paper asserts that taxation of church property "would free taxpayers from burdens unlawfully imposed upon them and from something that oppresses them, namely, helping to promote faith and ceremonies of which they have an abhorrence."

G.

Methodism and Freemasonry. Letters from a member of the Methodist Church, a farmer, in which he cancels the Methodist paper and renounces the Methodist Church, we learn the following: "I know that most of the preachers of the Methodist Episcopal Church are Masons. Nineteenths of the preachers in the Rock Riverconference are said to be Masons. I hear that you have one in the book business. He was opposed to anything being said about Freemasonry at the conference last year. If the

If the Church tries to cover up the abominations of Freemasonry, which have been uncovered by hundreds of people who have been members and know exactly how it stands, and people who occupy a high position in the Church say they know nothing about it, this is a disgrace for them, since they could know it if they wanted to. And now that it is so obvious

is that Freemasonry controls the annual and general conferences of the Methodist Episcopal Church, it is to be wondered at that such abominations in the church be

from one end of the country to the other. - That the Methodists do not respect the testimony of the Lutherans is sad enough, but if they also oppose testimonies that are given against them from their own midst by awakened consciences, then woe to them! God is not deceived by the mask of their "holiness". He says: "Obedience is better than sacrifice. Because you have rejected the word of the LORD, he has rejected you also. 1 Sam. 15, 22. 23.

G.

II. Abroad.

Union of the latest time. In Germany, a devotional book for everyone has been published under the title: "The Golden Words of the Bible". The Old Testament was written by a Jew who no longer believes anything, a so-called Reform Jew, and the New Testament by a Protestant pastor. The other day, when the Protestant association had its annual meeting in Wiesbaden, a Brahmin (a pagan idol priest) from India also gave a lecture, which was received with great applause. Thus the union between Protestant Christians, Reform Jews and Reform Pagans is established.

Free Church. As often as the state church issues decrees that violate conscience, the opponents of the Free Church are often struck by the thought that the Free Church is better than the state church. Thus, among others, the editor of the Pilgrim from Saxony belongs to the determined opponents of the Saxon separation; But when the Oberkirchenrath in Berlin made highly conscientious demands on the pastors under his authority concerning the church blessing of civil marriages, even those contravening God's Word, while the free church Oberkirchenkollegium in Breslau showed its pastors how to act in this matter without violating their conscience, the editor of the Pilgrim from Saxony wrote in the number of November 1: "A new proof (of the fact that) the church is not a state church. November: "This is a new proof that, as things stand today, the Free Church undoubtedly has the advantage over the national church; for it can certainly be oppressed and persecuted, but not spiritually gagged and principally (according to the principle) botched by the characterless arbitrariness of an authority which itself hardly seems to know anymore to whom it belongs and whom it has to serve". - And yet, according to the pilgrim, one should not leave the national church! Isn't that wondrous? W. [Walther]

Wholesome determination.

Some years ago, a man had to decide whether to preserve his life and part with the gain of a lifetime at that price. He was a gold miner

returning from Australia and standing on the deck of a ship now facing the shores of home. Many others of his comrades were with him, and they hoped to see again in the morning the wives and children they had left behind, and then to realize the brilliant dreams they had had on their long sea voyage, namely to spend the evening of their lives happily in the beloved homeland, and to live on the savings they had collected in laborious years in the gold mines. But a proverb says: between the cup and the lips there is still much room for misfortune. Night came and with it a storm, in which not only the ship but also much wealth and hope failed. When day broke, a terrible scene appeared, death stared everyone in the face. The sea was rolling in waves as high as mountains, and no boat could venture onto it, although the shore could be seen in the distance, on which hundreds stood wailing. There was still one way out. Of course for the pale women,

the crying children, for weak and fearful men there was no hope: but a brave, courageous swimmer, trusting in God's help, could make an attempt to win the shore. A man was standing on the deck. He tied around his loins a heavy leather belt filled with gold, which he had earned through hard labor. Others were with him and were doing the same. One after the other jumped over the deck into the roaring sea; but after a short, terrible struggle, one after the other also disappeared under the waves: the gold they had tied around themselves pulled them into the depths. Our man, however, of whom we speak, looked after them, slowly loosening the heavy belt from his loins, in which he had bound his gold and his hopes. He wanted to buy himself an estate, an easier life, respect and all sorts of other things. And how much trouble he had taken, how much hardship he had endured! The sweat of his face, the hopes of his days, the dreams of his nights - everything lay in this belt. If he leaves it behind, he is a beggar; if he keeps it, he must die. He cradles it again in his hand, looks at it long and sadly. Then, with determination, he throws him out into the raging sea. Wise decision! The belt sinks, and now he himself jumps after it into the roaring waves, not to sink, but to swim toward the shore with strong arms, his burden removed. He fights manfully for his life, comes again and again on the foam-covered crests of the waves and reaches the shore happily! Well done, brave gold digger! That was good determination. But if a man gives all he has to save his life, how much more should he give all he has to save his soul? Better to lose the gold than God! Better to carry the heavy cross than to lose the heavenly crown ! (Evang.-kirchl. Anzeiger.)

The "Union" separates.

When Spener's son-in-law, the Leipzig professor Dr. Adam Rechenberg, was once asked by King Frederick the First to declare himself in favor of the union, he replied: "I fear that the peace brokers will make four churches out of two. This fear was only too well founded; the church, writes Grote in his "What is Union?", was "not united, but divided" by the false union. It cannot be denied, of course, that when the Union was first introduced in Prussia, it was done in the good opinion of resisting the disintegration of the Church into more and more sects. But just as the good opinion of men, if it was not drawn from God's Word, usually brought about the opposite of what it wanted, so also with the introduction of the Union. It was intended to heal the rift between the Lutheran and Reformed Churches, and it has only made it larger; it was intended to prevent the emergence of more and more sects, and it now stands there only as one more sect next to the old ones; it was intended to unite, and it has only divided.

W. [Walther]

Apt answer from a Lutheran farmer's wife.

When the Prussian Privy Councillor Eilers visited his pious mother, a farmer's wife from Oldenburg, for the last time, the 90-year-old woman asked him: "I have heard that the King of Prussia has put Lutherans and Reformed people into one pot; have you also let yourself be stirred into this mush? Instead of answering this, the Unirte Herr Geheime-Rath, as he thought, very cunningly asked the counter-question: "Whether it was their

would be disturbed if, for example, the Reformed yarn merchant in her village, whom she knew and who was known to be a pious man, stood by her side at the altar to receive Holy Communion in communion with her? Quickly the old woman, who evidently understood her catechism better than her learned master son, answered, "God forbid; for then he would be Lutheran!" - The simple-minded good Lutheran knew quite well that whoever goes to Holy Communion with Lutherans indicates that he is a Lutheran or at least wants to be regarded as such.

W. [Walther]

"Do not be deceived; God is not mocked."

This eternal truth of our God has again been confirmed recently in a truly frightening way. As the local newspapers report, a certain G. . had his life insured for a high sum. Now his wife and brother claim, with his permission, that he has died. But the insurance company in question does not believe this. Thus, a lawsuit is filed. The testimony of a friend is the deciding factor. The insurance company is ordered by the court to pay the insurance sum, but it does not pay the money, but appeals to a higher court. During this time, the deceased, but still alive, must hide under false names. The brother and the friend have to maintain him, and that in the most abundant way, because he wants to live well during this time. What happens? The good friend sets out, seeks him out and murders him. Then the lie that was claimed and sworn to in court became the terrible, bitter truth, for God does not mock him.

At the same time, however, one can see what ungodly and dangerous nets and ropes invented by the devil the life insurance companies are. This is not the first time that they have been the cause of fraud and murder. Therefore, dear Christian, be warned against them. You shall and can recognize them by their fruits. C. M.

In the Kingdom of God, war is better than false peace.

When, at the Imperial Diet in Augsburg in 1548, the Imperial Act was passed around in the hall for signature, according to which a false union was to be formed between the Lutherans and the Papists, Margrave John of Brandenburg threw away the pen presented to him with displeasure and said: "I will never accept this poisonous mixture. Better a sword than a pen; better blood than ink!" On the very same day, he left the Diet by order of the enraged emperor and rode out to the gates of Augsburg with the firm resolution not to submit to the tyrannical formula of faith called the Interim. - Thus Grote tells in his writing: "What is the Union?"

Miscellaneous.

Usury. From a local political newspaper we find that the people of the United States have to pay \$296,050,000 (say: two hundred and ninety-six million and fifty thousand dollars) annually for the so-called interest on securitized federal, state, city and county, and railroad debts. With the interest still further paid to banks or private individuals, this makes, according to the approximate estimate of that paper, the sum of

\$450,000,000 (say: four hundred and fifty million dollars) annually! Hereafter you, dear reader, may see what a burden, nay what a curse, usury is to our country. While our country sighs under it and can hardly save itself from going under, the creditors rub their hands together and, without lifting a finger, pocket the enormous interests, to which much blood sweat of working people is attached, as honestly earned money.

W. [Walther]

Modern blasphemy. The social-democratic "Volksstaat" recently contained the following blasphemy: "Of two things one: Either there is no God, and then we can change the old laws as much as we like. Or there is a God - and then we would be glued, however. Fortunately, however, no one has yet been able to prove the existence of God; ergo, we must also assume that 'morality' and 'law' - like their opposites 'immorality' and 'injustice' - are made by men and can therefore also be changed by us according to need."

Inauguration.

Rev. Andreas Schmidt, called by the two congregations in Osage County, Missouri, was installed in his new office on behalf of Praeses Bünger by the undersigned on the Listen Sunday after Trinity. P. Weseloh.

Address: Rev. Lotunicht,
600x>"r Lill, Ossxs Oo., Llo.

Mission Festivals.

On the 15th Sunday after Trinity, September 13, the congregation of the Rev. I. T. Bötticher at Mount Pulaski, Ill, celebrated their mission feast. In the morning the undersigned preached "nd in the afternoon Mr. Pastor Bötticher. The collect was O39.00.

And on the 17th Sunday after Trinity the congregation of the undersigned celebrated their mission feast. The sermon in the morning was preached by Rev. Th. Bensen of Springfield, and in the afternoon by Rev. I. T. Bötticher of Mount Pulaski. The collect was O47.25, which was designated for the inner mission.

Lincoln, Ill.

H. Meyer.

To the message.

According to the Congress law, the sender of periodicals has to pay the postage for the same in advance, starting January 1, 1875. For the "Lutheraner" this amounts to 10 cents per volume. **Therefore, those readers of the "Lutheran" who receive it by mail will have to pay 10 cents more, i.e. \$1.35, for the next, the list, volume.**

All those who are still in arrears with the payment of their subscription amounts are hereby kindly requested to send them in immediately.

M. C. Barthel, Agent.

Conference - Displays.

The quarterly conference of the teachers of St. Louis and vicinity will be held, s. G. w., on the 30th of December at the school of the undersigned. H. First.

The general teachers' conference of Cleveland and vicinity will meet, s. G. w., at Cleveland on the east side, December 28th and 29th. H. Loßner.

The Cleveland Specialconference meets, s. G. w., January 5 and 6, 1875, at the home of Rev. H. Wyneken, Cleveland (west side). I. Rupp right.

The Northern Illinois Conference will hold its next meeting from January 5 to 7, 1875, at the home of Mr. Past. Reinke in Chicago.

NL. To get to Mr. Past. Reinke, take Milwaukee ^vs. Loos" (or omnibus) to kau- lina Ltrsot or to No. 730 Llllvaukso ^vo.

G. Traub.

The mixed pastoral conference of the third district of Minnesota meets, s. G. w., January 5 and 6, 1875, at the home of Rev. Ahner, in Nicollet. - Subject of discussion: conventicles.

On Monday, January 4, until the afternoon in St. Peter and in the evening of the said day in Nicollet station carriage will be ready to pick up the Conference - members.

K. F. Schulze.

The Concordia Conference will meet, s. G. w., from Tuesday, January 5, 1875, afternoon 2 o'clock until the evening of the 7th at the home of Pastor K. Walz in Sharpsburg. - All who intend to attend the conference and wish to be accommodated should notify the pastor as soon as possible. W. Ch. H. Lübker.

Changed conference - display.

The St. Louis District Pastoral Conference will be held at CollinSville from Friday, January 8, to Monday, January 11, 1875, rather than from the 5th to the 7th, as previously indicated. The paper to be discussed is: "The Evangelical Lutheran Church the True Visible Church of God on Earth," and a paper on Luther's preaching style. Those who intend to attend the conference are asked to notify the pastor in advance. W. Achenbach, Secretary.

Received in the Middle District Treasurer's Office:

On the synodal treasury: From Past. Heitmüller's congregation on Clity \$8.25. Past. Jäbker's congregation in Adams County \$28.00. Past. Hochstetter's Gem. in Indianapolis \$34.15. From Teacher Riemer's in Aurora \$1.00. Past. Germann's Gem. in Peru \$6.06. Past. Hilds Gem. in Woodland \$3.55. Rev. Siegers Gem. in Huntington \$17.67. Whose Filial Gem. \$1.33. Rev. Sieger \$1.00. C. Ph. Germann at Van Wert \$1.00. Past. Sauer's comm. at Dudleytown \$23.50. Past. Hieber's comm. in Dean" County \$6.00. Past. Seitz's Gem. in Noble County \$12.35. Past. Knief's Gem. in New DetleSau \$12.86. Past. Krafft's Gem. in Defiance County \$3.65. N. N. in Liverpool \$1.00. Past. Kühler's church in Lancaster \$20.00. From the Women's Association in Evansviue \$10.00. From Marie Tschoppe there \$2.00.

On the emigrant mission in Baltimore: From Past. Schöneberg's congregation in Lafayette \$11.25. From the communion coffee of St. Thomas' and St. John's congregations of the Rev. Grüber \$5.00. From N. N. in Liverpool \$1.00.

For poor students in Fort Wayne: From Mr. C. Schreiber in Cleveland \$5.00.

For the deaf and dumb in Royal Oak: From Past. Jäbkers Gem. in Adams County \$22.00. Past. Krafft's St. Michael's comm. \$1.20. Philip Peter 35 cts. Past.

Krafft's St. Jarobus Gem. \$4.50. whose St. John's Gem. \$3.50. Past. Wichmann's congreg. in Farmers Retreat \$10.00. Wedding Collecte at Joh. Burkhardt \$16.65. From N. N. in Liverpool \$1.00.

For poor students in St. Louis: From two congregations of the Past. Weyel in Darmstadt \$24.20.

To the seminary household in St. Louis: From Past. Schwan's congregation in Cleveland \$103.02. Past. Wyneken's comm. there \$54.25.

On the orphanage near St. Louis: From Rev. Schlesselmann's Gem. in Hamilton County \$5.50. Rev. Mohr's Gem. in Holland \$2.50. Joh. Lunz in Wapakonetta \$5.00.

For internal mission: one-half of the mission fixed Collecte in Defiance \$53.50.

To the widow's fund: From teacher Riemer's school children in Aurora \$1.25. Charlotte & Auguste R. there \$1.00. H. F. L. there \$1.75. Pack. Zagels Gem. at Fort Wayne \$11.23. Past. Zuckers Gem. at Defiance \$11.75. Mr. M. Viebach there \$1.00.

For the emigrant mission in New York: One quarter of the mission festival collection in Defiance \$26.75. High- crits collection at Mr. Barthel by Past. Steinbach \$2.60. From Past. Krafft's St. Johannis-Gem. \$4.69. Its St. Jacobi-Gem. \$3.78. Missionsfest-Collecte in Farmers Retreat \$21.41. By Past. Schöneberg's congreg. in Lafayette \$11.25. From the communion coffee of St. John's and St. Jacobi congregations of the Rev. Grüber \$5.00. From Past. Lothmann's congregation in Akron \$5.50. N. N. in Liverpool \$1.00. Dr. Sihler's congregation in Fort Wayne \$33.29.

For Baltimore congregation: from Rev. Lothmann's congregation in Akron \$10.00.

For those in need in Nebraska: from C. F. B. in Adams County \$2.00.

For the Philadelphia congregation: from several members of Past. Stubnatzy's Gem. at Fort Wayne \$28.25. Past. Zigel's congregation at Fort Wayne \$14.00.

From the Women's Association at Evansville \$10.00. From Past. Brackhage's congregation \$8.75.

On the heathen mission: From Past. Schöneberg's congregation in Lafayette \$4.75.

For poor seminarians in Addison: wedding collection at Mr. Kaspar von der Au \$8.10. Desgl. at Heinrich Berning \$7.00. From N. N. in Huntington 50 Cts. G. Bernhardt there \$1.00.

On the orphanage in Addison: From N. N. in Liverpool \$1.00. Past. Brackhage's Gem. \$7.20.

On the Hermannsburg Mission: From Rev. Biedermann's Gem. in Cincinnati \$15.30. Mission Festival Collecte at Farmers Retreat \$21.41. From Konrad Westenfeld at Fort Wayne \$3.00. Mrs. N. N. at North Dover \$1.50.

For Past. Brunn's institution: A quarter of the mission festival collection in Defiance \$26.75. Mission festival collection in Farmers Retreat \$21.41. From Past. Mohr's congregation in Holland \$3.00. From the mission fund of Dr. Sihler's congregation in Fort Wayne \$20.00.

On the construction fund: From Past. Biedermann's congregation in Cincinnati \$90.50. Past. Lothmann's congregation in Akron \$58.00. Past. Nützel's congregation in Columbus \$12.01. Past. Mohr's Gem. in Holland \$5.00. C. F. B. in Adams County \$8.00. Wittwe Kltnksick in Logansport \$10.00. From Delphi: of M. Carll \$6.00, I. Falk, C. Engel, I. Carll each \$5.00, H. Raiber, A. Oheim, Bro. Huchthausen, Mrs. Bachmann each \$2.00, H. Hucht- hausen, Eib, Dambeck, Bro. Niewerth each \$1.00.

Fort Wayne, Nov. 30, 1874, C. Grahl, Cassirer.

For the Lutheran Orphanage and Deaf and Dumb Institution at Royal Oak, Oakland County, Michigan:

(Conclusion.)

Past.Engelders Grm. in Pittsburg 17.75. Madame Keil there 5.00. N. N. 5.00. By Past. Fick in Boston: by G. Bruns 2.00, H. W. Wagenfeld, H. Fahrenholz, I. N. Peterson each 1.00. In Past. Daukworth's parish in Detroit also collected: from Joh. Schmidt, H. Lehnhard, H. Ludemann, W. Dahlmann, Ludwig Schulz, Lehrer Hilpert, Albert Folian, Fr. Wottke, H. Bank, Ferd. Detlaff, Ferd. Kallis, Eh. Schröder, W. Kühl, Ludw. Bruder, Joh. Grüß, W. Kossin, W. Pagel, Chr. Dümmel, C. Keding, Fritz Schuknecht, I. Schade, Friedr. Kulow 1.00 each, W. Peters, Joh. Zins, Karl Hummrl, G. Maas, Aug. Botb, W. Mielke, Wilke, Ch. Sotzke, Joh. Riefstahl, H. Trilk, Fr. Döschner, Herm. Grüß, Aug. Chiwanskp, Th. Salow, Chr. Berg, Andrew Dobbert, Jak. Koch, Wilhelmine Dobbert, Louise Kunstmann, Heindr. Mü- tbel, Joach. Mützel, G. Zink each 50 Cts, Aug. Lipke, Henriette Weiland each 2.00, Joh. Key, Joh. Peters, Karl Schröder, Julius Liske, Marie Bohl, Wilh. Kolb, Aug. Pardaik, H. Wilke, Joh. Baumann, Joh. Genschow, Ch. Konje, Frau Busch, C. Glowe each 0.25., Lehrer Kurz 1.50, Fr. Krüger 0.55., Frz. Grütz, Johanne Harke, Ratteuke, Joh. Girke each 10 Cts, Albert Gust, Ehler 15 cts. each, Karl Rode 30 cts. By Past. Speckhard: board money from Mr. Streb in Krdallville 5.00, also from Mrs. Geesche in Chicago 6.00. By Past. Lothmann, collected by s. Gem. in Akron, 10.50. Through Pau. Beyer in Pittsburg, collected by several children, 8.00. By Past. Speckhard: from Dr. Ru- perti in New York 5.00, from Mr. Braun in Pittsburg 3.00. By Past. Darb, partial proceeds of a collection from the 8th Sunday n. Tr. Tr., 30.00. By Past. Spindler, wedding collecte at Mr. Frederick's, 10.00. On occasion of middle district synod at Past. Schwan's church collected 129.05. By Rev. Grüber at Van Wert, O., from E. Muntzinger 2.10. From Mr. Ph. I. Germann 50 Cts. By Rev. Schmidt in Saginaw City from Elisabeth Roth 50 Cts. By W. Dornfrld in Martinsville, on the 4th and Uth Sunday n. Tr. collected at St. Paul's parish 14.35. By Henry Berger collected: from John Köhn 50 Cts, Gottl. Born 5.00, Fritz Bohm 1.00. In the parish of the Rev. Dankworth by C. Niemann further collected: from Aug. Necker, Fr. Pagel, John Großing, Alb. Strelow, Fr. Flemming, W. Karsten, I. Rentner, Karl Weßling, C. Köhler, H. Wolgast, Chr. Prockerier, Ludw. Wolgast, I. Below, Fr. Schön- beck, Joh. Benzin, W. Mrosewsky, Fr. Münnich, I. Senberg, S. Dods, Alb. Drafz, Fr. Mariens, I. Burow, I. Heien, I. Bende, I. Klüner, Joh. Saß, W. Kübn, Fr. Neundorf, Chr. Brüggert, C. Korb, C. Flegge, Ad. Knapp 1.00 each, Gustav Meyer, Joh. Rentner, I. Bicscr, W. Rossow, Chr. Grüsschow, I. Schumacher, H. Kasper, Fr. Schröder, I. Pokriefke, F. Wodtke, I. Jannenplatz, I. Schnabel, Fr. Nickel, I. Nickel, W. Klüsner, Rigota, C. Lib- ginst, M. Böhm 25 Cts. each, W. Haber, Bro. Krutz, Karl Schröder, Aug. Gellers, Bro. Karsten, Bro. Senger, Aug. Lützow, I. Schulz, Bro. Ehler, Karl Knaack, W. Bregge, Georg Schlichting, W. Duck- witz, I. Severin, W. Schüler, W. Nöhrig, Bro. Oelke, I. Fegge, Joh. Reumer, C. Wacker, C. Scharf, Chr. Berendt, Fr. Doß, Joh. Grüning, Fr. Riefstahl, Fr. Riebe, Fr. Ritzlaff, Aug. Heger, Gustav Grünh, Joh. Jlefeld, I. Manzelmann, Fr. Burschein 50 Cts. each, A. Rentrr 75 cts, W. Sauer 2.00, E. Waltenberg 1.05, Gottl. Dorpatz, Aug. Wobbrock, E. Samp, G. Niemann, I. Wagner, W. Schütt 10 Cts. each, Aug. Biener 20 Cts., C. Töpke 15 Cts. From the congregation of Mr. Past. Beyer in Pittsburg 68.03. Past. Schiedt's congregation in Allegheny City 68.75. Pastor Wagner's congregation in Chicago 47.00. By Mr. Teacher Roschke 33.60 and 13.85. By an unknown person 27 Cts. Through Mr. Past. Wyneken in Cleveland 74.50. Thank offering from Marie Markworth in Wyandotte, Mich. 2.00. By Mr. Teacher Winterstein of the Virgins' Association in Saginaw City, Mich. 10.45. By Rev. H. I. Müller from his St. Johannis congregation in Minnesota, 3.75. By Rev. Hattstädt from Mr. Marx in Monroe, Mich. 2.00. By the same from Gastwirth Roßbach in Grand Haven 8.00. By Past. B.: a wedding collection 4.00, from an unnamed person 2.00, from himself 1.00. Through Past. Hörnicke from his parish 6.40, from himself 3.00. By Past, Hoffman": from his parish 3.10, from Joach. Kohlhausen 1.00. From an unnamed person in Milwaukee 25 Cts. Collecte on the 2nd Sunday after Trin. in the congregation of Herr Präses Bading in Milwaukee 53.00. Collecte in Past. Jäckel's congregation there 24.56. Of several virgins from Rev. Bremer's congregation at Oshkosh, Wis. 5 children's sashes, 2 woolen neckbands, 6 towels, 3 pairs of gloves. From Mr. Past. Jske's comm. 1 quart beef, 1 ham, 1 bush. Flour, 1 Barrel of meat, dried apples, 2 pillows, 1 Quill, 1 shirt. From Mrs. Erb in Royal Oak, 1 basket of baked goods. From Mr. Deinzer in Detroit 1 used desk. From Mr. Plumhoff, teacher, in Detroit, 11 calendars given for sale. From Mr. Erh. Kunding: 3 blankets, 25 ms. of unbleached calico, stuff for towels, linen for handkerchiefs, 15 tin bowls, 7 wash bowls, 1 quilt, 34 dozen knives and forks, s dozen spoons, 2 clocks, a number of picture books, 4 English books, writing paper, 12 dozen tablets, 2 lbs. of coffee, 1 packet of coffee, 1 packet of tea, 6 Bores Building Blocks, 1j dozen. Pen holder, calico to quilt, 5 wash stands, 4 doz. Chairs, 4 Duk. Combs, 1 wash stand from Mrs. Michelson, 4 lamps from Fritz Schwanebeck. From the branch parish of the Past. Jske to Bedford: 1 barrel and 1 sack of flour, 2 hams, 3 peck of potatoes. From Mr. Dr. Sabine 2 bottles of drops. From Mr. Julius Becker IM Pfd. mebl. From Mrs. Bruder 1 quilt, 1 blanket, 1 pillow, 2 pillow covers, 1 sheet. From Ch. Serenberg Groceries to the value of 45.00. From Mr. Stürr in Royal Oak 2 pairs of shoes. Mr. Deinzer in Detroit 1 piece of woolen stuff for shirts. By Mr. Bachmeier Christians in Royal Oak potatoes collected from the following gentlemen: Sowas 14 bushels, Bachmeier 3 bushels, Peterson 4 bushels, Schlöng 4 bushels, So- mili 4 bushels, Laich 1 bushel, an unnamed 5 bushels. From the women's club of the congregation of Mr. Past. Hügli in Detroit: beds, linen, clothing:c. to the value of 4254.25. Collecte by Mr. Runge: from Messrs. Lameron L Lyons 6 Pr. shoes. Through Mr. Past. Koch in Grand Rapids from the Women's Association in his parish: 1 Lürohsack, 3 Comforters, 1 Blanket, 17 sheets, 4 feather pillows, 6 pillow covers, 10 ms. of towel stuff, 1 pair of stockings, 2 lbs. of stocking cotton, 3 lin- ned boys' shirts, about 47 ms. of calico, 42 ms. of white stuff, 22 ms. of wool stuff, 22 ms. of cloth, 22 ms. of flannel, 4 dresses, 1 jacket, 1 dozen knives, 2 dozen forks. From Dr. Lotrop in Royal Oak, 2 bush. Potatoes.

Addendum of 1873: By Mr. Walz 3 barrels of vegetables. By Mr. Christians in Royal Oak 9 Bush. Potatoes, 60 cabbage heads, 2 Bush. Turnips. By Mrs. Christians in Royal Oak 8 ms. calicoes, 3 pairs of stockings. From Mrs. Toepel in Detroit 1 meat meascr and fork together with whetstone. From Mr. Erb in Royal Oak 14 Bush. Grain. From Mr. Stürr there cabbage and turnips. From the Women's Association in Grand Rapids 4 quilts, 2 pairs of stockings. From Mrs. Götzinger in Franken- muth about 10 lbs. of soap, 10 lbs. of lights. From Mr. Lauch in Royal Oak 15 cabbages, some rutabagas, onions and red beets. From Mr. Meinke in Royal Oak 1 head of beef and some sausages. From Mr. Pitterson in Royal Oak 1 bush. Potatoes, 1 bush, yellow turnips, cabbage heads, 1 piece of beef and some sausages.

G. Scheeler, Kassirer.

For the Lutheran orphanage zum Kindlein JESu near St. Louis

further received since August 22:

Collected by Rector I. G. Walther in Michigan: From Frankenmuth: Dr. F. W. Koch and Wittwe Stern 45.00 each, Joh. M. Hubinger 4.00, Joh. Jordan 3.00, Lorenz Lösel 2.00, Mich. Bayerlein 1.50, M. Gugel, Johann Herzog, Joh. Bayerlein, Leonhard Bernthal, Georg Konrad Bernthal, teacher Pfeiffer, A. Roth, Joh. G. Hubinger, Joh. List, Mrs. Barbara Bayerlein, Jacob Nüchterlein each 1.00, Adam Schroll 75 Cts, Joh. Konrad Bernthal, Christoph Palmreuther, Johann Georg Hildner, Gottfried Ordner, Johann S. Zehender each 50 Cts, Joh. Schwach 45 Cts, teacher Riedel, Schulz each 25 Cts. From Frankentrost: from A. Moll, S. Abraham, Past. F. A. Ahner, G. Hetzner, L. Rohrer, Wittwe Wiedemann 1.00 each, F. Billmeyer, I. Küffner, P. Nir- minger, I. Wolkensdörffr, Ehr. Kühl, I. Hartmann, A. Gaul, I. Roth each 50 cts, G. Abraham, I. Jäckel each 40 cts, I. Kitt- steiner 30 cts, St. Schober, I. Müller, Konr. Müller, A. Müller, I. Schärtet, G. Mäder, Chr. Fritz, H. Frisch each 25 cts. From Monroe: von L. Eichbauer, Probst 1.00 each, Friedr. Kronbach, Jakob Meyer, Karl Knab, Heindr. Cron, Aug. Girschke, Andr. Kleemann, Marie Kleemann 50 cts. each, Joh. Göbel, I. F. Beck, Frischeisen 25 cts. each, K. Wagner, Däubler, Wittwe Beyer 1.00 each. From Frankenhilf: from Paul Bopp 5.00, Rev. G. Bern- thal 1.00. From Bay City: from Nev. Partenfelder 50 cts. From Sebowaing: by Rev. Hahn 1.00". From Wyandotte: by Schwanitz 1.00. From Sagmaw City: by W. Moll 25 Cts. From Frankenlust: by Mich, "chwab 2.00, by Prof. Brackmann 1.00. From Amelith: 10.00.

Also received by the undersigned: From the congregation of Rev. Sievers in Frankenlust, Mich., 34.00. From the congregation of Mr. Pastor Bernthal in Richville, Mich., 8.75. By Past. I. I. Walker in Jefferson City by N. N. as a thank offering, 3.00. By Rev. F. W. Brueggemann in Tarmstadt, Ind.: 1) from Past. Weyels Frau Wittwe 1 quilted bedspread, 1 bed sheet, 3 boys' and 9 girls' shirts, 12 hoods, 2 pillowcases, 6 pairs of woolen stockings; 2) from Mrs. Wilhelmine Rückrich 1 feather feather pelt with cover, 1 shirt, 1 bed sheet, 1 handkerchief; 3) from Mrs. Dor. Umbach 1 quilt, 3 boys' shirts, 1 apron; 4) from Anna Möller 1 coat, 5 woolen and 1 calico dresses, 3 woolen petticoats, 2 shirts, 2 boys' jackets, 1 apron, 2 woolen caps, 1 bonnet, 1 pair of children's shoes, 1 pair of stockings. From the ImmanuelS District in St. Louis: by Joh. Heinz 1.00, by Karl Wilhard 90 Cts, F. W. Springineyer 2.00, by Mrs. Louise Timmermann 3.00. From the Trinity District in St. Louis: by A. F. Ahner 2.25, by Peter Schöneweiß 5.00, by Chr. Brockmryer 6.75. From the Concordia District in St. Louis: by teacher R. Körner 7.00, by Stud. Böttger 2.50. From the Zions District in St. Louis: by Mr. Dietkemeyer 13.00. From Mr. Breistedt in the DreieinigkriS District in St. Louis 3.00. Collecte of the congregation of the Past. Voigt in Pevely, Mo., 2.25.

I. M. Estel, Cassirer.

For the orphanage in Addison

Since October 5 of this year, I have received the following funds: Through Past. Sauer in Dudleytown, Ind. wedding collecte at A. Sundermann 49.00. From

Chicago, Ill: By teacher Kämpel from his pupils 42.30; by Past. Große from his congregation 422.00, Kirchweih-Collecte 447.85; by Past. Wunder from N. N. 41.50, from his congregation 490.00, from H. Fischer and Mrs. Gils each 41.00, Mrs. Döbla 75 Cts., Christenlehr-Collecten 414.70, from Jda Sigmund as a thank-offering on her birthday 410.00; by Past. Bartling as a thank-offering by Mrs. N. N. 415.00, by K. Block 42.00, by himself 45.00, by Jakob Lauer 45.00; by Past. Döderlein's congregation 429.50; from teacher Johnson's pupils 42.60; from teacher Schachmeyer's pupils 45.00; from Past. Wagner's parish by H. C. Zuttermeister 4270.00; from teacher Lücke's school 43.25; by Past. Engelbricht by H. Köritz 410.00; by Cantor Bünger Collecte at the wedding of teacher Abraham 44.85 and by his pupils 41.20; by Fräulein Löffau's school 41.28; by teacher Brackmann's school 42.60; by teacher Wambsgans' school 44.15; by L. Braun's surplus from the trip to the dedication of the new orphanage 4'4.08. Collecte on the day of the dedication of the orphanage (October 28) 4'218.83. From Addison, Ill: By Fr. Buchholz from W. Neddermeyer 43.00, D. Fiehe 42.00, H. Piehl, W. Kammann each 41.00, H. Winkelmann 5t) Cts., ;L. Fiene, L. Balgemann each 4'5.00. In ferry wages were given: by F. Leeseberg 4'13.50, H. Stünkel, H. Backhaus, I. Lebmkuhl, D. Fiene, F. Buchholz, H. Oehlcrking each 44.50, H. Niemever, L. Fiene, H. Winkelmann, A. Graue, Fr. Oehlerking each 41.50, H. Bergmann, D. Rosenwinkel, Wm. Heuer each 43.50, Ch. Heidemann, W. Fiene each 43.00, Aug. Wolkenhauer 46.00, H. Buchholz 47.50, W. Buchholz 41.00, F. Tonne sen, Ferd. Bartling 42.00 each, F. H. Fiene 41.00, Aug. Francke 4'14.50, E. H. W. Leeseberg 413.00, L. Blecke 48.50. From the bell bag of the parish 415.00. By H. Buchholz, Dr. C. Prögler,

W. Kammann, F. Fedderke 41.00 each, F. Polzien u. Aug. Buchholz 50 Cts. each, H. Gehrke 45.00; by H-C. Buchholz Ueberschuß from the sale of the school anniversary booklet 43.06; by the pupils in the West District 44.08. From Crete, Ill: Mission Festival Collecte 431.50, by Wittwe Harmening 45.00, teacher Rucker's pupils 86 Cts, teacher Brase's pupils 42.60. Collecte of the congregation at Homewood, Ill, on the 2nd church anniversary 423.10. By Past. Beyer in Pittsburg, Pa. from Uncle Albert's orphan box 425.00. Through Past. Daib in OshkoSh: collected at afternoon services and school, 46.12, from whose children 41.96, Collecte at W. Koch's wedding ceremony 88 Cts, from Hedwig u. Adeline Schönian 43.46. From the York Centre congregation, Ill: from E. AhrcnS, Fr. Ahrens, W. Goltermann, H. Meier, H. Hogrefe 43.00 each, F. Meier, H. Bade, W. Böger, M. Thomä, H. Goltr- mann, E. Schuhmacher, E. Nordbrock each 41.50. By H. Buchholz of C. Bliebernich 44.00, R. Krämer, A. Stange each 50 Cts., A. Fischer, D. Strackmann each 43.00, F. Fischer 42.00, C. Most 41.50. By Past. Döring in Glencoe, Ill, .von Fehd, Rudolph u. Ostmann each 41.00, Mrs. Gäßler 50 Cts. By Rev. Bruegmann in Rodenberg, Ill, thank offering by Mrs. N. N. 45.00, communion collecte 49.00, by W. Thiemann 41.00, monthly collecte 41.00. By Rev. Holiday in Aurora, Ill, from congregation 426.25, from Jakob Rink 41.00, Mrs. Weinaur 42.00. L by teacher Ggrbisch in Elk Grove, Ill, from "his" pupils 41.35. By Past. Röder in Dunton, Ill, by H. Engelking u. F. Katz each 42.00. By Past. Dörmann in York- ville, Ill, from his congregation 412.00. By Past. Bauermeister in Stendal, Ind, 410.00. By d. N. G. Kirchner in'Eitzz", Minn, 42.00. By Rev. Drögemüller in NokomiS, Ill, from his congregation, 44.70. By Past. Ernst by the congregations in Neustadt and Ayton, Canada, 420.00. By Chr. Herpols- heimer in New Carlisle, Ind, 41.00. By Past. Strieter's congregation in Lyons, Ill, 44.52. By Teacher Rademacher in Des Plai- nes, Ill, from his pupils 43.15. By Past. A. H. Brauer in Allegheny, Pa. by his students 41.00. By Cassirer E. Roschke of the congregation in Staunton, Ill. by his students 415.00. By d. congregation in Arenz- ville, Ill. by his students 410.00. By Past. Rohe in Joliet, Ill, Collecte of his congregation at the Reformation 430.00. By Kassirer L. Eißfeldt 419.60. - Many thanks to all dear donors!

Addison, Ill, Nov. 30, 1874.

H. Bartling.

For the orphanage in Addison

The following gifts of love have been received by me since the month of May 1874: From Konrad Biesterseld in Schaumburg, Ill, 2 sacks of wheat, 2 p. oats, 2 p. potatoes, a 2 gallon pot of butter, 1 basket of cherries, 1 ham. Through Past. Lange in Valparaiso, Ind, from Mrs. Henriette 1 piece of calico and miscellaneous worn clothing. From Chicago: from Ph. Bach, 1 ham, 2 pounds of coffee, 3 pounds of rice, 1 pound of tea, 1 barrel of flour, 1 box of matches; from the Woman's Club in Past. Lange's Gemeinde 3 woolen quilts; by Hewes and Brauns from Paul Gast in Baden, Mo., 12 bottles of wine; from Mr. Etzold 1 roll of shirt stuff, 1 bor of candy. From Bro. Hinze in Rodenberg, Ill, 1 milk cow. From Past. Nuoffers parish near Crete, Ill, 2 quilts, 2 kiffs with covers, 4 sheets, 1 pair of stockings. From Past. Traub's parish at Crete, Ill, 15 id. Stuff to petticoats ; from Wittwe Wenhe, 6 sausages. From the women's club in Past. Dörmann's congregation in Yorkville,'Ill, 1 quilt, 7 pairs of stockings. From Past. Holiday in Aurora,'Ill, 2 pairs of pants; from Wilh. and Heindr. Fickenscher there, 5 jackets,'2 petticoats, 1 cap, 1 handkerchief. From H. Werfelmann and H. Richter in Homewood, Ill, 3 p. potatoes, a 2 gallon pot of butter. From Wittwe Wahrle in Milwaukee, 5 pairs of stockings, 2 shirts, 1 shawl and miscellaneous worn clothing. From M. Holscher at Elmhurst, Ill, 50 lbs. of flour. Rudolf Krämer there, 1 quart of beef. From H. Karsten in Harlem, Ill, 1 p. flour, 1 p. potatoes. From G. Amling there, 1 quilt. From Addison, Ill: from F. Krage 1 p. potatoes, 100 lbs. flour, Z Bush. Beans; from L. Stünkel 1 pair of pants, 1 hat; from H. Gehrke 8 cabbages. 1 box crackers, 1 basket grapes; from H. Stünkel. 1 p. apples; from H. Neuhaus 2 p. potatoes; from W. Grote 7 ads. Trouser stuff; from F. Lreseberg 4 pieces of bacon; from F. Kuhlmann 1 p. potatoes; from John Kuhlmann 2 p. potatoes; from H. Dücker 1 p. potatoes, cabbage and turnips; from H. Heuer 2 p. apples, 1 p. potatoes.

Many thanks to the dear donors!

Addison, Ill, Nov. 26, 1874.

John Harmening, Orphan Father.

With heartfelt thanks to God and the dear givers, we record the receipt of the following gifts of love for our church building:

From the congregations of Messrs: H. Hunziker 45.00, I. M. Hahn 9.00, H. Schwensen 19.75, M. Halboth 6.00, C. Ströhlein 6.50, C. Böse 8.60, H. Maack 9.00, E. A. Schürmann 6.50, F. A. Cordes 5.00, L. E. Knies 12.00, G. Markworth 5.50, C. Wunsch 12.W, W.Mffenbeck 6.75, H. Bremer 4.00, W. Achenbach 10.00, W. Katt 3.05, G. Bernreuther 4.66 (in Olean) and 5.09 (in Allegany), F. Gerlach (Dreieinigkeits-Gemeinde) 1.00. From the Women's Association in Pastor I. Trautmann's congregation 10.00. From Pastor Kretzmann's congregation in Hanover and from himself 7.00. From Wittwe Kraft 2.00. From Pastor G. H. S. Sauer 5.00. Pastor G. Speckhardt 1.00. Mrs. Lemmerticher 1.00. Pastor F. König 1.00.

Memphis, Tenn, Nov 23, 1874.

Dr. G. M. Gotsch. H. Sieck.

For poor students received 6 shirts and 7 pairs of stockings from the worthy Women's Association (?) in Memphis, Tenn. Through Past. Wagner in Chicago, collected from Mr. C. Pigor's wedding, 46.30. From the worthy close society in Collinsville, Ill, through Mrs. Pastor Wüstemann, 3 shirts with bust and 6 pairs of stockings. From Mr. Chr. Küch in New Bremen, Ill, 41.00. Through Pastpr G. Runkel for Stud. H. Kappcl 410.00 (43.00 collected from Br. Robert's wedding). C. F. W. Walther.

Printing Office of the Synod of Missouri, Ohio, et al. states.